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# THE CHRISTIAN SCIENCE JOURNAL

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# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

**Volume XXIV** **APRIL 1906** **Number 1**


## HOW TO PRAY IN CHRISTIAN SCIENCE.


SAMUEL GREENWOOD.


TO learn how to pray aright is to learn the secret of all Christian success. The problems of evil—sin, disease, sorrow, misfortune, and want—confront mortals at every turn, and their right solution, which will enable men to erase these condition from consciousness, involves the true understanding and practice of prayer, not as a blind hope nor as the homage of superstitious fear, but as the application of the Christ-truth in correcting human error.

It has ever been the desire of mankind to understand the origin or Principle of being, to discover and know God, around the thought of whom there have been grouped the various human concepts of heaven. This state of heavenly bliss has been pictured as existing in the presence of God, but always so far away that earth's suffering inhabitants have only dreamed of it as a distant possibility. The truest form of prayer is that which satisfies most the desire to know God, and that removes humanity's sense of separation from Him. It is certain that when mortals realize the presence of God they will have entered the kingdom of heaven, and will therefore be above the conditions which bring about hell,—the rule of discord. That this is the purpose of prayer, and that it may be realized on earth, is made evident by that petition of Jesus which must ever remain a model for all Christians.

The student needs to remember at the outset that the office of prayer is not to shape the thoughts of God, but of men. As we are told in our text-book, God does not await




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human appeals for help to be All in all to man, for He is to-day, as He has been in the past and will be forever, the omnipresence and omnipotence of infinite Love, abiding with His own in all ways and times and needs. God cannot be otherwise than Himself. A million years of human pleading, however pitiful, could not make Him more loving, kind, merciful, and good than He is and ever has been. Every need is already provided for in the truth of what God is. The necessity for prayer lies in mortal ignorance of that truth, and prayers are answered as this ignorance is removed. God has no need to give over again what He has already given, or to do over again what He has already done, any more than He has to make new suns to lighten the darkness of closed eyes.

The true value of prayer, then, is in its effect upon the petitioner himself, keeping him in remembrance of God, and turning his face towards God until his own thought and character become divinely illumined. Prayer is the cultivation of that state of thought which reverently and gratefully appropriates the good that God has provided; it is not the begging for that which God would otherwise withhold. The child of God is not a beggar but an heir, entitled to "all that the Father hath;" and the Scriptures also tell us that we are now "the sons of God." We should therefore approach God "now" as "sons" and not as outcasts or orphans, and we should also endeavor to bring into our experience the conditions which pertain to such a relationship. Prayer is the mental striving with and overcoming of whatever in our thought prevents us from realizing the possession of man's birthright; the mental recognition that all which represents man as sick or sinful, desolate or dying, is a false, erroneous sense, to be corrected and destroyed through our knowledge and application of the truth.

We have not yet begun to pray truly if we expect that our petitions will bring the divine presence down into our ignorance and evil, there to bless us. How could an infinite and omnipresent God go where He is not already? And least of all how could He go into a place that does not exist, except in mortal belief; that is, the place where evil is believed to be? How can we honestly ask God to bless us while we are worshiping another god? How can we expect Him to heal our diseases while we are bowing down in trembling fear to a false concept of God whom we believe to have caused our suffering, or while rendering our heart's

homage to a god of material medicine? How can we expect God to be all to us while we are attributing life, power, intelligence, substance, presence, almost everything to evil, to matter, chance, disease, want, sorrow, death? These are pertinent questions, to which our answers should indicate where we stand, and show us something of the work which God requires of us.

The man who should immure himself in a dungeon and pray the sun to shine upon him there would command our pity, yet have we not frequently assumed a kindred attitude in our prayers? Do men not ask God to bless them in their sinfulness, to bless their ignorance, their belief in disease and in medicine, to bless their belief in material living and material dying, to bless their belief in the blending of good and evil which divine Truth condemned at the very beginning? Do we not in fact ask God to bless our indolence by giving us what we are not willing to labor for ourselves? Yet who of us would not tell the man in the dungeon to come up if he wants to find the sunshine?

We are thus led to see what should be our own line of action respecting our needs. We are not to stop praying, but we are to pray differently, if it be true that we have heretofore been asking God to do our work for us. We also must go into the sunshine if we would enjoy its blessing. We must come out of materiality, and the wrong conditions which lead to sickness and unhappiness, if we would enjoy the sunshine of divine Love and express spiritual and physical harmony. Asking God to "come down and bless us" in our sinfulness, is asking the impossible. Good cannot enter into an evil state nor bless it, but we can come out of our evil thoughts and find God. We can come out of anger and selfishness and hatred and find that Love is everywhere. The capability of doing this is natural; this is the work which God demands, and prayer is the road over which humanity travels towards its accomplishment. Prayer is the mental action which turns thought from evil to good, from error of every kind to Truth, and which follows up this right beginning all through the Christian's warfare with the flesh and the world until he reaches the consciousness of the nothingness of evil and the allness of God, good. This is the kind of prayer that need never cease; it returns thanks always for God's goodness.

The student in Christian Science learns that prayer stands ever for action on his part; never for idleness or helpless-

ness. He learns that the barrenness or the fruitfulness of his prayers rests with himself; that the desire for good embraces its fulfilment if the individual is faithful to that desire. The theatre of human consciousness, wherein is enacted its drama of so-called mortal existence, is a mental state and is always subject to the control of thought. Prayer is used in Christian Science to guide that thought aright, to keep it in the line of truth, to lift it above the belief in evil and thus to produce harmony in place of discord. This means work for the student. It means the overcoming of evil beliefs, the purification of thought, the following of Christ.

Prayer in Christian Science is not offered to propitiate an angry Deity, to implore His mercy, nor to ask that ignorance and sin be overlooked, but it is the mental effort to perceive and understand the unchanging Truth of being and to rely upon it. It is a protest against evil, a strenuous objection to the charge that God ever makes His children sick or sinful, the realization that outside of the falsities of human error, God reigns supreme, filling all space and including all reality. It is a mental process and very simple; the only thing that seems to render it difficult is one's belief in matter and evil, and as this is overcome the student sees more clearly that man does indeed live and move in God and nowhere else. The Christian Scientist goes to God in prayer as one goes to a spread table where he may partake of all he needs. It is man's place to gather the fruit of the tree of Life which God has provided for him. The practice of pleading with God to give of this fruit is as unreasonable as for a hungry man to sit at a bountifully spread table and beg for food. What we need is to open our mental eyes, to see as did the young man with Elisha that we are encircled by God's protecting power, that we are safe with Him at all times, and that no good thing is ever withholden from us.

Prayer is the effort to realize that we already have all that we could rightly ask for, the only hindrance being our lack of faith and understanding. God has made man in His own image; He has bestowed upon the true man the ability to reflect infinite intelligence, power, wisdom, and Love; what more can He do for him? Is it not time that Christians began to accept these truths and apply them to their needs, instead of shutting their eyes and beseeching God to bless them as they have done so long? Is it not folly to ask

God for a pure heart when He gave it to man at the beginning and has never taken it from him? Is not the better prayer to begin casting out of our consciousness the things that defile, so that we may discover the divine image reflected within?

The spiritual sense of man and the material represent the truth and the error of the whole human problem. The material sense is always in discord and trouble, always identified with sin and disease and misery, and hence it represents that which God did not make. Spiritual sense is always harmonious, normal, and perfect, always under the divine control, and hence it represents the real man, the man that has never fallen. Is it not an unrighteous prayer to ask God's blessing upon something that He did not make? Is it not better to resist and overcome the suggestion, as presented by the serpent in Eden, that anything exists apart from the divine creation? Is it not a more righteous prayer, and one more likely to be effective, to deny material sense altogether, to deny the authority or power of material law, and rest one's faith wholly in God, good? Christian Science prayer is offered on this basis. It begins with the student's first gleam of Truth to destroy that much of error. As he understands more he applies more, as he understands God better he learns to pray better, but all the way along it is his own work to overcome evil with good, no matter what form the evil may seem to take. Only as we learn the truth about God can we correct our erroneous sense of man.

What can be the real object of prayer if it is not to enable the individual to see man as God's child,—to enable him through persistent effort to so apply the truth to all in his consciousness that is unlike the Father as to destroy it? What could be a more simple, effective, or reverent prayer than the treatment of sin with right thinking and living, of hatred with love, malice with charity, anger with kindness? Every one understands in a greater or less degree what love is and what righteousness is, and that their opposites are the devastating demons which seem to mar the harmony of human existence. Every one should understand that these evils become powerless and extinct in the presence of divine Love and goodness. Knowing this, knowing that we can always love instead of hate, can always do right instead of wrong, what other prayer dare we offer than the prayer of a loving and righteous life?

When the student of Christian Science gains his first glimpse of the real significance of the allness of God, it fills him with awe and reverence unspeakable; and as this light grows upon him, he sees that all the woe and wickedness of earth is but an unreal shadow in human consciousness; that it has no place in the Divine, and that it rests with him to banish this shadow from thought through the reception of the true knowledge of God. As every sense of discord asserts its wrongful claim, he applies to it, so far as he is able, the truth of man's perfection in God, despite material evidence to the contrary. The result of this method is proof of its wisdom and correctness, for it restores the right relation of things, physically and morally, as nothing else in human ken can do, and produces in the student a purer love for God and man than he ever knew before. This is not the helpless prayer of a beggar, but it is the prayer that "availeth much."

The whole subject of prayer is reverently and fully explained by our Leader in the first chapter of the Christian Science text-book, "Science and Health with Key to the Scriptures," and the one who studies it with a sincere desire to know Truth,—to draw near to God,—may begin the work of demonstrating Christian Science, for he can begin to apply his first thought of Truth to the problem confronting him, and he will surely realize the fulfilment of Jesus' promise to him who is faithful in that which is least. The little grain of Christian truth which we have gleaned, if rightly planted, cared for, and kept free from the weeds of wrong thinking, will blossom and bear fruit, some thirty, some sixty, and some an hundredfold.

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## ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 5, 1906. Applications must be in the hands of the Clerk on or before May 14, 1906.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

# "CHRIST HATH ROLLED AWAY THE STONE."*

KATHARINE J. SMITH.

BETWEEN the miraculous works of production, reproduction, and healing, performed by the prophets, by Jesus, and his disciples, and the utility of these works to all races for whose redemption they were performed, theology leaves much unreconciled. Its most familiar claim to incompatibility to-day, lies in a remonstrance that the works of Jesus were for a peculiar people of a peculiar period, leaving to the modern disciple, if it were possible, only the wind-shaken reed of Scriptural figure, without the vital, scientific fact.

If it be true that Jesus' healing work ended with his day, then it should be also logically true that the change of estate brought about by the powerful action of the Continental Congress passed with the passing of the people of 'Seventy-six, and the dispensation of civil American freedom cannot extend over future ages to those who are destined to gather upon America's liberty-lighted shores. If, with the passing of time, there is now no mighty truth and no divine promise left in the statement, "I am come that they might have life, and that they might have it more abundantly," then the time approaches when the Declaration of Independence must become a whimsical piece of archaic literature, whose good blessed only the Colonists who were living when it was proclaimed.

The Christian Science denomination does not spring from a common and careless view of Jesus' ministry, nor does the present powerful democracy of the American nation flourish upon the supposition that the Declaration of Independence is outworn cant. On the contrary, all rediscerned truth brings to the claimant a wider adaptation of its Principle, whether for spiritual or for economic ends. If there are more laudable reasons for setting aside the right of Jesus' followers to do as he commanded, they are buried in the euphemistic silence of scholastic theology, or given over to the decisions of the riotous lay imagination. As carelessly framed statutes sometimes disfranchise innocent and helpless citizens, so theological invention curtails the capacity of the human mind not trained to find its way to Christ. Like a row of asterisks upon an otherwise fair,

* Science and Health, p. 45.

well-written page, separating conclusion from climax and leaving the vital truth untold, the grandiloquence of human opinions has brought disuse and mystery upon the Scriptures. Now, singing in the new tongue the sweet gospel of Christ, Christian Science comes, striking out the asterisks of scorn, fear, ignorance, and hate, and from the font of divine Mind fills the pause in the page with words of gold.

Cycles of intellectual controversy, reservation, and refutation of God's purpose have not enhanced, nor yet wholly obscured the profound service to Christian nations performed by a few faithful Hebrew women who followed Jesus in that dolorous way which terminated at the summit of Calvary. In the very brevity of the Gospel records concerning them, their gloriously-rounded example of humble faith shines cameo-like throughout time's changing phases. Of them it is said, that they "ministered unto him," and they "stood afar off, beholding these things." In its benignant office, Christian Science makes the service of these women clear and dear to the world, linking the waiting, questioning heart of mankind to the ever-present past, in which the mighty Jesus moved, and revealing to it that the fragrance and the flowering of his ministry are in the historical present.

The mortal elements loosed on the day of crucifixion, checked the advance of our Master's best-known students, with the possible exception of John, while an affluence of Christian zeal, a dearth of pride, and a profound humility, overmastering the effrontery of fear, enabled these women to break through the cordon of Roman spears and reach once more the feet of their crucified Lord. In their hour of grief, all unsounded by them was the depth of that devotion which "ministered unto him," and though in understanding they "stood afar off, beholding these things," yet that devotion led them from the cross to the sepulchre, where, in victory's morning, they beheld the sign of Love's presence which ordained the Magdalene a new truth-bearer to stricken humanity.

Issuing from the enforced restraint of that sad Sabbath which followed the crucifixion, chastened by poignant woe, in the darkness which precedes dawn these women came unto the sepulchre, asking, "Who shall roll us away the stone from the door?" In tender obligation to him whom they so imperfectly understood, yearning still to serve the pierced form, they came laden with sweet spices, ready to

perform their duty,—given one who should roll away the stone.

This questioning cry, uttered in nameless tongues ages before it found answer in the resurrection light, is the appeal which still reverberates in countless human hearts. It is heard in the clamor and confusion of a world which has not peered beyond the riven veil. This cry is written across the breast of noblest art in characters of mistaken, temporal solemnity. Its pressure upon time's attempts has impelled history and literature, profound and profane. The expectation of its answer promulgated the half-hope of all philosophy and of all religion save that uttered by Christ Jesus, for it has ever been the invocation from Christian chancel and the incantation from pagan fane.

So also have we, up to some spiritual exigency,—like Salome, and the wife of Cleopas, and Mary Magdalene,—in the darkness of mortal impotency, fared faithfully but blindly forth. With chiding care we have followed the wanderling or the weakling into the courts of materialism, waxing faint with him upon the phantom viands of the Barmecide feast. Vainly stopping the ears to the soul's mendicancy and separate solitude, we have struggled to sustain our own slender hopes in service to the broken-hearted and the dying. Though our aching arms were ever filled with the sweetest spices of human affection, we have cried through lips which have touched only the water of affliction, "Who shall roll us away the stone?"

As the women of Scripture reached this point in experience, this place where all seemed to end in sepulture, a wonderful event transpired. "When they looked, they saw that the stone was rolled away." Though in the hurry of the declining preparation day, hate had seemingly made the sepulchre sure, sealing the stone and setting a watch, to those who came with the rising of the sun the stone's greatness was no longer apparent. They saw! Though the world following them has looked long without seeing aught but the unyielding weight, the relentless seal, and tyranny's watch, yet from out of that world has come a body of people, taught by Christian Science to know that Love's dispensation of redemption is more than a Scriptural narrative of the supernatural, and that the stone is indeed rolled away.

It is a mighty power which is within that knowledge; yet, enveloped in the immensity of Love's gift,—the Science

which is in the Master's work,—from the heart of the young student of Christian Science there often stalks the plaint of the royal Psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The painstaking emphasis of the Master, touching the need of spiritual vision, is comprehended in his statement that "the kingdom of God cometh not with observation," but rather by beholding. To the man born blind, whom Jesus healed, observation was of no avail. It is invariably those who rest with merely looking who find their glimpse of Truth's celestial vista sadly foreshortened or utterly lost in the narrow perspective of mortal mind, because, having looked, they have not, like the women of Mark's gospel, seen.

Standing in the Easter daylight which Christian Science sheds across every Hinnom of sin and woe, we, too, may for our earnest looking behold that signal of Love which the heroine of Magdala saw. The light-enrobed guardian which turns thought back from the vacant sepulchre is not a warden of what the carnal senses would thrust into entombment; it is the angelic herald, pointing ever towards that glorified Galilee which to the Christian Scientist is no longer a remote, antiquated geographical point on a crumbling hemisphere; the Galilee of our Lord and Christ is a province of spiritual thought, touched by no period, epoch, or era save eternity, peopled and perpetuated upon the unchanging atlas of Mind. Bidding us to faint not upon our failures, nor yet rest upon our poor successes, the spiritually-perceived monitor tells us that there is no pause in the quest of Truth, for only as we are led even "out as far as to Bethany," can we understand the final and peculiar triumph of the Son of God.

The Christian Scientist will not submit to the lethargic ease which mistakes mere living in the Christian era for living in the risen Christ; nor can worshiping with ecstatic or emotional reverence the Christly appellations which have come down through the dateless ages from Abraham to Paul, and from Paul to our own tongue and time, reveal in the future any more than in the past, man's vital and potential resources; His unsearchable riches are found in worshiping through service, through self-effacement and single-mindedness, the living, love-impelled Truth.

Scientific progression is menaced with atrophy when the student denies himself the moral and mental exercise of doing his own thinking and beholding. Necessity gives us

this work to do, not that we may discount the importance of the work, but that we may learn how ably it has ever been done in Mind. It comes under intense mortal pressure to deliver us, and to demonstrate that greater than our knowledge of Him, is God; that closer than our ignorance of Him, is His love. We, as individuals, need not to-day despair because we have not the Saviour's knowledge of the Father; such knowledge is gained not in discovering how discouraged and lonely we can be in questioning comparison of the spiritual achievements of others who not merely look, but see; we are truly and obediently finding Christ when expressing the joy of moving naturally forward, not into new paths, but into the one already cleared, the only one we are expected or admonished to take and in which we shall always find pilgrims.

As the student of Christian Science is able to shorten his spiritual survey of the leagues leading to the door of the sepulchre where Life is not, as experience becomes daily and hourly enriched with advancement towards the ideal, thought will rise early in the morning light to dry its tears and behold. So long as there is a league to cover, a gain to make, a task to perform, there is vouchsafed for its accomplishment a measureless range of power. Perfecting his steps in the knowledge that another day has not merely begun, but is rather a continuance of the preceding day's usefulness, the patient thinker will learn that a day with God knows not the recurring tides of dawn and dusk. When doubt gives place to development, usefulness is no longer broken into periods, but like Mind—the all-inclusive Cause of activity—has "neither beginning of days, nor end of life." Sacred experiences are flocking and fluttering about the pleasant places of the wilderness. The largess of peace awaits all who make ready for Truth the wide, royal thoroughfare of the hallowed heart.

Earth is beatified by a revelation and an example; and the temptation to fail or find ourselves alone meets instant retaliation in the knowledge that the Master has gone before,—humanity's splendid Preceptor, who nineteen centuries ago came out of the valley of Nazareth, calling in the voice of the Wonderful, who has preceded us in the Via Dolorosa, making for us footholds and resting-places all the way up the ascent from Bethlehem to Golgotha, revealing the lifter-up of the head which has fallen in human weakness. His words tell of the blessedness of being pure

enough in heart to see God! He has assured us that the cup of cold water proffered in the name of an honest motive shall avail its giver much; that they who spiritually hunger and thirst shall be divinely satisfied. He who knew the Scriptures best, and by their use did most, traced by his divinely-fashioned human course the life which is sinless and actual, subject never to renovations nor innovations. He made clear God's province and man's privilege,—the right of knowing that the temporary inhibitors of perfection, sin and its complement disease, can neither deprave nor deplete the Mind-maintained man.

To this needy age a woman has come, compassionate, patient, prophet-wise, bringing within the reach of mankind moral and physical freedom, the gift of a divine commission. Our Leader is teaching that the Saviour's knowledge is for the children of men, and that we shall attain to this knowledge as rapidly as we perceive the dignity of submitting the faltering heart's every question to Truth's infallible test. She, too, heard the voice of the Wonderful, and her ability to hear has never transcended her capacity to humbly heed. Through a humility which reaches spiritual grandeur, her work has caused the curtain of those dim centuries to rise upon a watch in the night; she has dared for humanity's sake and the Gospel's to remove the overgrowth of error from the hallowed places where rested the Master's feet; she has led us over and beyond the summit of Calvary, into the garden of the Arimathean, to an unsealed sepulchre, saying, in the hush of resurrectional dawn, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith" (Science and Health, p. 45).

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## A NEW PAMPHLET IN THE GERMAN LANGUAGE.

The pamphlet, "Christian Science: Its Compassionate Appeal," has been translated into German, and orders for it are now being filled at the following prices: One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Address all orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

# HOW MUCH DO WE POSSESS?

HON. CLARENCE A. BUSKIRK.

HOW much do we possess? How much do we own? Just what we use, and not one whit more. This may seem a paradox when applied to material things; but, pursued to the last analysis, the seeming paradox disappears and the seed-truth becomes revealed, for in the last analysis the proposition deals with us exclusively as individuals, and has nothing to do with such incidents as legacies or inheritances. Thus considered, is it not plain that the multi-millionaire, for example, never possesses in fact what he does not use? In the strictest sense, such use must be personal, and to exercise the sort of control over a material thing which is permitted by arbitrary human laws is not, after all, the individual use or enjoyment thereof which really constitutes its ownership or possession. To illustrate: a man may, using the words as they are used ordinarily, own or possess a million bushels of wheat; nevertheless, if he never uses any of the wheat, his so-called ownership or possession is quite as mythical as the piles of gold and jewels which the insane person who supposes himself to be a Monte Cristo may imagine that he owns and possesses. Possibly the circumstance which most strongly differentiates the millionaire's ownership of the million bushels of wheat from the lunatic's ownership of the gold and jewels is the arbitrary recognition on the part of human law which entails as an incident the payment of taxes by the so-called owner of the wheat.

Is not the foregoing thought, so far as it goes, in accord with the teaching of Jesus with respect to material possessions, in the Sermon on the Mount? The non-Christian frequently calls this teaching "unpractical," and therefore "unreasonable." Probably he is assisted towards this view by that excessively literal acceptation of language which may easily become *reductio ad absurdum* for any statement. This excessive literalism is nearly always sure to pervert the true meaning; and conspicuously so when Oriental habits of expression are dealt with. In interpreting the Scriptures the major meaning and prime intent may easily become obscured by the too literal emphasis put upon phraseology expressing merely incidental or literal or illustrative meanings. We need always to apprehend the spirit and intent of the text rather than its mere letter.

When one makes use of a piece of bread by eating it he destroys it as a piece of bread. Other instances: the use of electricity, steam-power, coal or wood for fuel, and so on, means their destruction, at least as forms or appearances apparent to our senses. In other words, in such cases the use or ownership of the material thing, as known to our physical senses, is self-destructive, so it is not much of an ownership, after all, even in the seeming to our physical sense. Thus, also, what are called sensual pleasures are self-destructive. To generalize: Every physical use of a physical object is more or less destructive. It may be objected, perhaps, that we make certain uses of many physical objects without destroying or impairing them in the least. To support this objection reference may be made to the use of a landscape, a painting, or other beautiful object upon which we look with delight. It is admitted that such use is not destructive, nay, it is further admitted that such use or enjoyment of a beautiful object increases through its exercise, instead of diminishing, but here the use or enjoyment is mental, not physical. Another distinction at this point: If we look rightly at a piece of lovely statuary our enjoyment grows, but this soon diminishes if we look at it with an impure thought.

The only ownership, possession, enjoyment, or use which is not self-destructive, and which, therefore, may rightly be termed ownership, possession, enjoyment, or use, is non-physical; that is, mental, and likewise pure or true. The explanation for this is that man's true being is spiritual, and that our so-called physical senses and the so-called physical universe are phenomenal and not true being. For what is true cannot be destroyed or even impaired by use or otherwise, in the least. Take a simple illustration. We use the rule in addition, and neither destroy, nor impair, nor change it. This is because the rule is true; that is to say, changeless and eternal. While the rule may be applied to physical phenomena, the rule itself is abstract or extra-physical.

In the spiritual or non-physical realm, it easily becomes apparent that all we possess or own is just what we use, and not one whit more. For example, the rule in addition is ours only as we use it. The greater the use the greater the ownership, and conversely. We must use in order to own or possess, and we must understand in order to use.

We need always to bear in thought, what Christian Science is constantly iterating and emphasizing; namely, that

we possess a truth of our being only as we use it; that, therefore, the mere intellectual acceptance of a truth, or belief (which is too often, after all, no more than believing that we believe), is not enough; that if we fail to make use of a truth we thereby fail to possess it; that to be able to make use of a truth, and thereby to possess it, we must understand it; and that our understanding grows with the use of what we have.

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[Written for the *Journal.*]

## "HOW SHALL I SING?"

BEN. HAWORTH-BOOTH.

How shall I sing of Him who dwells on high,—
The mighty Ruler of the starry sky,
Who binds Orion's belt and yokes the Wain
Septentrion, that ploughs the northern main,
Who is the Life of every living thing,—
How shall I sing? How shall I sing?

I need not tell His glory to the stars,
They know Him well, He guides their glittering cars;
Nor need I breathe His name to fern or flower,
He gives their sweetness every golden hour;
His praise is proved by every blade and bell,—
They know Him well, they love Him well.

I'll tell my tale to every broken heart
That waits and weeps alone, aside, apart;
Hushed are the harps of song, blind lead the blind,
And madness raves upon the roaring wind;
Men tread the same sad path their fathers trod,
Who knew not God: they know not God.

O sons of earth, I have a happier theme
Than song by siren sung, or poet's dream:
I sing of sin forsook, of pain forgot,
Of deathless Life, and death remembered not,
Of Love more pure than angel-mother's kiss:
I sing of this, I sigh for this.

The sand within the glass of Time is run,
The forty years of exile all are done;
Read then the open book the angel bears.
Life is revealed, the sense-dream disappears;
Four-square the city stands; the idols fall:
For God is All, for God is All.

# RIGHT THINKING AND RIGHT SPEAKING.

WILLARD S. MATTOX.

CHRISTIAN SCIENCE has been exposed to a great deal of violent criticism, which analysis shows to have been based upon a partial or complete misunderstanding of the subject. "A little learning is a dangerous thing," and the critics of Christian Science for the most part have given this profound and infinite theme only a cursory examination, and then have rushed in where angels, knowing better, would not dare to tread. Even when the criticism seems to be founded upon a more unprejudiced and therefore more scientific research, if it is inimical to the integrity of this religious and ethical teaching, it is born of ignorance, because to really understand Christian Science, to actually know, by demonstration, that its statements are true, means to love it, and to love it means that it would be impossible to hate it, impossible to find fault with it. Whether the criticism be intemperate and malicious, or judicial and quasi favorable, its root is found in ignorance, and its remedy is readily seen to be education.

In searching for a cause of the criticism referred to, happily now lessening, it is fair to ask ourselves if we have been responsible for any part of the general misunderstanding. To be sure, we know that hatred of good is the cause of all opposition to good. This accounts for the merciless persecution of Jesus. He was misunderstood, and from this perverted sense of his mission and of his utterances, arose the malignant hate which culminated in the unspeakable tragedy of Calvary. There is also another reason for the hostility to Christian Science, and this is found in the chronic inability of the material mind to comprehend spiritual statements. Mrs. Eddy speaks of this difficulty in Science and Health, and points out that the English language is not adequate to convey the vast truths embraced in the Science of infinite being.

In spite of these constitutional difficulties, the truth makes itself known at all times, in some way, through avenues which are most open to the expression of truth. In Science and Health, Mrs. Eddy has succeeded in stating spiritual facts so clearly, that the faulty mechanical conveyance of language has not been able to obscure the saving

idea. This she has done partly by means of the special capitalization which she employs, using familiar words in a special sense. Nevertheless, though she has made very precise and definite explanation of her purpose and given a painstaking elucidation of the unusual features of her terminology, Mrs. Eddy's book has been grossly misunderstood. How much greater the likelihood of misjudgment, when these extraordinary scientific statements are made verbally by students of this Science.

This brings us back to the question: Are Christian Scientists in any way responsible for the misconceptions of Christian Science? If it be true that a man's worst enemies are they of his own household, we may conclude, without much fear of contradiction, that we ourselves have brought upon the Cause we love and the Leader we revere no small portion of the criticism under which both have labored. We have done this inadvertently, to be sure, but it came about through inaccurate statement of the Science, and this inexact habit of speech may be corrected.

One or two familiar instances will serve to illustrate the dangers of indefinite utterances on the subject of Christian Science. A stranger at a Wednesday night testimonial meeting, who is not familiar with the subject and has never read Science and Health, hears several persons testify that Mind heals all the human ills, or some statement including a reference to Mind. There may be no explanation of the special sense in which this word is employed, and since the materialist has no acquaintance with any but the so-called human mind, he may very naturally conclude that the mental action referred to by the speakers as a healing force, is the action of the only mentality he knows anything about, and he may therefore go away confirmed in his belief that Christian Science healing is only auto-suggestion, or hypnotism, which is really as far from the truth as it could possibly be.

Some of the speakers at our public meetings refer to Love as meeting all our needs and healing all our diseases. The need of more love, of loving more, is often dwelt upon in exhortations. Without the explanation which Science and Health gives, it would not be difficult to misunderstand these statements, to the detriment of Christian Scientists. He who knows only a love which has matter for its object, cannot be expected to comprehend the love which has Spirit as its object, unless the distinction be made clear to him,

and this we do not always undertake. The love which is emotional, which travels only in a poor material orbit, which starts from, goes out to, and returns to matter, cannot be expected to understand the divine Love who is God, the Love who is Life, the Love who is holiness. The love of material sense is a consciousness of matter. The love of spiritual sense is the consciousness of Mind, Spirit, God, and it would seem wise always to make plain the distinction, so far apart are these two sentiments.

Another prolific source of misunderstanding is the frequent testimony to the effect that Christian Science has helped the speaker in a business way. Failure to explain particularly just how Christian Science brings advantage for the business man, has been known to engender a mistaken notion that here was an Aladdin's lamp which only needed to be rubbed, to produce wonders. Cupidity is an active quality of the mortal mind, and this quality is likely to be excited by the unexplained declaration that Christian Science helps the business man. This, of course, is unfortunate, because the mission of Christian Science is to destroy avarice, selfishness, lust of money or of power, and a true understanding of this Science abolishes these enemies to health and success.

When Solomon was called upon to make a choice, he preferred wisdom, asked for it, received it, and with it came riches and honor. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things [all that is necessary in this human life] shall be added unto you." In the article on "Angels" in "Miscellaneous Writings" (p. 307) Mrs. Eddy amplifies this same thought, and shows that our blessings come in the form of right ideas and that these give us "daily supplies."

A Christian Science treatment demands right thinking, and when we clothe this mental process in words, the habiliments should correctly proclaim the man. A treatment may be either mental or audible, and if we exercise care in arranging our thoughts, we should have the same concern for the spoken word. We shall be judged or misjudged, more because of the spoken, than of the unspoken word. In trying to avoid the error of careless speech, we need not necessarily go to the opposite extreme and become stilted or pedantic. Truth is ever simple and natural.

The Wednesday night testimonial meetings of the Christian Science church serve many purposes. On these occa-

sions, we meet that we may encourage one another, to exchange helpful experiences and relate cases of healing. We understand each other, are familiar with the scientific terms employed, and it would not be difficult, indeed experience shows that it has not proved impossible to forget, in some degree, that there may be those in the audience who have not the requisite acquaintance with the "new tongue," to enable them readily to grasp the purport of the discourse. All of us, without doubt, realize that the mission of Christian Science is to deliver a message of hope and good cheer to suffering mortality; we must feed those who cry out to be saved, and we must offer food selected with a proper appreciation of the needs of those who come to our feast of spiritual good things. It would not, therefore, be asking too much of Christian Scientists to expect them to accommodate their explanations to the untrained thought of the stranger, lest their message be partially or temporarily lost. If at our Wednesday night meetings we were to assume that somewhere in the audience there is one who, though unfamiliar with Christian Science, is honestly desiring to be rid of sin, who is weary of pain, and who longs for release from the harassments of long-settled appetites, and we were to speak for his benefit,—speak so simply, so earnestly, and so lovingly as to entreat his attention to our dear Saviour,—we would surely be accomplishing the sacred purpose for which the services were instituted. It is well known that our meetings heal, and to heal, the saving truth must find its way into the darkness of fear and ignorance and superstition, to enlighten, inform, upbuild. Our fellow-Scientists do not need our ministrations so much as the single stranger, who may be hoping against hope that here at last is surcease from the piteous round of daily sin and suffering.

To hear that the speaker "made a good demonstration," by destroying "a claim," may or may not prove instructive to the stranger at a Wednesday night service. Christian Scientists understand it, and we may become complacent in the belief that everybody understands it just as we do. Now "a claim" by any other name would still be painful, and to change the name does not necessarily imply a loss of the undesirable thing, whatever it may be. Before the Christianly scientific sense is gained, disease is not known as a claim, but as disease, and a disease is not healed by referring to it as a claim. But to explain, simply and

naturally, the unreal nature of disease, to show why it must be unreal, if God is the source of all reality, and so account for the healing by mental means, this is to give encouragement to the listener, and it may prove the beginning of his healing. As one Christian Scientist said to the writer, "It were better to say 'disease,' and think of a 'claim' overcome."

The deep-seated hostility of some physical scientists to religion or metaphysics, a constitutional repugnance which has characterized the history of the race since the first difference of opinion as to the origin of things, has been kept active by the contempt which the man of science has always felt for the oracular style of stating religious truth, indulged in by many religious teachers. To dogmatize, in the opinion of the scientist, is not to state facts; he abhors the sentiments, denies the rationality of the emotions, and demands a clear utterance of provable propositions. Dealing, as he thinks he does, with ascertained facts, and the orderly arrangement, classification, and presentation of this knowledge, the physical scientist may be pardoned if he regards the student of religion with little favor, and justifies his attitude by calling upon you to judge between the vague language of religion and the concise form of expressing scientific data.

Mrs. Eddy, in her book, Science and Health, has vindicated the title "Christian Science." The very boldness and novelty of her position staggered the followers of both schools of thought. These terms which have been thought of as fundamentally irreconcilable, she has joined in name, in office, in nature, and challenged skepticism to disprove her logic. In order to place her discovery above reproach, from either side, it was necessary for her to present definite religious truths in a scientific manner. This she has done, and in a way which wins the admiration of all careful students of her works who are not blinded by prejudice. She has shown how it is possible to discover, collate, and catalogue spiritual facts, and she has presented her discovery in such an admirably temperate, logical manner as to come within the requirements of scientific usage. The chemist in his laboratory, the astronomer computing heavenly distances, is not more certain of his methods, nor more confident of results than is the metaphysician who works in the realm of the mental. If our friends of the physical sciences lay stress on the precision of their utterances, if indeed they make this feature almost a *sine qua non* of genuine science,

shall not we who are students in the great school of Christian metaphysics cultivate that nicety of speech which is held to indicate the true Scientist, and thus support our Leader and confirm her teachings?

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## "KNOW THYSELF."

REV. JAMES J. ROME.

THERE was a wealth of wisdom in the counsel of Solon, the Greek lawgiver, "Know thyself." The so-called self-consciousness which we find in the world takes a variety of forms, such as self-love, self-will, self-justification, self-pity, etc., but self-knowledge is more of a rarity. We are occasionally tempted to feel vexed and impatient because we do not seem to be understood, when, in fact, we may be very far from understanding ourselves. If at times we could get a glimpse through the eyes of others, it might help to disabuse our minds of the erroneous exalted estimates we may have formed of ourselves. As Burns says,—

> Oh wad some power the giftie gie us
> To see oursel's as others see us!
> It wad frae monie a blunder free us,
> And foolish notion.

But there is a much higher sense or knowledge of self to be gained than either our own or other people's concepts.

In the parable of the prodigal son the plight of the poor boy seems very pathetic as we see him going out to the fields to feed swine. We are told that he would fain have taken his place among the groveling herd to satisfy the hungry cravings he felt, but "no man gave unto him." What was holding him in such deplorable slavery and misery? Nothing but his own false concept of himself and his condition. He had left his father's house and gone among wrong associations, entirely foreign to his own true self and condition. "A far country" is the term used. He had identified himself with these and seemed to enjoy the experience for a while; then, when the false sense of pleasure died out,—as false pleasure surely will,—he still regarded himself as identified with the wrong environments and thought he must submit to them. We are told that he "came to himself," and that when he did, his first impulse naturally was to think of his father. He at once broke the false sense of relationship by which he had been held, and

began identifying himself in thought with his father's household. Then he said, "I will arise and go to my father."

The application of this beautiful lesson to human experience is so apparent that comment seems superfluous, yet we may be pardoned for drawing a few parallels. The parable has very generally been regarded as referring to those who have forsaken the moral or religious training of their youth and wandered into a life of self-indulgence, sin, and debauchery, and while it can no doubt be appropriately fitted to such, there is ample room for a much wider application. As mortals, we may all find ourselves wandering from the Father's house.

The tendency in human consciousness to indulge in sensual pleasure in its myriad forms, or to find gratification in the exercise of self-will and self-love, requires constant guarding lest it allure us from the true peace and satisfaction of spiritual consciousness, to sip the sweet nectar of the senses, which turns to gall when it has passed our lips. On the other hand, we may be tempted by the suggestions of trouble, anxiety, fear, sickness, doubt, envy, jealousy, or discord in its many guises. If we listen to any of these, indulge in them and thereby identify ourselves with them, we are in the far country, separated from the Father's house with all that is true and good. Like the prodigal, we need to come to ourselves and remain with ourselves, to know ourselves as the children of the one infinite Father,—"kept by the power of God through faith unto salvation."

The expression "came to himself" implies that the sense which the prodigal had been entertaining of himself was false, and needed to be denied. This corresponds with Jesus' saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," as well as that of Paul, "If a man think himself to be something, when he is nothing, he deceiveth himself." The same thought is expressed by Mrs. Eddy, in her teaching that the condition of sin, sickness, or suffering is one that should be denied, in order to attain the better and truer consciousness of spiritual harmony.

All the change necessary for the establishment of harmonious conditions was wrought in the prodigal's consciousness. We have every reason to infer that the father was just as ready to run and meet him a week or a month earlier, if he had come. How touching is the simple nar-

rative, "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." His father's thought had not changed, he was ready, waiting, all the time. It only remained for the son to come to himself, to see that he was in bondage to false conditions which did not belong to him, to give them up, refuse to be held by them, and return to his father. So may the sick, sorrowful, weary, distressed, troubled ones to-day look up and find that "the kingdom of heaven is at hand." Christ, Truth awaits them, invites them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The recognition that peace, health, freedom, satisfaction, and happiness belong to man is evidenced by the fact that all men are hoping, praying, and seeking for them. Whatever presents a sure and ready way of attaining them should be hailed with joy. That Christian Science has proved to be such a way is attested by thousands who have found it effective in bringing to them all they have vainly sought for in every other direction. Christian Science has come to acquaint us with ourselves, to free us from servitude to sin, sickness, and death, and the fear thereof, and to lead us to our Father's house, where there awaits us the "robe of righteousness," the shoes of "the preparation of the gospel of peace," and the ring (circle) of God's eternal love.

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## GUARD DUTY.

LEWIS LUDINGTON YOUNG.

THE recollection of a sentry patroling his post and giving his challenge, "Halt! Who goes there?" when some indiscernible form looms up in the darkness, has impressed me while guarding against error. The great Commander-in-Chief of the spiritual forces has charged us, "What I say unto you, I say unto all, Watch," and this command, appearing under the heading of the *Christian Science Sentinel* every week, reiterates an instruction which is the most important that the Christian soldier needs to bear in mind.

It is the duty of the sentry to watch,—to observe the approach of danger, to note "Who goes there,"—and to fail to perform this duty in time of war is to suffer a penalty which is the more significant to the Christian Scientist who knows

that "the wages of sin is death." To allow evil to enter consciousness through neglect to watch and challenge its every suggestion, coming from within or without, is the most serious offence against self and against humanity.

The man on guard duty has a beat to patrol under all conditions,—in fair weather, in blinding snowstorms, or in prostrating heat. All through the weary night he treads his beat and the dawn finds him still on guard. In time of war the patrol on the outskirts of a camp in a hostile country needs to be alert and courageous; negligence or timidity has often brought disaster upon a country and its defenders.

The sentry in Christian Science is also called to note the approach of danger, to keep the dormant faculties alert, and guard consciousness against surprise in order to protect himself and those who trust themselves to his care for healing and reform. Always uniformed in the habiliments of Science, he must patrol the way that is straight and narrow, constantly guarding all approaches to his thought, challenging all suggestions, admitting the messengers of Truth and Love but denying every appearance of evil.

To stand guard one hour and persevere in the understanding of Science when temptation fiercely assails, dissolves many a tenacious error, quiets fear, and brings spiritual enlightenment even as it did to the shepherds; but to allow error to approach unchallenged and to control our sense as it did that of the eleven in the hour of Jesus' peril, leads headlong into doubt, fear, and spiritual death.

Even in time of peace the military or naval guard has to be maintained at all hours, for peace hath her foes no less subtle than war. Discipline has to be enforced and suspicious persons guarded against. Hence, even in time of peace guard duty is never relaxed. The thought of this teaches the Christian Scientist, who is ever at war with the "world, the flesh, and the devil," not to lessen his vigilance when flushed with victory,—"He that keepeth Israel shall neither slumber nor sleep." To constantly watch and know our ground is to dispel fear and depression, leave no place for error to lurk in, and establish confidence and cheer.

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"REQUITE injury with kindness," and "To the not good I would be good in order to make them good."

*Lao Tzu,* the great Chinese philosopher.

# SPIRITUAL WISDOM vs. HUMAN WISDOM.

REV. G. A. KRATZER.

IN a very wonderful chapter, the second chapter of First Corinthians, St. Paul sets forth a fundamental truth of Christian Science. He says, "Eye [sense testimony] hath not seen, nor ear [sense testimony] heard, neither have entered into the heart of [mortal] man, the things which God hath [already] prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

St. Paul declares that "the wisdom of God . . . even the hidden wisdom, which God ordained before the world unto our glory," is not to be understood, or in any degree found out, through sense-testimony, or through reasoning based on sense-testimony; but this wisdom—the glorious "things which God hath prepared"—is revealed "unto us by His Spirit," even "the deep things of God," "that we might know the things that are freely given to us of God."

The practical question arises, What is the wisdom which the Holy Ghost teacheth? It is to be arrived at by accepting the revealed and intuitively perceived nature and characteristics of God, and, recognizing God as the only creator, by logically deducing from His nature and characteristics the nature of man and the universe, thus "comparing spiritual things with spiritual," and not letting sense-testimony, which is the "wisdom of this world," enter into the process at all. All Christians are agreed that, among other characteristics, God is Spirit, and is eternal and perfect. Since He would naturally make man, His child, in His own likeness, and since the Scriptures declare that He did so make man, it follows that man must be spiritual, eternal, and perfect. This is part of the wisdom "which the Holy Ghost teacheth." If we take the testimony of the senses as evidence, and accept the conclusions arrived at from the basis of this testimony, thus comparing material things with material, we shall conclude that man is material, temporal, and imperfect,—a prey of ignorance, sickness, and sin.

Thus we perceive that, with regard to man himself, the assertions which the Holy Ghost teacheth and the assertions which human wisdom teacheth are directly opposite to each other; and, of two opposite assertions, both cannot be true. Then which of these assertions is true? It is found in Christian Science practice that, if we accept as true the wisdom which comes through the Spirit, and use this wisdom or truth as an active agent to argue against and deny the assertions of sense-testimony with regard to ourselves, we can destroy the sense-testimony expressed in sickness and sin. This proves the wisdom which the Holy Ghost teacheth to be the real, to be the truth, while the wisdom which mortal sense teacheth is error. By using the wisdom which the Holy Ghost teacheth to destroy the evidences which human wisdom teacheth, we are using the Christ-truth to cast out the works of the devil.

In accepting the conclusions of higher reason, or the wisdom which the Holy Ghost teacheth, against the evidence of the senses, we are pursuing the same course which has led to all the really great discoveries of the human race. Sense-testimony said to Columbus, as it does to every one of us, that the earth is flat. But Columbus reasoned it out that the world must be round; and firmly holding to the conclusions of his reason, against the testimony of his senses, he overcame all obstacles and gave the race a new continent. He held to his higher convictions, and despite the evidence of his own eyes, despite the human fears and doubts which assailed him, despite the mutinous disposition of his men, he said, "Sail on! Sail on!" And the might of his conviction and fearlessness was sufficient to control the situation. As a reward, he made the greatest geographical discovery of all time.

When we accept the wisdom which the Holy Ghost teacheth, as our basis of thinking and acting, on our voyage from sense to Soul, the physical senses, using our bodies as agents, sometimes threaten mutiny, sometimes even accomplish it and cast us into the chains of sin, despondency, and disease. We may find ourselves in the situation described by St. Paul in writing to the Romans: "At heart I delight in the Law of God; but throughout my body I see a different law, one which is in conflict with the law accepted by my reason, and which makes me a prisoner—a prisoner to that law of Sin which exists throughout my body." (Twentieth Century Version.) We may find ourselves exclaiming,

as did he, "What a miserable man I am! Who will deliver me from this body which is dragging me down to Death?" But if we stand firm and undismayed in the might and fearlessness of our spiritual conviction, we shall be able to break the chains into which the senses seem to have cast us, we shall be able to quell their mutiny and reduce them to subjection and obedience, and we shall be able to exclaim with St. Paul in answer to the above question, "Thank God, deliverance has come through Jesus Christ, our Lord;" that is, through the active use of the Christ-truth on our part to undo the works of error and "bring every thought into captivity to the obedience of Christ." Then we shall have discovered, and shall have entered into the realization of the "new heaven" and the "new earth;" for the "first heaven" and the "first earth" will have passed away; and we shall consciously dwell in the city that hath no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof.

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[Written for the *Journal.*]

## RESURRECTION.

MARY ELSTON SMITH.

EACH heart has had its own Gethsemane,
Where agony and gloom and darkness be;
Its Pilate Hall, where justice seemed denied;
Its Calvary Hill, where self was crucified;

Its tomb, where that we deemed most precious had been laid
In winding-sheet of memories which made
The dead hope seem a thing of death the more,
And a great stone was rolled against the door.

But lo, the Angel of His Presence whispers, "Rise,
Put on thy beauteous garments. See, the skies
Are heralding the dawning of the day,
And night with pain and sorrow flees away."

O wondrous Light! O Resurrection Morn!
In joy and gladness Hope again is born.
Truth rolls the stone away. O wondrous thing!
The tomb a palace is, and Love is King!

# ENVIRONMENT.

DOUGLAS PARKER.

THE following passage, from Professor Drummond's book, "The New Evangelism," is interesting when viewed from the standpoint of Christian Science: "No thought is more frequent, or more solemn, in the Biblical accounts of the last things, than that at the appearing of Christ a mighty change will sweep over the moral world—a sudden revolution in men's opinions—a swift reversal of all human judgments. And this is not an unlooked for crisis. It is the natural effect of the new environment . . . upon organisms well or ill prepared to live in it."

We might proceed to illustrate the above statement by pointing to a pond in which there were some frogs, also some goldfish. Let us suppose that on account of particularly dry weather the pond dried up. What would happen to the frogs and fish? Why this,—the fish would perish, but the frogs would live on and find a new home. And why? Because the fish had only one environment,—water,—and when that was taken away and the new environment—the air—suddenly thrust upon them, they perished, because they were unable to correspond with, or live in, this new element. With the frogs, however, it was different. Although born in water, they had at a later period developed lungs which enabled them to breathe the air, and so when their pond dried up they were able to live on.

Now this may illustrate, in a certain sense, our position to-day. According to the Bible, our so-called material environment is to be destroyed. Peter says, "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." He adds, "Nevertheless we, . . . look for new heavens and a new earth, wherein dwelleth righteousness." If, then, this great change is to come to the world of sense, the question is, Can we correspond with or live in spiritual conditions? Are we developing a capacity to breathe in the atmosphere of Spirit? In the case of the fish, the sudden appearance of the new environment—the air—showed that they were not prepared to live in it. They were not able to live in it because their lives had been spent in a wholly different environment, and

thus it would be with mankind if they were unprepared to live in the atmosphere of Spirit. But at the very time that mortals find their material supports failing them, Christian Science comes to reveal the fact that man's capacities are spiritual, and through the recognition of this fact those who otherwise are hopeless find that in God, Spirit, not in matter, they really live and move and have their being. Although this discovery may call for the surrender of belief in materiality, as the basis of life, it soon leads to the unfoldment of faculties previously unknown, by which the provisions of spiritual being are recognized and utilized.

I remember once traveling through a district where the only vegetation to be seen was the prickly pear. Seeing a number of cattle about, I was curious to know what they ate, and asked a station official. He replied that they ate the prickly pear. "But what about the thorns, how do they get over that difficulty?" I remarked. He answered that at first they had a hard struggle with them, but that in time their tongues became so hard that they could resist the thorns, and then the cattle thrived on this food, and when once accustomed to it they did not care for that which they had formerly eaten. For long years mortals have depended upon materiality for their support, but in Christian Science we learn that this is a false sense of environment. What can we expect to receive from that which is unreal, perishable?

The history of the mole buried in the earth is typical of mankind, buried in a false, material sense of existence. The mole, we are told, is blind, and yet it has eyes. To our sense the mole's condition is miserable in the extreme, but what of mortals who "choose darkness rather than light"? Man, in the image and likeness of God, is not indigenous to materiality. He is endowed with spiritual sense, "a conscious, constant capacity to understand God" (Science and Health, p. 209). This sense reveals spiritual realities, radiant in the light of Truth and Love. As this light dawns upon mortal man, it leads him out of the dark dungeon of materiality into the atmosphere of health and holiness which is the only environment for the child of God. Thus does God, Spirit, reveal Himself to mankind, —first through the prophets, then through Christ Jesus, and now through Christian Science, by which we learn to walk in the light and breathe the atmosphere of Spirit.

Jesus brought to the world the knowledge of God as

Life, Truth, and Love. He showed the meaning of sonship with the Father, and proved by his works what man can do when governed by divine Principle, God. He said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." Again, "He that eateth of this bread shall live for ever." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

This is man's true environment, and living in the atmosphere of Spirit we shall necessarily attain to true being. Jesus' words fell on dull ears. He spoke to a material age, when things spiritual were little understood. "What sign showest thou," they asked, "that we may . . . believe thee?" but no sign was given. These men were content to remain in material conditions. They could see no heavenly beauty; the spiritual capacity was unused. So long had they remained in darkness, and so feeble had this capacity become, that we are told "though one rose from the dead" yet would they not believe.

Jesus knew that his words would be handed down the ages, from generation to generation, and that a time would come when their spiritual import would be perceived. He said, "I have yet many things to say unto you, but ye cannot bear them now." They could not bear them any more than a mole could bear to be brought out of its darkness into the strong sunlight. Time must be given for mankind to learn to undo the results of belief in a false sense of existence,—a life apart from God. Jesus gave them what they could bear, but he knew that a time was coming when they would be able to bear the full and glorious light. All these ages the spiritual leaven has been at work, men have been learning the necessity of breathing in the spiritual atmosphere, to "walk in the light," and little by little they have been approaching the light.

At last the promised day arrives. The morning star of Truth heralds the light of day. Again we hear,—"The kingdom of heaven is at hand." "Now is the day of salvation." The Christ—the divine manifestation of Life, Truth, and Love—is revealed in Science. The bridegroom has come; go ye out to meet him! Who can go out to meet him? Only those whose lamps are full of oil and whose lights are brightly burning. They go in to the feast. It is thus seen that in Christian Science we have the

sudden projection of "the new environment . . . upon organisms well or ill prepared to live in it." With the recognition of the ever-presence of Christ, Truth, "a sudden revolution in men's opinions, a swift reversal of all human judgments" takes place.

Christian Science finds mortals struggling against a sense of environment which is unreal and untrue, but which our ancestors have been dwelling in, believing it to be real and true. This false sense has made mortals what they are, when they might have chosen the spiritual reality and lived in it. The mole has only to come out of darkness and its eyes would surely be restored, but this would no doubt mean a mighty struggle. Who shall say that this mighty struggle has not been going on in all the ages,—the mortal trying to live in the atmosphere of Spirit. To-day, through Christian Science, the struggle is made effective, for by it we quickly attain to the possession of spiritual sense. We are breathing the atmosphere of heaven. We are thus being transformed in proportion to our constancy and faithfulness in responding to it.

In Science and Health, page 537, we read, "Error tills its own barren soil, and buries itself in the ground, since ground and dust stand for nothingness." This is just what mortal mind has done,—"buried itself in the ground,"—and the belief that we live in this "nothingness" is the source of all our misery. We must come out of this wretched condition of thought. We must feed upon the truth which emanates from a spiritual source,—which comes through revelation, and which declares that man is spiritual and not material. By taking this truth into consciousness and living by it, mankind is transformed.

Mortals believe that they must eat if they would live. Aspiring men know that if they feed on the truth,—the life-giving Word,—they grow. Jesus said, "Except ye eat the flesh of the Son of man, . . . [take into consciousness the divine idea] ye have no life in you." To look at bread and believe that it is capable of satisfying hunger, is not sufficient to save a man from starvation. To look at the words of Truth without taking them into consciousness and living by them, is not sufficient to save a man from sin, disease, and death. In either case we must eat if we would live. "No life in you." No life, because God, Spirit, alone is Life, and in the true sense of Life is "fulness of joy" forevermore.

# CHRISTIAN SCIENCE AND THE HIGHER CRITICISM.

To the Editor of *The Herald*.

In the *Literary Digest* of March 3 there appeared an article entitled, "The Protestant Episcopal Church and the Higher Criticism," which contained the following quotation from the *Outlook* of New York:—

"Literalism has been the nurse of every form of eccentric offshoot from Christianity. Mormonism, Dowieism, and even Christian Science are based upon the acceptance of Scriptural statements as verbally inerrant."

It is very probable that the writer of this statement had in mind the fact that Christian Scientists do accept Jesus' command to "heal the sick" as no less literally binding and authoritative to-day than is his command to "preach the gospel." The association, however, in which this teaching of Christian Science is placed in the paragraph quoted, tends to awaken misapprehensions respecting the attitude of Christian Science toward the Scriptures, and an adequate explanation of this attitude is therefore needed.

While Christian Scientists recognize and seek to honor the plain, unmistakable command of the Scriptures to heal the sick as well as to cast out evils, they understand and teach that it would be quite as impossible to live in keeping with the demands of Christianity without being bodily benefited and benefiting others thereby, as it would be for the sun to shine without dispelling the darkness; and hence that the healing of sin and sickness could not fail to be a sequence of Christian living, whether or not it were thus literally enjoined by the Master. We may well rejoice that Christianity, the Science of Spirit, is the menace of matter, and that it does give ground for humanity's higher hope. Christian Science delves beneath the verbal declarations of the Scriptures and discovers that deep, spiritual meaning which is demonstrable in all ages, and which, when apprehended, renders Christian faith no less practical than it was in "the early days of Christianity."

It is a matter of the greatest significance that the so-called school of higher criticism has grown up since Mrs. Eddy discovered Christian Science. Under the impulsion of spiritual aspiration and with a sublime moral courage, she ignored an unwarranted, though time-honored, traditional

literalism, and sought and found that truth of God which is not subject to or limited by formula or statement, since it is sustained by its demonstrability. Nothing can express more bravely the higher criticism than Mrs. Eddy's spiritual version of the Lord's Prayer and her general exegesis of the Scriptures; and her interpretations have this supreme vantage and indorsement—that they heal sickness and sin, thus proving their truthfulness by something higher than verbalism. She discerned the Principle of Christianity, the vital truth of the Bible, and, clinging to this Principle and its logical sequences, she boldly insists that Scriptural interpretation shall be purged of all inconsistencies, and thus be brought into harmony with the eternal premise which through her demonstrations in Christian Science has been proved true.

No writer has been more successful in escaping the bondage of textual literalism than the author of "Science and Health with Key to the Scriptures," and the discovery of the new sayings of Jesus near Cairo has called attention to the interesting fact that she had already expressed the same ideas, and that her statements had been decried by scholastic critics. Her writings are leavening the whole body of human thought to-day, while incidentally nourishing a liberality which encourages other religionists to freely interpret for themselves. The small hope of prayer which has hitherto enthralled the pulpit and press is disappearing in the dawn of the spiritual over the material. Christ Jesus' works, as well as his words, characterize Christianity, for, as aforetime, evils are being cast out and the sick are healed. While in the past scholastic Christianity has in large measure depended upon the acceptance of undemonstrated statements, mere beliefs, for salvation, Christian Science is making the divine power evident in a manner and degree which is bringing about the kingdom of heaven on earth. The mission of Christianity is to destroy all that is unlike God and to bring about ideal conditions. When, therefore, the Scriptures are not made to disclose a plain and definite way to achieve this end, they provoke skepticism and jeopardize the confidence of the practical truth-seeker. Thanks to the higher criticism of Christian Science, the Bible has been saved, although, like humanity, its state was well-nigh "incurable," having "suffered many things of many physicians" and being "nothing bettered, but rather worse."

The mention of Christian Science in connection with

Dowieism, or any other isms based upon mere belief, is a mis-classification, to say the least. Christian Science rests its whole plan of salvation upon the atonement of Christ, whereby the divine scientific relationship between God and man is apprehended and brought into practical demonstration.

ALFRED FARLOW.

*The Boston Herald.*

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## "RUDIMENTAL DIVINE SCIENCE" FOR THE BLIND.

[We are glad to publish the following grateful letter from one who is blind and who has read "Rudimental Divine Science" in the embossed types. In announcing this edition of our Leader's book, we said, "Mrs. Eddy's writings have proved a blessing to all who have studied them carefully, with the desire to put their teachings into practice, and the demand for the extension of their help to another class of readers is further evidence of the work she is doing for humanity." That the author is receiving such letters of appreciation from those for whose benefit the book was issued, is proof that it is meeting a need.—EDITOR.]

*Dear Mrs. Eddy:*—I wish to express my gratitude for the dear little book, "Rudimental Divine Science," which has just been published in the New York point. Truly the "everlasting arms of Love are around, beneath, above."

I daily read it, and my prayer is that for this blessing I may be truly grateful by demonstrating more and more love.

Yours tenderly,

Orleans, Mass. ORISSA S. LINNELL.

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## IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 2, 1906, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

# TESTIMONIES FROM THE FIELD.

I WAS taken sick about August, 1901, and was treated by a physician, who called my complaint enlargement of the liver with gastric complications. There was no improvement in my condition, but gradually I grew worse. Becoming discouraged, I changed physicians. The second one announced a complication of diseases, and there was no improvement under his treatment. In October, 1901, I went to Gilroy Hot Springs. I grew worse there and returned in a critical condition, gave up my practice and continued treatment,—medicine and washing out of the stomach, with a very limited diet. The doctor finally pronounced the ailment neurasthenia of the stomach. I got no better, and December 24, 1901, a consultation was held. They were at a loss to know what to do. I was vomiting blood and could retain nothing whatever in my stomach. My weight just before my sickness was one hundred and ninety-eight pounds. I now weighed only one hundred and forty-three pounds.

On the 26th of December, 1901, I was taken to a sanitarium in San Francisco, and was immediately put to bed. I remained there eight weeks, and my trouble was diagnosed as gastritis. Dieting, massage, and various other treatments were used. I left there in desperation, for there was no improvement in my condition. My weight now was only one hundred and thirty-eight pounds. Returning to San Jose the 1st of March, 1902, I went to the Santa Cruz Mountains, where I remained until October, 1902, dieting, using the stomach-pump, and taking morphine tablets when in severe pain.

At this time the doctor informed my wife I would never be able to eat an ordinary meal again, but would always have to diet, also that I never would be a strong man. I returned to San Jose, my stomach conditions being no better, though I was possibly a little stronger. In November, 1902, I went to another sanitarium, thoroughly discouraged. I remained there until February, 1903, my condition being no better. They pronounced my trouble prolapsus of the stomach, with enlarged liver and weak heart. I lost several pounds and got no better. I left there because my finances were nearly exhausted, and re-

turned to San Jose, expecting to be an invalid until relieved by death in a few months' time.

In March, 1903, I was told of Christian Science and was led to try it. In six treatments I was a well man and gaining rapidly in weight. Under *materia medica* I spent over fifteen hundred dollars, not counting the loss of my dental practice. Christian Science treatment cost less than ten dollars, and I was able to practise my profession at once. Recently I had occasion to be examined by a physician for a life insurance policy and was pronounced by him to be "as sound as a dollar."

I am very thankful for my physical healing, but the greatest blessing is the spiritual uplifting that comes from a careful and daily study of Mrs. Eddy's marvelous book, "Science and Health with Key to the Scriptures,"

*Stephen C. Maynard, D.D.S., San Jose, Cal.*

PREVIOUS to the entrance of Christian Science into my life, about fifteen years ago, I may say that I scarcely knew what it meant to be well. I was of a very active disposition, but the least effort was invariably followed by headache, extreme nervousness, and frequently by complete exhaustion. Although obliged to leave college several times on account of ill health, I finally graduated, but was in a deplorable state, both mental and physical, in spite of the fact that I had been almost continually under the care of a physician. Soon after, I was married, and the change of scenes seemed to help me for a short time; then I relapsed into the old condition. About a year later I was stricken with typhoid fever and was again under the care of the best physicians in our city. A complication of diseases having developed, a consultation was held, and as a last resort I was operated upon. A severe cough set in and I was getting weaker day by day. It was decided that quick consumption had developed, and that I could live but a few days longer. My husband, however, was not willing to accept this verdict as final, and carried me a hundred and sixty miles, to be placed under the care of my mother's family physician. Although he had much confidence in his ability to help me, at the end of five weeks I was carried home in about the same condition in which I had gone away.

Our first thought upon reaching home was what physician to call, and not being willing to have any of those who had given up all hope of my recovery fully five weeks be-

fore, we decided to wait. The very next day one of our Leader's students, who was then visiting one of my neighbors, came in to see me. Not once during my illness had any one brought us such hope and encouragement. The improvement in my health from that time was perceptible, as the result of the truth we had then imbibed. Shortly after this I purchased a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but with no thought of its proving helpful to me. The Scientist had told me that if I studied this book carefully I would need no physician for our baby girl in case of illness. Imagine my surprise at not finding within its leaves recipes for simple household remedies! However, I did find the contents very interesting, and I read it carefully until I came to a statement which indicated that there were persons following its teachings and healing the sick. Although rapidly improving in health through the reading of Science and Health alone, I inquired about a practitioner, and found that even then the lady from whom I purchased the book was practising in our city. I immediately commenced treatment, and at the end of two weeks found myself completely well, not only of the various diseases, but from the effects of the operation, which had been most distressing. Since that time I have continued well and proved my ability to endure hard work, both mental and physical, without any ill effect whatever.

While appreciative of the earnest efforts of kind physicians, I can but contrast my experience under their care and under Christian Science treatment. I was six months under five different physicians, continually growing worse and no hope given me of recovery, with an expenditure of more than two thousand dollars; then two weeks' treatment under Christian Science, and health restored, the only expense being the price of the text-book,—three dollars,—and ten dollars for treatment. During the fifteen years since I was healed, we have found Christian Science adequate to meet every need in our family, and the baby for whose benefit the text-book was bought, has not during that time taken one drop of medicine nor had any need for medical attendance. She is to-day a strong, healthy, and happy girl.

Grateful as I am for the physical healing, yet far greater do I deem the spiritual regeneration which has come, not only to me and mine, but to all who faithfully follow the

teachings of Science and Health, and daily I strive to prove my gratitude to our Leader, Mrs. Eddy, by deeds rather than words.—*Mrs. Martha W. Dieterich, Boston, Mass.*

EARLY in April, 1905, our little boy, aged two years, was seized with high fever followed by violent spasms, from no apparent cause. A very serious nervous condition followed for four days, when a state of coma set in. The nearest Christian Science practitioner was asked to take the case, but the father, not being a Christian Scientist, insisted that *materia medica* should be well represented. One physician was in steady attendance, and four who were called in consultation pronounced the disease meningitis. They agreed that there was absolutely no hope, and that the best they could do for us was to wish that the child would lie in that state until he passed on, that all might be spared any form of violent agony before death came. They said it was impossible for him to recover and that we should be anxious for the end to come quickly, for if such a rare thing as his living through the illness occurred, he would necessarily be both mentally and physically deformed.

Medical skill having failed so entirely, the father was then willing to have Christian Science. I telephoned my teacher for help. The physician continued in attendance, being deeply interested in seeing the effects of Christian Science upon the little patient. He eagerly watched the change, which he pronounced most marvelous, and frankly said no power but God's could bring it about. He watched with us as the demonstration was made that death is only a shadow and not a reality. Once, death apparently claimed the little one, but Christ, Truth, was strong to deliver, and error could not prevail.

The whole town seemed personally interested in the case, the parents being well known and the child loved by all. The boy continued to improve, not so rapidly as we could desire, but with marvelous rapidity as the physician declared; and in what he pronounced an incredibly short time, our little one was out. Every one was anxious to see him, to ascertain if he was really as sound as we said, for by this time the town was agog over the fact that it was a case of Christian Science healing. Within six weeks our child was running about as happy and sound as ever, a thing which four physicians of large experience had declared to be absolutely impossible. The wonderful healing of our

child, none who were present could dispute as being from the hand of God, manifested through Christian Science.

We desire to show our obedience as well as our loving gratitude to her whose purity of life and purpose enabled her to receive the Christ-truth, the Comforter which was promised—even the realization of our inheritance of the kingdom of Life, Truth, and Love.

*Mrs. Georgia Hall Bush, Athens, O.*

If young students or beginners in the study of Christian Science would commence at once to apply its teaching, they would realize the fulfilment of the wonderful words from Isaiah, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

An aunt wrote me of her seemingly wonderful healing through Christian Science treatment. I was profoundly ignorant of Christian Science, but having great confidence in my supposed knowledge of the subject, and knowing this aunt to be a woman of superior mental ability, I was greatly surprised that she could be so deceived, wrote her to this effect, and waited for her awakening. Months went by, and she continued to write glowing letters of this wonderful truth which had made all things new to her. At that time I had been a semi-invalid for seven years. Many physicians had been employed, but none were able to give me more than temporary relief from terrible suffering. One physician told me, with evident mental distress, that his wife was then suffering from a similar condition, and he was helpless to aid her. The last physician employed was a well-known specialist, who said the only chance he could see for me was through a very delicate and serious operation, which I was not then in physical condition to endure. As time went on, the attacks of suffering came oftener and lasted longer. This dear aunt was not to be silenced, and after reading one of her letters, curiosity prompted me to get a copy of Science and Health. As I did not find anything that seemed to me very wonderful in the first few pages, I read here and there as the book opened, until I came across something which was directly contrary to what the physical senses told me to be true. The book was not opened again for days, and was kept out of sight that my friends might not see it. Finally, however, I turned to it again; at first with but slight in-

terest, and I know now that I read with very little understanding; but my interest grew, my physical strength increased, and I read more and more as the weeks went by. One morning very early I was startled by symptoms which I knew full well, and the fear and dread of what was to follow was very great. I remembered some business to which I should attend, and realizing that if I did not attend to it that morning, it would probably be many weeks before I would be able to, I determined to go as early as possible. While dressing, passages from Science and Health kept coming to me. As I went out into the street, no car was in sight. At first this annoyed me, as I was in greater pain when standing, but great truths from the text-book and the Bible came to me, and I began repeating them, over and over. The first car was crowded, so I walked along, recalling these passages and studying their meaning, and became so absorbed with the thought of applying what I had read to the present condition and need, that I continued to walk, wholly unconscious of my surroundings, and I do not remember that I noticed anything until I found myself within a few rods of my destination.

After the business was transacted, I discovered that I was without pain. I went home, hardly daring to believe that I was really healed through the persistent and determined application of a few simple truths which I had learned from what I had considered a rather cursory study of Science and Health, and that I did not need to have weeks of suffering. This was true, however, though it was not quite the end, for error is not always wholly destroyed in the first struggle. About two weeks after this I had another attack, but it was overcome in a few hours. Other slight attacks followed, but they grew less severe, and soon disappeared entirely, as I learned more of man's God-given dominion and fear was overcome. This wonderful proof of the applicability of the Principle taught in Science and Health and the Bible, interested me beyond measure. I then began to study with more earnestness, and various ailments gradually disappeared. At this time I had never heard of any one being healed by reading Science and Health, and did not fully realize or appreciate it as I now do, in my great thankfulness for perfect health.

As I continue the study of the Bible and our text-book, they grow more wonderfully beautiful to me. Great truths are ever being unfolded as we learn to prove that God is

omnipotent and ever-present, and that we do live, and move, and have our being in Him. "It is vain to plead ignorance of this divine Science which destroys all human discord, when you can demonstrate its actuality" (Science and Health, p. 130). The great promises of the Bible, which have long been familiar but meaningless, we are now able to understand and prove.

It is with a feeling of meekness and humility that I try to express my great gratitude to God, and to our Leader for this wonderful revelation.—*Eva A. Stark, Boston, Mass.*

"SCIENCE and Health with Key to the Scriptures" was first placed in my hands about twelve years ago. I remember saying, after having read several pages, that it had an uplifting influence which was remarkable. However, I continued my pursuit of Eastern philosophy and the sophistry of the would-be sciences of the day, trying to find the solution to the problem of life, and little dreaming that I had laid down the precious key that would unlock its seeming mystery. The years thus drifted by, then sorrow and affliction came, and with them despair,—the darkness of night without a star.

At this time my attention was again turned to Christian Science, and I received treatment, but a collapse seemed inevitable, and I was unable to resist the suggestion that I must have a physician. The struggle lasted three months. According to *materia medica* it was a serious complication of symptoms, and unusual in the extreme. I was fed on mineral waters and liquids for many weeks, with the prospect of a year without any solid food. The physician's last warning was that if I had a relapse he could give me no hope.

I again took up Science and Health, and read it faithfully, until the morbidness of not wanting to live had gradually disappeared. Life had a new meaning, but the physician's warning kept ringing in my ears, and the relapse came. I was playing at the time (being in the dramatic profession) when the pain and the swelling over my heart commenced, but I knew enough from the study of the precious book to hold on to the omnipresence of God, good. Fortunately we were playing in the city, so that I could go to a practitioner. In one treatment the swelling was removed; in two treatments I was able to eat anything, and in two weeks my condition was completely normal. In the mean time I

played every night, and scarcely a member of the company knew of the battle for life that was going on.

To say that I am thankful and grateful for this remarkable experience of divine healing does not express it; my life must testify its gratitude. I praise and thank God, and His Messenger, Mrs. Eddy, for this understanding of Life, Truth, and Love that leads the weary traveler to the promised land.—*Grace Addison, New York, N. Y.*

[Translated from the German.]

I FEEL compelled to make a public acknowledgment of my healing through Christian Science. From earliest youth I had trouble with my blood, also indigestion; and during several years' stay in a hot climate, fifteen years ago, I was attacked with rheumatism, which developed into a chronic disease and affected my nerves and marrow. The treatment of six physicians, with their medicines and other methods, gave only temporary relief from my suffering, but could not heal the disease. The last of these physicians, a well-known authority in the city of Zurich, declared I had spinal disease with paralysis developing. A partial lameness suddenly appeared in my limbs, which for the most part kept me in the house for over a year. With the help of a cane and by holding on to the walls, I moved about from chair to chair. I took an immense quantity of medicine, applied numberless remedies externally, yet my disease was not even checked; my limbs grew gradually cold and numb, I lost my hold, and the fear that I would live on, a lame man, made me wretched.

My sister in New York, to whom I wrote about my sad condition, answered me that I should turn to Christian Science, but this was something unknown to me. After making inquiries, I went in 1903 to one of their Wednesday evening meetings here; but not knowing, I could not then believe that the power of God could heal the body.

Vexed with the world and vexed that I had gone there, I dragged myself home again, and continued my material treatments until manifold disturbances shook my faith in the efficacy of medicine, and I decided to try Christian Science. Near the end of 1903 I again dragged myself with my wife's assistance to their meeting. I was so weak and trembling that I could hardly stand up, and behold, after I had attended the meetings a few times, my pain dis-

appeared; I read the Christian Science literature eagerly and I saw a faint light shine upon my darkness. Each week I walked from these meetings with lighter steps, but there were days when I doubted, and I longed for treatment from a practitioner. Through the understanding of a dear Scientist I have been awakened from the dream of disease into a new sense of Life, into spiritual regeneration, in which the old man with his evil thoughts, habits, and passions, is being "put off." My bodily functions are now all normal, and I can walk freely.

The Holy Scriptures, which used to be unknown in my family, and the text-book, Science and Health, have become indispensable advisers. My family and myself owe endless gratitude to our revered Leader, Mrs. Eddy. May the star of divine Love awaken us all to watch and pray.

*Gustav Schlumpf, Zurich, Switzerland.*

I FEEL it my great privilege to give the following testimony as to the healing power of Christian Science which has come into my experience. Some thirty years ago my ankle was put out of joint by an accident. I went under various treatments for it for a very long time, but without success, and until the end of last year it had always been a source of great trouble and pain to me, and the ankle was very much swollen. At that time Christian Science was brought to my notice. I attended a meeting and was so impressed with the service that I asked for treatment, with the result that, by the blessing of God, within a few days my ankle was quite well, and I have not since felt any return of the old pain. At the time I asked for this treatment I was also suffering from eczema of many years' standing, and this too was healed. Some little time after this I felt depressed and out of sorts, and as my practitioner was not in the town, I thought I would not trouble him with correspondence, and having a little medicine left that a doctor had given me for these attacks, I took a dose; but the next day the eczema showed itself again on my leg from the knee to the ankle. I had some ointment left which the doctor had prescribed, and I thought as it was only a slight attack I might use it, but almost immediately after applying it, the eczema spread all over my body. I then was forced to apply to my practitioner, and he pointed out to me that it was not right for one who relies upon God to use any ma-

terial remedies, and that I must put them away, which I immediately did. In a few days I was quite healed of my eczema, and my skin is now perfectly clear from this complaint.

Just before Easter I was taken with violent pain caused by a chill. The pain was so acute and I felt so ill that, as I am now already seventy-six years of age, fear took hold upon me and I thought my time on earth was nearly over. I sent for the practitioner, who came to see me and talked to me about the power of Truth, and gave me treatment. I felt so much better that I was able the next day, which was Sunday, to attend the meeting, and by the end of the following week I was quite strong and well again.

It is with great thankfulness that I record these three different cases of healing, besides expressing my gratitude for the greater knowledge of Truth which I have been permitted to gain.

*Benjamin Skinner Wood, Bexhill-on-Sea, England.*

In 1898, a friend who was on a visit here hunted me me up to share with me the good tidings, the wonderful message contained in "Science and Health with Key to the Scriptures."

She found me a physical and almost a mental wreck—the result of overwork, worry, and the grip—about to lose my position as official stenographer of the United States Courts. The condition was chaos, mentally, physically, financially. I had been ill four months, had a worn-out stomach, and was in a state of complete nervous collapse. After I was able to sit up I endeavored to undertake the transcription of some unfinished testimony, when I found to my dismay that I could not read coherently one page of my shorthand notes; I could not think connectedly. This meant ruin to me, as I had a son whom I had to support and for whom I had spent my life in loving labor. When Christian Science was presented to me I said that I did not want to study it then, but I did want help. I was given a present treatment, with the result that next day I sat down to my desk and was enabled to do two hours' satisfactory and connected work. I received ten days' absent treatment; my improvement was steady, and within a month I was in the courtroom again and did the best reporting I had been capable of up to that time. Since then I have held another official

position and have been able to take care of the business of a stenographic office of my own.

I did not, however, become actively interested in Christian Science and the study of the text-book until three years later, when for the first time I attended a Wednesday night meeting at a time when another financial crisis was confronting me. Those wonderful words of our beloved Leader, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494), met my gaze on the walls of the church. The vastness of the promise uplifted me. The impressions of that first visit to a Christian Science church will never fade. I immediately began the study of Science and Health with great earnestness, and never tire of its wonderful teaching.

Since beginning the study of Science and Health, and with the aid of a practitioner at different times, I have been healed of a constitutional disease which *materia medica* claims to be incurable; I was abnormal in size, due to a dropsical condition, but I am now much more symmetrical; I have been healed of astigmatism which a prominent oculist of Cincinnati pronounced one of the worst cases he had ever seen. I had been doomed by him to the use of two pairs of glasses for the remainder of my life, to save my sight, one for street wear and one for work. He also told me I would have to quit reporting very soon, as the pain in my eyeballs was intense even after one day's work in the court-room. I had worn the best adjusted glasses for eighteen years. For the past three years I have read and worked early and late without glasses and have clear vision and no pain. This was accomplished through the study of Science and Health, with the exception of one treatment for eye-strain, after I had discarded my glasses.

My stomach was said to be completely worn out from the use of strong medicine to cure the constitutional trouble, and I had been taking the most expensive tonics, wines, etc., to tone it up. To-day I eat when and what I please, and am more vigorous than I was twenty years ago. I was also healed of chronic constipation, which was very stubborn to yield. This healing was not the work of a day, but required faithful, persistent effort to acquire an understanding of the nothingness of matter and the allness of Spirit, God, as well as faithful help from a practitioner. That for which I am most grateful is the understanding in some degree of God's omnipotence, through the spiritual interpre-

tation of the Scriptures as revealed in our text-book, by our God-given Leader, Mrs. Eddy, that wonderful message to a sin-stricken, world-weary people.

I have but one life-motive, and that is to devote my highest and best energies to the promotion of the Cause of God and His Christ as demonstrated through Christian Science healing.—*Mrs. Kate J. Harris, Cincinnati, O.*

I WAS an invalid from the time of my birth, and it was believed that I had inherited spinal and kidney disease,—since all my life I suffered a great deal from them,—also a very weak stomach. I had so many sick spells that I could average only about half the school year, the rest of the time being spent in bed. My parents moved to Kansas when I was quite small, and I seemed to be more susceptible to the climatic conditions than the rest. I had the ague in its worst form for years, varied with two or three spells of bilious or intermittent fever each year. For years I had to take quinine as regularly as my meals, only more frequently. When I was about twelve I suffered so much that a thorough examination was made, with the result that my head was shaved at the back, and counter-irritants applied the whole length of the spine. I spent many days lying face down, with a dreadful raw sore the whole length of the spine, so that my mother often wept over the dreadful conditions. This had to be repeated every three or four months and was kept up for a period of about twenty years. If it was not done thus often I would have violent paroxysms, so that two or three men could not hold me, although in my usual condition I was a weak and delicate child. When a little past twelve I had membranous diphtheria and my three younger sisters died from it. I was then left in such a condition that I overheard the doctors telling my parents that I could not live a year. For years after this, in fact until I was healed by Christian Science, I was subject to the most violent attacks of sore throat, with swellings which would sometimes extend down into the chest. I lived in constant dread.

When I was about eighteen years old one physician advised change of climate for me and my mother took me to Wisconsin to stay the summer. I seemed to get better in many ways, so that we were quite encouraged. I had always been ambitious to have a college education, and while I had labored under such difficulties, I had managed

to keep along with my classmates in my studies, as I usually kept my books on the bed with me. When I came home, feeling improved in health, I began the school year with great hopes, but I soon lost all I had gained of physical strength, and during the next three years I had pneumonia and several spells of fever, and finally such an attack of brain fever and heart trouble that the doctors forbade my ever attempting to finish my course in college. I was in such a state that I could not do anything. I had forgotten things that I knew as well as my own name, and in desperation I gave up all my plans, and for two or three years I traveled and visited among relatives in different States; but wherever I was, I had to keep up the counter-irritation of the spine. While under the care of a noted specialist for spinal trouble, I was quite a little improved, and in the course of a year or two was married. My husband, like my parents, made my health the first consideration. We tried many new cures, but in spite of all the love and care, I got worse instead of better, and was finally a total wreck. I was for sixteen years one of the greatest sufferers on earth,—my husband spending thousands of dollars in trying to bring me comfort, but nothing seemed to help me even temporarily.

These years, before I was finally healed by Christian Science, were one long agony. I think I had been under the care of about twenty-five physicians during my life, many of them noted, and I am sure they did all they could do for me. My physicians were my friends, and I feel very grateful to all who tried to help me. At the last I was for three years confined to my bed, and then it was that Christian Science found me. For fifteen years I had not slept one hour at a time. I was said to have Bright's disease in the last stages, and suffered awful agony. I had gravel in the most painful form, and there was seemingly not a particle of color to the blood. My stomach was so I could not take food without severe pain. I had such violent attacks of neuralgia of the heart that many times my friends were called in to see me for the last time. My spleen and liver were greatly enlarged and very painful, and for eighteen years I never had a natural action of the bowels. I had inflammatory rheumatism till my hands could not be straightened. I had been given up by every one as incurable. I was a misery to myself and I felt I was such a care and burden to my friends that I prayed I might die.

I can never tell what Christian Science has done for me. My healing was slower than in many cases, but I began the study of Science and Health, and from the time I gained the spiritual understanding of it, I could see a decided improvement. Before I could sit up all day I began healing others. My healing was gradual, but all those ills disappeared, and people told me that I was a picture of health. To me Christian Science is more than all the world besides. I know it is God's everlasting truth, and I can never be grateful enough to my heavenly Father for the great revelation given through "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have found that God is indeed a present help, and He had been present all those years of suffering, but I had not known how to find Him. Now I daily rejoice in His goodness, and am thankful for the physical healing and also for the understanding that it has brought into my life of our unity with infinite good, God.—*Mrs. C. S. Whittaker, Topeka, Kan.*

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## A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### CHRISTIAN SCIENCE AND CHINA.

[We have permission to publish the following correspondence between our Leader and Mrs. Conger, wife of the former American Minister to China. These letters should finally dispose of some untrue and unauthorized reports which have been current in the newspapers.—Editor.]

Pleasant View, Concord, N. H., March 2, 1906.

Mrs. Sarah Pike Conger, C.S.B.

*Beloved Student:*—Since ever receiving your card I have desired to write to you; and now after what Miss Campbell has written I hasten to reply. Her report of the success of Christian Science in benighted China, when regarded on one side only, is cheering, but to look at both sides of the great question of introducing Christian Science into a heathen nation gives it quite another aspect. I believe that all our great Master's sayings are practical and scientific.

If the Dowager Empress could hold her nation, there would be no danger in teaching Christian Science in her country. A war on religion in China would be more fatal than the Boxers' rebellion.

Silent prayer in and for a heathen nation is just what is needed. But to teach and to demonstrate Christian Science before the minds of the people are prepared for it, and when the laws are against it, is fraught with danger. The dear Countess Von Moltke has come to see that your text-book, Science and Health, cannot be translated at present, not even in Germany.

Give my kind regards to our much-respected Minister, your husband, and give my love to Miss Campbell.

Please to pardon (if it needs forgiveness) my frankness

in this letter, and know that it proceeds from the best motives.

Lovingly yours,
MARY BAKER EDDY.

44 Orange Grove Avenue,
Pasadena, Cal., March 8, 1906.

Dear Mrs. Eddy,

*Beloved Teacher*:—Your highly prized message just received. Many, many heart thanks go back to you for your precious letter. It is a joy to me—assures me that my religious attitude in China has your approval. Results brought strong convictions to that effect before I received your golden words.

Many things not true would appear in the papers about Mr. Conger and myself that made me work, but when it was said that I had interviews with Her Imperial Majesty, the Empress Dowager of China, upon Christian Science, I said to Mr. Conger, "That is too absurd for any one to believe;" but papers, clippings, and letters almost flooded me from many parts of the world. Almost in desperation I said, "What can I do?" Mr. Conger in his calm good judgment replied, "You can do nothing; it is false and must fall; ofttimes the papers would like to have us speak." I answered all letters of inquiry. The papers I did not recognize in words.

However much I may have desired to have the Chinese accept an understanding of Christian Science, I never taught nor even talked it to them. In the first place, I was not authorized to do this; I was not sent a Christian Science missionary into China. In the second place, I was not equipped for such a work; I did not speak their intricate language, nor did the Chinese ladies speak mine. We always conversed through an interpreter. While these interpreters were educated, broad-minded, lovely ladies, and in sympathy with me in my methods of reaching the hearts of the Chinese and winning their friendship, they were not Christian Scientists, but orthodox missionaries. These missionaries knew from the first that I was a Christian Scientist. My religion of love never seemed to offend them. It was my watchful prayer to live my blessed faith in all my intercourse with them and with the Chinese. I met them on their ground and strove to learn of them; there was much for me; I learned some of my most valuable lessons in China.

I visited the native temples; religious services of many kinds; their schools, colleges, examination halls; their feasts, their entertainments, their factories and different industries, their palace homes, their imperial palaces, and in a degree found the inner heart and thought of the so-called "heathen Chinese." It was the love-thought that did this; I touched the cord of sisterhood and we joined hands. I visited the foreign missions in their many lines of work; I received much, and I gave of what I had. I never felt the unrest of a "war on religions," but a peace that bespoke an understanding, a friendship, a sisterhood. Friendly relations was my mission to China, and I strove to establish and maintain these relations with the Chinese, with the diplomats, the missionaries, and all with whom I came in contact. God alone knows the rest. Gratitude nourished hope, awakened courage, revealed strength; I read over and over and over your "Love your Enemies;" blessed thoughts. It was ever my earnest prayer that Her Majesty,—the Empress Dowager of China,—the princesses, and the Chinese ladies should realize the tender touch of the true friendship of a foreign lady. I never strove to undermine in any way the religion of the Chinese nor of the missionaries, but to add, if I could, a golden thread of love. At first my position as the wife of the American Minister and Doyenne of the Diplomatic Corps opened the doors that I greatly desired to enter. Friendship kept them open, but when the last good-byes were said, the clasping of hands and the language of the eyes told the "old, old story."

My visits with Her Majesty, and especially the very last one, gave me a rich assurance that she respected, honored, and cared for me; her words, her actions, and her gifts proved these things.

Had it not been for the efficient, willing, sympathetic assistance of our lady foreign missionaries I never could have accomplished what I so much desired to do and undertook to do in China. I can say to you what I dare not say to others, for you will understand. What I succeeded in doing in China (through Christian Science,—not teaching nor talking it, but striving to live it) is wonderful.

The two Love Books—the Bible, and Science and Health—told me how to pray and how to work. I strove to obey. Can you not recall the heart interview which you so freely gave Miss Campbell and me in 1897, as I was about to leave for South America? I took notes as I remembered it. It

was a song of Love from beginning to end, and a benediction such as I never heard before. This little note-book was with me during the troubles of 1900 and I read it. It helped me to be more patient, kind, steadfast, trusting; taught me to be more watchful and fearless when I thought I was in the right.

I left much good will and affection in China, and it comes back to me in gifts and messages from "the throne;" from the princesses and ladies, in letters and other ways which are truly gratifying. These strange people with their worthy, strong characters are rapidly awakening to the demand of the hour. This is most remarkable when three years ago their doors were locked and their gates were heavily barred. They write me of their new doings; they send me copies of a woman's daily newspaper, the only one in all the world. They call their princesses together, their ladies together, their women together and discuss, read, and explain the contents of this paper. They are opening many schools for girls and women. They know from our past conversations that I am deeply interested in what they are doing and they try to keep me informed.

When I went to China seven years ago, I found no Christian Science sympathizers; now there are sympathizers and workers in Chefoo, Shanghai, Hong Kong, and Manila. They are all Americans and Europeans. I have never seen nor known of a Christian Science Chinese.

In China my diplomatic duties were arduous—and were not neglected—I strove never to forget that my husband was representing his nation among other represented nations in a foreign country. Our legation home was open to friendly courtesies and functions, both official and otherwise. With unfaltering faithfulness we endeavored to meet the ever-increasing demands. After seven years and more of an unprecedented life in China, and a political life of nearly thirty years, we longed to be free in our own dear land, under our own precious flag, in a much-loved little home. Mr. Conger resigned through his own pleasure his position as Minister to China, but before his resignation was accepted he was transferred as Ambassador to Mexico, which he gratefully accepted as a recognition of his efficient work in the "Far East."

The longing for a quiet home life was not given up, and he again resigned. Our home-coming was most gratify-

ing. We have spent the winter in beautiful California, in the bright sunshine, among a wealth of flowers and rich foliage of "the green things growing," and here we hope to utilize the gatherings of past experiences. This is a long letter, but thoughts have kept coming, asking to be voiced to you.

Wherein I have failed to be true to you or your teachings has been the fault of my meager understanding. Through you, my beloved Teacher, I have been able to look upward, and the extended Christ hand has helped me safely through many very dark, threatening places. Truly Christian Science is the Love Science, the Christ Science. It scatters discords and reveals the harmony and unity of the ever-present, supreme good—God with us.

Mr. Conger bids me thank you for your kind message to him, and returns his most sincere and respectful regards. I shall be pleased to deliver your message to dear Miss Campbell. She is a loyal and untiring worker in Christian Science and her reward is surely great.

My gratitude for your precious letter I am not able to give in words,—I appreciate and prize it.

Letters similar to the enclosed we receive on Christian Science. I send it to you that you may rejoice with us.

Your affectionate student,

SARAH PIKE CONGER.

[The following is a copy of the letter enclosed by Mrs. Conger.]

S. S. Kurshan, Hong Kong, Jan. 4, 1906.

Mrs. Edward Conger, Des Moines, Ia., U.S.A.

*Dear Madam:*—In another week, a year has passed since I had the pleasure of taking you and Miss Campbell up to Canton. I have often thought of writing to you and thanking you and Miss Campbell for your loving kindness and the trouble you took in bringing to me a knowledge of Truth, through Mr. and Mrs. Dunn. I am indeed grateful to you both, for my beliefs in physical pains have been relegated to the past and I have found the road to salvation, health, and happiness. Had you left undone what you then did for me, I do not know what I should have been to-day. I am more grateful to you for being the means of my spiritual uplifting, for now I see light where before there was darkness and pain; still I would rather have had the pain continue than never to have known what it means to know that one is God's child.

I would write to Miss Campbell, but I do not know her address, and in the mean time I ask you to kindly convey my deep sense of gratitude to her, and I thank you both from the bottom of my heart.

Our small congregation is growing apace, and next Sunday, Jan. 7, we shall hold our first service in a public hall, having secured the Music Room in the City Hall. You see the seed you sowed in China is bringing forth its fruit.

I have had many beautiful demonstrations and I have had the happiness to help others as I have been helped. My wife had an old belief in lumbago which on her return from Europe was instantaneously cured through my understanding of the truth. My only regret is that I did not know Christian Science and its God long ago; but then I was not ready for it. I am now thankful that it took some time to get rid of my rheumatism, for the belief in the pain kept me reading and studying.

With best wishes, I remain

Yours gratefully,
IAC. J. LOSSINS.

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## A LETTER FROM OUR LEADER.

WITH our Leader's kind permission, the *Journal* is privileged to publish her letter of recent date, addressed to Mr. John C. Higdon of St. Louis, Mo. This letter is especially interesting on account of its beautiful tribute to Free Masonry.

Pleasant View, Concord, N. H., Feb. 9, 1906.
John C. Higdon, Counselor at Law,
Christian Scientist.

*Beloved Student:*—Your interesting letter was handed to me duly. This is my earliest moment in which to answer it.

"Know Thyself," the title of your gem quoted, is indeed a divine command, for the morale of Free Masonry is above ethics—it touches the hem of his garment who spake divinely.

It was truly Masonic, tender, grand in you to remember me as the widow of a Mason.

May you and I and all mankind meet in that hour of Soul, where are no partings, no pain.

Lovingly yours in Christ,
MARY BAKER EDDY.

## THE SUNDAY SCHOOLS.

[THE following letter from Mrs. Eddy's associate secretary is of importance not only to the officials and teachers in the Christian Science Sunday Schools, but also to the pupils and all others who are interested. It gives information for which many have inquired, and will help all in their work.—EDITOR.]

Pleasant View, Concord, N. H., Feb. 23, 1906.
Mr. George H. Lounsbery,
154 E. 50th Street, Chicago, Ill.

*Dear Brother:*—At the request of our beloved Leader, I am writing you in reply to your letter of Feb. 18. The gift of two hundred dollars to the Building Fund of The Mother Church by the children of Fifth Church of Christ, Scientist, Chicago, is a splendid indication of their loving interest in the Cause of Truth.

You say in your letter:—

"We recently organized our work into four groups of classes, one for the study of the Commandments, one for the Lord's Prayer and its Spiritual Interpretation, one for the Beatitudes, and one for the Lesson work."

Our Leader bids me ask you this question: Would you feed a babe on milk or on meat? Of course you will answer milk. Our Leader would have the Sunday School officials and teachers in all fields keep this necessity constantly before them in their work with the children. She would have them wise, for wisdom is essential in every line of Christian Science endeavor.

When our Leader gave the By-law on "Subjects for Lessons" in the Sunday School, it was not her intention to limit Sunday School instruction to the routine of memorizing the letter of the designated portions of the Scripture. She meant that the children should be taught the *meaning* of the Ten Commandments, the Lord's Prayer and its Spiritual Interpretation, and the Beatitudes. These spiritual fundamentals should be so set forth by means of practical illustrations and every-day examples of love, obedience, and good, that the child will catch their spirit, understand them, and as a result be interested in them.

This work, you will readily perceive, requires consecrated and intelligent effort on the part of all connected with the Sunday School. It means the demonstration of that love which does things. To teach a child the words, "Thou shalt

have no other gods before me," is a comparatively easy task. To teach a child the meaning of that commandment so thoroughly that he can and will prove in his living that he actually has no other gods before good, is the grand privilege of the Christian Science Sunday School teacher.

Yours in truth,
LEWIS C. STRANG, *Associate Secretary.*

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## AN INTERESTING LETTER.

THE following extract from a letter of John C. Higdon, Esq., to Mrs. Eddy's associate secretary, is of interest because of the grand Masonic animus of the entire letter and his reference to the fact that our Leader is the widow of a Freemason,—Major George Washington Glover. Major Glover was a member of St. Andrew's Lodge, No. 10, and Union Chapter, No. 3, and that he was highly regarded by his brethren and companions, is shown by his obituary notice in *The Freemason's Monthly Magazine* published by the late Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts.

Mr. Higdon writes:—

St. Louis, Mo., Feb. 12, 1906.

Mr. Lewis C. Strang, Associate Secretary,
Pleasant View, Concord, N. H.

*Dear Brother:*—I was very greatly pleased to receive your letter of the 9th instant, informing me that our beloved Leader had personally written me.

Her highly valued letter, thanking me for the article, "Know Thyself," has arrived, and I am overjoyed to receive the same, on account of the beautiful sentiment and kind words it contains, as well as for the high compliment which it pays me.

You state that our great Leader and friend forgot to ask my permission to publish my letter in the *Christian Science Sentinel.*

In reply, would say that I gladly grant permission, but in my opinion, the same is not at all necessary, as our Leader has the undoubted right to publish any letter which any of her brethren deliver to her.

Yours in truth and love,
JOHN C. HIGDON.

WE have clipped the following extract from an editorial in the *Pacific Christian Advocate,* and present it to our readers as an example of friendly criticism which recognizes some of the good fruits of Christian Science yet doubts the value of the tree which bears these fruits.

The editor writes,—

"We are not disposed to enter into any controversy with the Christian Scientists, and while we cannot agree with them on many points, we are not inclined to indulge in harsh criticisms of people whose lives are as beautiful as are the lives of those who live up to the teachings of Christian Science. There are many things which seem to us absurd in their teachings, but they do enthrone love, they eschew evil, as a rule their patience is beautiful, their lives are serene, and they are enthusiastic for the advancement of their cult and the prevalence of their teachings. All this we admire, and admire very greatly. It is frequently a source of great entertainment to us to watch some earnest Christian Scientist advocating his theories,—after a quiet fashion, to be sure, but most earnestly and persistently,—where people of the [other] Christian churches would remain silent, and possibly indifferent. Their "science" seems to dominate their minds, and finds expression through their words on all occasions and at almost all times. We must respect people who live so thoroughly what they espouse, who are so enthusiastic over their position that they earnestly labor to have others receive the benefits which they claim will come as the results of their theories. But these people must not expect that others will accept their teachings without very close scrutiny; and as they make such lofty claims, they must expect that persons who think what they esteem to be an absurd contradiction will make light of what seems to them folly."

Christian Scientists, as a rule, do not "expect that others will accept their teachings without very close scrutiny;" in fact they invite this close scrutiny as preliminary to the acceptance of the teachings of their religion. There is hardly a Christian Scientist to-day who has not advanced from an attitude of unbelief in these teachings—even an avowed antagonism—to a full acceptance of their truth. This change has been the result of the very closest investigation of the fundamental teachings of Christian Science, and of the effects attending the consistent practice of its rules. It is true that Christian Scientists make lofty

claims,—not for themselves, but for the power of Christ, Truth,—and they expect to be judged by their ability to demonstrate the truth of these claims, just as every professing Christian should expect to prove his right to this appellation by his works rather than by his words.

Would it not be more in keeping with the spirit of the times, for those "who make light of what seems to them folly" to give even closer scrutiny to these doctrines and to note the absolute conformity of their admitted results to the premise advanced by those who achieve these results? "By their fruits ye shall know them" is a saying that is as true to-day as it was when uttered by our Master, and it is as impossible for "the fruits of the Spirit" to proceed from a wrong premise as it is for a thistle to be the product of a fig-tree.

ARCHIBALD MCLELLAN.

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PERHAPS no teaching of Christian Science is more misunderstood and resisted than that of the unreality of evil, and this fact is quite explicable when we remember that most people reach their conclusions through sense experience rather than through the processes of logical thought, and that the opinions of the educated as well as of the commoner are largely determined by the subtle influence of religious prejudice. It is none the less pitiful, however, to find religious writers in this late age playing into the hands of the enemies of a spiritual interpretation of nature and of life by their failure to discriminate between that which *seems* real to men and that which *is* real to God.

In a "Lenten Meditation" by the editor of a prominent religious journal which lies before us, it is said of Jesus, "He did not flee from the horrors of sin, defiling life at its fountain sources, because he thought it an illusion . . . he knew that sin was a great and terrible reality, and he sought the companionship of God that he might return armed and equipped for the long warfare which should finally destroy it." This covert criticism of the misapprehended teaching of Christian Science well illustrates the illogical and self-confusing concessions which religious writers sometimes make to a crass material sense in their inglorious effort to ridicule the teaching of a divine idealism.

Let us note the thought expressed in this instance. Sin, it is declared, is a great and terrible reality which defiles life at its source, but which is finally to be destroyed. The

Psalmist said, "With thee [God] is the fountain of life," and in harmony with this thought of God as the source of all being, St. John has said that without His going forth (the Logos) "was not anything made that was made." Theoretically the Christian world has always accepted this teaching, that there is one God who is the only cause and creator, or as more modernly phrased, one infinite Spirit whose activity constitutes and maintains all being.

God must therefore be the source of evil, if it is real; *i.e.*, has being, as well as of the "life" which is said to be defiled at its source. Hence, according to this writer, we have one reality or manifestation of God at variance with and defiling another reality or manifestation of God, and this in His very presence! In other words, God is presiding over an arena of conflict for which He has provided both the situation and the combatants, and the phenomenon of the struggle constitutes human history! Hope is encouraged at this point with the assurance that this tragedy is not to continue indefinitely, since evil "is finally to be destroyed;" but if evil is real, has being, it is of God, and therefore its *continued* being is no less surely warranted than is its *present* being. It might still be impossible not to hope for the passing of evil, but from this point of view we certainly have no rational reason for expecting it.

The fallacy that human history is the phenomenon of a struggle between a real good and a real evil is continually reappearing in religious literature, and not infrequently a flavor of plausibility is secured for it by illustrations drawn from the apparent conflict of the forces of nature. For example, muscular energy and capillary attraction are said to overcome gravitation; and in a sense they do, but *they do not destroy* it. The merest tyro in physical science knows that in all the touch and interplay of forces there is no annihilation and no loss, but only a change in the form of energy; and therefore the illustration is wholly inapplicable. When truth destroys error, when love destroys hate, it is as when light destroys darkness,—there is no residuum and no transformation of the disappearing factor into something else. Like darkness, untruth has no substance or reality, and herein is the only possibility of its destruction. Jesus recognized and explicitly named the untruth of evil, and he demonstrated his power to destroy evil and to relieve humanity of its entailments by the Word of Truth. His overcoming was not the triumph of one truth over another

Truth. It was not a determination of the superiority of one of two opposing manifestations of the divine consciousness, it was the displacement of error by Truth in the realm of human sense. Truth is one, and hence can know neither conflict nor contradiction.

There are those (and this writer may be included in their number) who fully concede that evil is neither God-created nor God-sustained, and that it is not real in the same sense that good is real, but who contend, nevertheless, that it has a reality which Christian Scientists disallow. To these it may be said that no one denies there is great variation in the intensity of the human sense of evil's reality, but this has nothing whatever to do with the leading question; viz., has evil a place and part in the divine consciousness; has it being?

Respecting this vital matter Christian Science takes definite issue with much religious teaching, both past and present, when it declares that the "only realities are the divine Mind and idea" (Science and Health, p. 109). Christian Science insists that the essential distinction between good and evil, between that which is spiritual and eternal and that which is material and temporal, is the distinction between Truth and error, between the real and the unreal, between the actual and the seeming, between that which is of God and that which is not. Here our Leader has builded on the rock, and the work of her hands hath enduring foundations.

The writer from whom we have quoted gives a flourish of humor to his finishing stroke in saying, "Christ pierced the illusion that the world is an illusion and discerned its divine reality." Substituting for the word "world" in this sentence the only meaning which the context authorizes; viz., the experiences of mortal life, including the "horrors of sin," we have a statement which in the light of Christian Science is the reversal of the gospel of Christ Jesus, since it asserts that to be a "divine reality" which in both word and works he condemned, resisted, and destroyed through the power of Truth.

What profit in the vain attempt to buttress evil, to make more sure and substantial in human thought the things from which all need to escape? That sin, disease, and death are real to *human sense* none question, but do we want to bind men yet more tightly with the strands of human sense, or do we want to free them, if we may, therefrom? Which is

the more helpful, the more cheering to the suffering and sorrowing,—this insistence that the "horrors" of human sense are a "divine reality," or the assurance that they are unreal and therefore destructible, as all untruth is forever unreal, whatever the seeming, because it is not of God? Christian Science is answering this question in the improved health, the purer life, the more impelling spiritual aspirations, and the ever-increasing joy of those who have heard and heeded its teaching.

Right thought is the basis of all freedom, of all progress, and of all joy, and in Christian Science we come to see that right thought must discriminate between good and evil, as having nothing in common; they are mutually exclusive; they are eternal opposites; one is real, the other is unreal.

JOHN B. WILLIS.

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ONE of the very evident signs of the times, from the religious standpoint, is the daring with which the most sacred topics are discussed in the light of modern conditions. There is certainly no cause to regret this free consideration of what are rightly regarded as vital questions, if mankind is thereby advanced and higher ideals attained. A prominent preacher recently said,—

"Sensible people all agree that this world is a state of imperfection. . . . The man for whom the future is dark is not sure of God. The man for whom the future is bright believes that God is Love. There is a constant struggle going on in the world, in which it appears that selfishness is the ruler. But is this the real truth? Christ, the acme of love, died for us on the cross at Calvary. Is that the real end of love? Was love, as Christ lived it, weaker or stronger than hate? Was Calvary a defeat or a victory? That is the fundamental question of all religion. What does God think? On which side does He stand?"

Few would deny that the question, "Was Calvary a defeat or a victory?" is indeed a fundamental one, and each individual must answer it in the light of his own experience before he can determine how much of a Christian he is. The preacher quoted points to present human conditions as evidence that the power of Truth and Love, which enabled Jesus to triumph on Calvary, is not yet dominant in the world, and we may well ask why this should be, when so many profess to be his followers. What did Christ Jesus

represent, wherein did his teaching differ from generally accepted beliefs and opinions? A careful study of the Gospels reveals the fact that in spite of constant efforts to connect his teaching with some phase of human belief, he steadily refused to be thus entangled, and only dealt with the vexed questions of human rights and wrongs by bringing thereto the demands of divine Principle,—the power which inspired his deathless words and works. He stood for the righteousness which can never be realized by aught less than the clear recognition of God as Spirit and man as spiritual, of God as the only Mind and of good as the only power; and in so doing he challenged no less the opinions of scholastic theology than the blindness of admitted materialism. It was because he boldly claimed to heal the sick and the sinful by "the finger of God" that he was relentlessly pursued by mortal malice until his enemies thought they had crushed out his teaching by the tragedy of Calvary. But the spiritual light which shone upon the deep gloom of that hour could not be quenched, and even in the darkest depths of human misery it has illumined the steep and narrow path which leads from sense to Soul. All through the centuries that light has shone, though faintly at times to human sense. Bowring voices a universal sentiment when he says,—

> In the cross of Christ I glory,
> Tow'ring o'er the wrecks of time.

In Christian Science this light shines forth as the risen sun, illumining past, present, and future with the radiance of Spirit. In that wonderful chapter, "Atonement and Eucharist" (Science and Health, p. 18), Mrs. Eddy traces the footsteps of the great Teacher, as he passed over the world's highway, healing and blessing all who sought his aid, and finally proving by his cross and resurrection the immortality of Life and Love. In one trenchant statement she uncovers the animus of the crucifixion, when she says, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (Science and Health, p. 28). She further shows the utter futility of this determination, either in his experience or in that of any faithful follower.

The "victory" of Calvary, as thus revealed, inspires us to make it our victory over every phase of evil at every step of the journey. When called to minister to the sick

and the hopeless, we may say with assurance, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith" (Science and Health, p. 45). The perpetuation of the Christ-teaching is thus assured, and the healing of the individual of sin and sickness by this means is the surest omen of the healing of all the ills which afflict the race.

Jesus not only taught that God is Love, he proved it by overcoming sin, disease, and death, even when mortal sense most strenuously denied it. The glory of Christian Science lies in the fact that by its teachings we, too, are enabled to prove for ourselves that God is Love, and that in divine Love there can be no defeat, but always victory.

ANNIE M. KNOTT.

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## THE BUILDING FUND.

THE progress of the work upon the extension of The Mother Church is such as to require larger payments to be made at this time than at any other since building operations were commenced, and in order that these payments may be made promptly when due, the Treasurer of the Building Fund requests that branch churches, societies, associations, and individuals will largely increase their subscriptions and remit immediately.

The total expenditure for the new building will be within the amount pledged for the purpose at the Annual Meeting in 1902, but a considerable sum is still needed to complete the work, and every Christian Scientist should appoint himself a "committee of one" to see that this money is sent to the Treasurer without delay. Mr. Chase will give notice when a sufficient sum is received, but in the mean time remittances should be prompt and liberal.

## BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of The Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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## CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

**Volume XXIV** **MAY, 1906** **Number 2**


## AN INTERESTING LETTER.

San Jose, Cal., April 25, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

*Dear Mrs. Eddy:*—I was instructed by the Board of Directors of First Church of Christ, Scientist, San Jose, Cal., on the evening of the day of the earthquake, after we had held our regular Wednesday evening meeting, to wire you that none of the Scientists in this community had received any bodily injury, and that our new church was practically untouched by the terrible disaster, but it has been impossible to send any satisfactory telegram, hence this letter.

We were obliged to hold our service by candle-light, for all electric and gas lines were cut off. It would indeed have gladdened your heart to have heard the testimonies given that night, and to have listened to the grateful thanks offered to our loving Father for the precious gift to mankind of Science and Health, and its loved author,—you, our dear Leader,—whereby peace, comfort, and assurance had been granted to each one, to sustain him throughout the trying ordeal. On Sunday no services were allowed in the city limits, and in consequence we held our service in a school-house outside the city. The Lesson-Sermon suited the occasion perfectly, and was full of helpful, uplifting passages. There was a good attendance.

It will please you to know that telegrams offering as-

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sistance have been received from Scientists in distant cities, and from Portland, Ore., a special committee of two came down, amply supplied with money to render every possible aid. We were glad to be able to say to all these loving offers, that we did not need anything; and this we understand is equally true of our brethren in San Francisco, Oakland, and the neighboring towns. Our Portland friends were disappointed that they could do nothing, but they really did everything—expressed Love. This unbounded love, manifested on all sides and with all peoples, clearly shows, as you have taught us, who the real God is,—divine Love. Truly "man's extremity is God's opportunity."

I want to tell you of one young business man who has lately come into an understanding of Christian Science. He was buried for three hours under a mass of debris, through the collapse of a hotel; his mouth and nose were almost stopped up with mortar, and his body was crushed into a seemingly impossible space. He told me that while confined in this position, he saw more clearly than ever before the truth taught by Christian Science, that the mortal concept of himself was not the real self at all, that the real self was ever free, and was so right then. He was finally rescued uninjured, and one of the physicians who were on hand to render any assistance possible, told me that he could not understand how any "living soul could have been rescued from such a place."

I am glad to report that our church has on hand a further contribution of three thousand one hundred and fifty dollars for The Mother Church, which will be sent forward as soon as the banks resume business.

With deepest love and gratitude from us all,

Faithfully yours,

HERBERT W. EUSTACE.

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WHEN we have come to the place where we can credit the man whom we dislike with all the virtues which he really possesses, we have traveled far along the road which Jesus has laid out as the highway of his disciples. When we can talk about the man who differs from us radically in theology without depreciating his character or misrepresenting his work, the grace of God has done much for us.

*The Standard.*

# CHRISTIAN SCIENCE: THE GOSPEL OF DIVINE LOVE.

A Lecture Delivered under the Auspices of The Mother Church, by Hon. Clarence A. Buskirk, Member of the Christian Science Board of Lectureship; at Symphony Hall, Boston, Mass., April 10, 1906.

IT will be found that the study of Christian Science—whether its teachings are or are not accepted—is an educational process; that it broadens and uplifts our humanitarian and religious thinking; that its teachings make for righteousness and right living in all ways. Among its practical fruits, it will be found that it constantly uplifts thought and life to higher ideals of purity and peace, of faith and faithfulness; that it is leading the skeptical, the discontented, the disconsolate, the wretched—and these are to be found everywhere, in proud mansions and humble cottages alike—out of the fogs and darkness of doubt and despair into the sunlight and joy of an assured faith that God *is,* and that God *is* Love, as the Scriptures declare. It will be found that it has already so far leavened the thought of mankind that the world at large is recognizing, more and more as each year passes, that thinking sickness and talking sickness, that malice, lust, envy, fear, worry, and their like, all are dire enemies to our health as well as to our happiness. The student of the signs of the times will find, as I think I am justified in affirming, that the influence of Christian Science on the world's thought may be aptly compared with the tropical currents of the Gulf Stream which penetrate the frigid latitude of the Atlantic; and that the wholesomeness of its teachings has so far influenced the thought of mankind that this twentieth century is already budding, thickly budding, with radiant changes and probabilities.

## Why its Teachings are Optimistic.

It has been charged by our critics, as if it were a fault, that Christian Science tends to make optimists of its followers. We admit the charge, and rejoice that it is true. Why should not Christian Scientists be optimists, when they find it constantly proven to them in their every-day experiences that God really *is,*—not as a mere perfunctory dogma,

but as an actual and joy-inspiring fact in their daily lives? They ought to become yet more and more optimistic, because they are brought to realize more and more that God is an immanent ever-presence of divine and absolute lovingkindness in all His relations to men; that God's laws are the only laws which really are, and that all of God's laws governing our being are for our harmony and happiness in *all* ways, at *all* times, for *all* purposes, under *all* circumstances and conditions; that all error is falsehood, and no part of the truth of our being, whatever its appearances to what we term our physical senses; that error, therefore, is not of God, and has no law or power behind it or sustaining it except in our own false beliefs, and therefore that it can be overcome by overcoming these false beliefs, according to the promise of Jesus, "Ye shall know the truth, and the truth shall make you free."

Hence, Christian Science teaches that whether we smile in the sunshine or sorrow in the shadows; that whatever successes or dangers, disappointments or disasters may seem to visit our mortal lives; that however our earthly fortunes may prosper, or may darken and decay, still we should find humility, peace, content, joy in the abiding assurance that the arms of divine Love are around and beneath us always; that behind all appearances is the eternal unity of good, and over all a wise Providence of unlimited divine lovingkindness. Words of gold these,—the very first in our text-book,—"To those leaning on the sustaining infinite, to-day is big with blessings."

### A Practical and Provable Gospel.

Christian Science is not the invention of a new religion. It is earnestly seeking the restoration of the primitive Christ-religion in its purity and in its entirety. In its purity, it is free from the numerous man-made creeds, dogmas, scholastic subtleties, and inventions which have been accumulating during nineteen centuries. In its entirety, it is seeking to obey all the commandments of Jesus, including his command to "heal the sick" as well as his command to "preach the gospel."

Christian Science preaches the gospel; that is, the good news, the glad tidings of divine Love, and its followers recognize, as did Jesus, that merely to preach the gospel is by no means sufficient. They recognize that it is necessary now, as in the days of Jesus, to prove the gospel to man-

kind by its practical and evidential works, overcoming sin, sickness, suffering, and their like, according to the spiritual means and methods therefor which were taught, exemplified, and commended by Jesus to his followers of all ages and countries. Hence Christian Science teaches its followers the need to do something as well as to believe something, and its working doctrine is to do good among our fellow-men. It teaches that good works are quite as important as good words; indeed, that, unless they are manifested in works, words are liable to become mere dry-as-dust formulas—

> As idle as a painted ship,
> Upon a painted ocean.

It teaches that to learn anything aright, we must test, apply, and prove as we learn. Sometimes our Christian brethren say to us that they knew about the spiritual healing of the sick, from their reading of the Bible, before the advent of Christian Science. We answer that no one has the right to declare that he understands the Christ method of healing the sick, until he has tested, applied, and proven it to be true, by his own actual works. The *understanding* of the process and its practical application go together. The better we understand it, the better we can apply it, and the more we apply it, the more we understand it. The spiritual understanding thus gained is the sure foundation for the faith "without wavering" which heals the sick, according to the Scriptural examples and promises.

Christian Science teaches that the means and methods employed and taught by Jesus to preserve life and health were never those which are believed to be capable of destroying them. It teaches that anything capable of producing bad results is not a safe or wise instrumentality to produce good results; that we must cling steadfastly to that which is good and eschew the perilous services of evil altogether; that not only are God's gifts to His children for all of them alike, the rich and the poor, the powerful and the weak, the prince and the pauper, but that they are also absolutely perfect gifts, being the gifts of divine wisdom and Love; that they are not like the calomel which leaves behind it the belief of decaying bones; that they have not been hidden away from the knowledge of mankind for thousands of years, as the bark of a tree in the depths of South American forests; that they are not alcoholic demons issuing from alembics contrived by men's cunning

appetites, blasting millions of human lives and homes, and yet sanctioned too often by *materia medica* as useful stimulants. No; infinite intelligence does not need to mix evil and good together in any such a stupid and blundering way as that, and infinite Love never would be, never could be, thus guilty!

## The Christian Science Movement.

Even the very brief sketch of the Christian Science movement which my time permits reveals some unique and extraordinary facts. Its text-book, "Science and Health with Key to the Scriptures" written by the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, has now passed its three hundred and ninetieth edition. The Mother Church, in Boston, Mass., now has over thirty-five thousand members, a large proportion of whom are members of its branch churches. Altogether, the denomination has over nine hundred churches and societies, in various parts of the world, which hold religious services each week. Its growth is constant as well as rapid, and results from the grateful advocacy of the hundreds of thousands of its beneficiaries, whose number is constantly increasing. It has not received, and it does not need any outside or adventitious aid to accelerate its growth. No powerful prince or potentate, no conquering army, no social considerations have espoused or assisted it. Its wonderful energies have all been steadily and steadfastly developed from within itself.

There must be a great meaning behind such a growth as this, in such an age as this, especially when we consider that Christian Science has its following from all ranks and pursuits of life, that it does not appeal to the fears or the excitable emotions of mankind, that its teachings antagonize many of our preconceived notions, and that several established institutions have been conspicuously active and aggressive in their opposition to it from the beginning. It is a fact worthy of careful thought that those who refuse to test its worth are often found opposing it, while those who are its adherents have tested it in their own persons and homes; and is not the experimental knowledge of its adherents far superior to the mere academic theories of its opponents?

## To "Heal the Sick" by the Christ-Method Essential.

The Bible shows that Jesus and his followers healed the

sick without drugs or other material aids, and it is an incontestable historical fact that these works were accomplished by the early Christians for nearly three hundred years after Calvary. Let me remark in passing, that the history of man-made churchcraft throws a revealing light on the reasons for the decadence of the Christian healing of the sick after the third century. These cures covered "all manner of sickness and all manner of disease." That there was then, or is now, a small percentage of seeming failures does not impeach the trustworthiness of the Christ-method of healing the sick any more than the occasional failure to add a column of figures correctly can be said to impeach the rule in addition. For nearly forty years Christian Science has been healing the sick under the lime-light of the world's suspicious observation. First these cures were by the hundreds, then by the thousands, then by the tens of thousands, and now they are accumulating too rapidly to be enumerated. If they had not been verifiable Christian Science would have long since passed from the respectful attention of mankind. These cures are proven by a mass of evidence the parallel of which is almost unknown to human history, and like the Christian healing of the first, second, and third centuries, they have passed into history as incontestable historical facts. Few of those who are intelligently in touch with the history of our times would dispute the fact of these cures. Basing their theories on their own preconceived notions instead of facts, the opponents of Christian Science first theorized that the alleged cures were merely imaginary; but the evidence accumulated until they were driven from their first position. Next they theorized that the cures were confined to certain nervous disorders; but the evidence kept accumulating, and they were driven from their second position. Now they are generally admitting the fact that the cures do take place, but many of them, especially those who are non-Christian, are offering theoretical explanations of the works of healing which eliminate Christianity from the phenomena. But already the evidence demonstrates that their theories do not square with the proven facts. The objections to the Christ-method of healing sickness which are based on medical or other materialistic theories cannot withstand the force of accomplished facts. Facts are the mightiest weapons of truth, while mere theories of negation are among the feeblest; and whenever a theory is permitted to dominate facts, then

falsehood is liable to triumph until the usurped authority of the theory is overthrown. Christian Science appeals to accomplished facts.

The witnesses to the works in Christian Science are now to be found in every continent, and in many of the far-off islands of the seas. Take these United States and our neighboring Canadas, witnesses are to be found in every city, and they are beginning to be found in almost every community. They are of all ranks in life. They come up to at least the average standard for respectability, intelligence, and veracity. They know whereof they speak from their own actual experiences. They are not conjecturing or theorizing on the basis of preconceived notions, materialistic or otherwise, but they are testifying from accomplished facts. Many of these witnesses have been rescued from alcoholism, lifted from the gutters of drunkenness and restored to lives of sobriety and usefulness; and they are crying out in their gratitude that they have found the pearl of great price. Many of these witnesses have been enabled to overcome their use of opium, chloral, cocaine, and other vicious drugs, and they are crying out in their gratitude that they know that their Redeemer liveth. Many of these witnesses have been lifted up from beds of pain and apparently hopeless invalidism, and thus helped to find the peace that passeth understanding. Many of these witnesses have seen the grim enemy which men call death shadowing the thresholds of their homes and threatening to bear away loved ones from their family circles; have heard their faithful physicians despairingly admit that their efforts were all in vain, and then, as the last resort, they have had recourse to the blessed ministry of Christian Science, and lo, their fading loved ones have been restored to their arms, with the roses of health once more blooming in their cheeks and the light of happiness beaming again from their eyes.

The gospel taught and exemplified by Jesus, restored to its purity and its entirety, is thus proven to be a practical religion, suited to all the needs of our every-day lives. Is it not plain, after all, that it cannot be a true religion which is not both scientific and practical, harmoniously adapting itself to all the needs, in all ways and at all times, of suffering humanity? "Search the Scriptures," read anew the promises, the commands, the life-work of our Galilean Way-shower, and such was the religion which he brought to mankind, pure and undefiled.

## The Discoverer and Founder of Christian Science.

The Leader of this great movement, Mary Baker G. Eddy, was born near the city of Concord, N. H., in which city she now resides. All her life she has been a devout Christian, a constant student of the Bible, and a loving worker for the welfare of humanity. From early childhood she evinced high intellectual gifts, a rare spirituality in thought, life, and conduct, and an eminent literary ability. Her life throughout has been that of a good and noble woman.

In 1866 she met with a serious accident and in her extremity resorted to prayer, and her healing followed. For three years of assiduous study, the Bible was her only text-book, and at length she made the discovery of the scientific explanation of the Christ-healing, and named it Christian Science, or the Science of Christianity. At once she began to test, apply, and prove the Christian rule of healing which she had found. She restored to health a large number of persons who had suffered from "all manner of sickness and all manner of disease." Then began her great and loving life-work of making this saving truth known to a sick and suffering world. In 1875 she published "Science and Health with Key to the Scriptures," the text-book of Christian Science. Later she founded *The Christian Science Journal,* of which she was editor and proprietor. She also founded the Massachusetts Metaphysical College, of which she is president, and The First Church of Christ, Scientist, of which she is Pastor Emeritus. She has written numerous books and pamphlets on the subject of Christian Science. These evince remarkable literary genius and are characterized throughout by irrefragable logic, high spiritual and humanitarian thinking, and an integrity of utterance which never shinks nor swerves from its direct path in order to propitiate or compromise.

Like every great spiritual and moral reformer whom the world has ever known, she has been the target for envenomed assaults; but her irreproachable life and the loftiness and purity of her purposes have made all these assaults vain and ineffectual. She stands pre-eminent as the foremost woman and public benefactor of the age; for she has given to the world what all its gold and silver could not buy. Her discovery of Christian Science and the working doctrine of the Christ-healing, and her success as a reasoner and writer in putting it before the world as a trustworthy

Science, is being gratefully recognized by many thousands. She has made one of the great religious epochs in history; and to-day she is loved and revered by multitudes of men and women throughout the earth, whose lives and homes have been the beneficiaries of her teachings.

Her discovery of the Science or philosophy of Christian healing, after its obscuration for centuries, may be aptly compared with the discovery of this western continent by Columbus. This continent had remained hidden from the knowledge of the civilized world by the mysterious Atlantic with its wide wilderness of stormy waters. History has now found that it had once been discovered by the adventurous Northmen, centuries before Columbus, but the discovery had been forgotten and the very existence of this western world had passed from the minds of men except as a vague and discredited tradition. The genius and courage of Columbus discovered this continent anew, and he receives therefor the undying gratitude of his race.

Thus the healing ministry of Christianity became lost to the world during weary, waiting centuries; but finally the hour struck, and through the spiritual discernment and courage of a woman it was restored to mankind. Far more precious than all the treasures which the Spaniards coveted; far more precious than the fabled Fountain of Youth sought by the adventurous Ponce de Leon, is the discovery given to the world by Mrs. Eddy, for in "healing the sick" Christian Science uplifts, purifies, and establishes the thoughts and lives of its followers.

Too frequently ingratitude has rewarded the benefactors of our race. Prison chains and a disgraced name awaited Columbus on his return to Spain. His old age saw the undeserved chains stricken from his limbs, but he did not live to see his reputation restored to its purity. Posterity had to perform that act of justice. Although Mrs. Eddy was called upon to drink the cup of ingratitude for a time, she now stands as a loved and revered figure, crowned with success and honors and surrounded by the pure incense of gratitude—not of worship—arising from the hearts of unnumbered thousands throughout the earth. A pure and consecrated life, a gifted and good woman, with unfaltering devotion to the high Cause with which her name will be associated through coming history, she now stands in the sunlight of an assured triumph. When misunderstood and misrepresented, she has been sustained by the

consciousness that she was working for God and humanity. Calumny's ammunition has now been exploded, its force expended; and there is not a dent in the armor in which she has waged for over thirty years, and is still waging, "the good fight."

## Christian Science the Antipode of Materialism, and Man Spiritual.

One of the basic teachings of Christian Science is the non-reality of matter. Its classification of matter as unreal or phenomenal has been the subject of much misapprehension, misrepresentation, and ridicule. On page 468 of Science and Health, Mrs. Eddy uses these words: "Spirit is the real and eternal; matter is the unreal and temporal." She does not say that matter, meaning thereby the material universe, is imaginary; she does not say that matter does not seem real to our physical senses, but she seeks to define and classify it with scientific accuracy. This accuracy is found to be necessary for the practical work of healing the sick, as it is also necessary to a scientific understanding of the works accomplished by Jesus and the early Christians.

Christian Science uses the terms, the true, the real, and the eternal, as interchangeable and synonymous in this classification. It is obvious that what is true is likewise unchangeable and eternal. That one and one are two, is true now, always must have been true, and always must continue to be true; therefore, real and eternal. But what is reality? Here we meet with a great confusion of ideas in general thought; a confusion which arises from the failure of many persons to distinguish between what is real and what merely seems real to our physical senses. Reality is something entirely distinct from these appearances of reality. In our best modern dictionaries the definition of reality is as follows: A fact, or truth, as opposed to an appearance,—a fact or truth which exists in and of itself, independent of any outside cause.

Christian Science is the antipode of materialism, and is earnestly seeking to be its antidote. Teaching that God is Love, and that man is immortal, it gives to human life a higher incentive, and nobler ideals constantly beckon to us as with celestial hands.

Christian Science emphasizes the Scriptural declarations that God is Spirit and that man is in God's image and likeness; therefore, that man in his true individuality is a

spiritual being. It teaches, and by its works seeks to prove, that we are all citizens of a spiritual universe; that each of us has an immortal spiritual destiny. The grave has never been the final goal of humanity, and the tombstone has never been more than a mere milestone on humanity's journey. In our self-seeking efforts for power, place, and money we are apt to forget that universe made up of things "not seen," but as a part of which we live, and move, and have our being. We are too prone to burrow in dirt and darkness like the mole, and thus to lose sight of the dignity and grandeur of our destiny as spiritual beings. We thus miss the true perspective and the true proportion of things. We may hold the dollar so close to our eyes as to shut out not only the celestial map, but also much that is fairest and sweetest about us in the dusty journey of this life.

Through all the centuries men have had some glimpses of spiritual light. These glimpses may have been dim and obscure; but they could not have been attained if the light did not exist. That men have ever had some glimpses of spiritual light and truth, instead of remaining in total spiritual darkness, is the highest evidence that man has the power of spiritual perception. If men have spiritual perception, it is because they have spiritual faculties; if they have spiritual faculties, it follows that man in his true individuality is a spiritual being.

As God is Spirit and man a spiritual being in God's image and likeness, there must be intimate relations between God and man; and these relations must be useful, and likewise usable. It follows that men can make use of these divine relations for their higher harmony and happiness according to the measure of their understanding.

## "The Prayer of Faith."

We read in the Bible that one of the apostles of Jesus declared that the prayer of faith shall save the sick. This statement, made without any reservation or limitation whatsoever, is sustained by numerous declarations of Jesus as to the efficiency of faith and prayer. Every well-informed Christian understands, of course, that he cannot consistently doubt or deny the power and efficacy of prayer, and also that there is nothing in the Bible which limits in any way the universal power and efficacy of prayer and faith; but this must not be a mere ignorant and superstitious faith or blind credulity, it must be a faith founded on spiritual

understanding. The office of prayer is not to persuade God to alter His intention or plans. Its office is to bring mortal thought into subjection to divine law, and to put humanity in a better spiritual attitude and condition to be receptive to the benefits of the eternal and unchanging laws of divine Love. The office of prayer, like that of Calvary, is to reconcile man to God, not God to man.

We learn from the words of Jesus that faith, to be efficacious, must not be halting or questioning, but must be an absolute trust in God's divine power and lovingkindness. Jesus said, "Have faith in God." Four short, simple words; but they are a priceless jewel that on the forefinger of time shall shine forever and ever. These short, simple words, "Have faith in God," taken home, and made a part of our daily thought and consciousness, will prove a priceless blessing to our lives and homes.

In God confide! In faith abide,
O thou whose heart seems sorely tried!
God is forever at thy side!
Seek Him, no power His smile can hide;
Ask Him, thou wilt not be denied!
Learn faith! In God confide!

But how shall we best learn to have perfect and unfaltering faith or trust in God? How does the child learn to have perfect and unfaltering faith or trust in the rule in addition? Not merely by reading its words and memorizing them. He needs to do something more than that. He needs to test, apply, and prove the rule in addition by working out problems according to it. When he has done this, his faith in the rule of addition becomes unquestioning. Hence, Jesus taught his followers of all times and countries to perform, after his example, the practical and evidential works, including the healing of the sick, which prove that our trust in God has sure foundation. Hence the words of the apostle, "Faith, if it have not works, is dead, being alone;" adding, "Show me thy faith without thy works, and I will show thee my faith by my works."

Just as children seem to need pictures in their primers to impress the text upon their minds, so men in all ages need living examples before their very eyes, need the practical and evidential works to teach them unquestioning and absolute trust or faith in God. Without these works, their faith becomes dead, being alone, as the apostle declared. Jesus taught his followers, without any limitation as to time

or country, to perform these works, and in the way he performed them, in order to spread his gospel of divine Love, and also, which was of even far greater importance, to preserve the gospel to all the generations of mankind. In order to forestall and remove all doubts on the part of his followers of all times, in respect to their ability to perform the works which he performed, he carefully explained: "He that believeth on me [including, of course, his teachings], the works that I do shall he do also." He also carefully explained that these works were of the Father, not of himself, and that of himself he could do nothing; that he came to fulfil the law, not to destroy it. He not only commanded his followers of all times to heal the sick, but he also said to them, "If ye love me, keep my commandments." He likewise promised his followers of all times, speaking of the eternal Christ, "Lo, I am with you alway, even unto the end of the world."

The history of Christianity proves that Jesus taught the only successful way for spreading and preserving his gospel. We cannot bisect Christianity, we cannot cut it in two and take away its works, without its faith becoming dead,—in keeping with the words of the apostle.

Let me repeat, in passing, that when Jesus taught the only successful, and therefore the only scientific way to spread and preserve the gospel, he must likewise have taught the only successful, and therefore scientific way to "heal the sick." Whatsoever is true for the one, is likewise true for the other. Cure a case of cancer, for example, without drugs or surgery, especially after drugs and surgery have confessed their inability to cure it,—and this has been done many times under the ministry of Christian Science,—and you are doing two things. You are persuading the most skeptical of the truth of the Christ gospel, and you are likewise demonstrating that the Christian method of healing the sick is the scientific and therefore the right method.

Some are skeptical concerning the power of prayer to "save the sick," because they do not comprehend how prayer can influence or change a man's body. Is it any easier for them to comprehend how our thoughts always stamp their impress on the face and other parts of the body? Do not our every-day observations prove this to be the fact? Are not these influences exerted by thought on the body often very powerful, and often instantaneous? And is it any more difficult to comprehend the power of prayer on the

body than it is to comprehend how religious martyrs, under the high sustainment of faith in God, have shown utter unconsciousness of physical agony even when burned at the stake? Common experience proves that good thoughts benefit us in all ways, the physical included. When we pray aright, our good thoughts climb to the very highest level they are capable of reaching. Prayer is communion with God, divine Truth, and when we pray aright, our thoughts, emotions, aspirations are all in touch with divine Truth. Why should not our good thoughts in prayer benefit us in all ways, the physical included? Why should not their influence, like the influences of our other thoughts upon our bodies, be both powerful and instantaneous? Who has any basis by which to measure or limit the benefits of prayer in all ways? Surely it is not unreasonable that God should have provided a means for availing ourselves of the full beneficence of the divine laws which govern us. And what process or means to this end can you conceive of as better than prayer? Human experience in all ages attests the power of the prayer of unquestioning faith. And the power of one person's prayer to benefit another person is a demonstrated fact in Christian Science as well as in the pages of the Bible. Wisely did the poet Tennyson write:—

> More things are wrought through prayer
> Than the world dreams of.

And wisely also did the Quaker poet Whittier write:—

> I dare not fix by mete and bound,
> The love and power of God!

Christian Science points to accomplished facts in the Christian healing of the sick through the instrumentality of the prayer of absolute faith in the only true God, a faith sustained by works based on the right understanding of God. Against such works, the skeptic as to the power of prayer and faith has only his doubts and theories of negation, with no accomplished facts to support them. We need to remember that there is no unbelief so stubborn and egotistic as the unbelief of ignorance. The head that is most frequently wagged in arrogant doubt and denial is the empty head. As Macaulay has reminded us, missionaries find it impossible to persuade the islanders, in latitudes where frost is unknown, of the fact of ice. They have never seen ice, and in their ignorance are unable to comprehend how water can change into a solid block. Al-

though assured of the fact by the best of human evidence from those who have actually seen ice, the ignorant islanders smile in self-satisfied incredulity. Their unbelief is another instance of the feebleness of theories of negation. We have no right to dispute a fact testified to by respectable witnesses merely because in our ignorance we may not be able to comprehend it.

### Some Reasons for the Efficacy of Christian Science.

Sometimes the members of other Christian denominations put a question like this: If our prayers are unavailing in physical sickness, how can you Christian Scientists expect us to have any faith in your prayers in like cases?

When the apostle declared that "the prayer of faith shall save the sick," he was not theorizing, but was speaking from his own knowledge of the "healing of the sick" accomplished by Jesus and his followers. He spoke of things which he knew as facts, just as you speak of facts which come under your own personal observation. Thus, when Christian Scientists declare that cures of physical sicknesses are being wrought now by following the Christ-process of healing the sick, they are not theorizing, but speaking from facts within their own experiences. The cures to which they are testifying so abundantly all over the civilized world are already incontestably proven, like the cures of the era of Jesus and of the early Christians for over two hundred years after Calvary. Let me say, at this point, that the history of ecclesiasticism throws a revealing light upon the reasons for the decadence of the Christian healing of the sick, from the middle of the third century after Jesus.

If Christian Science prayers are of proven efficacy in overcoming physical discords, and if, on the contrary, the prayers of some other Christian denomination are admitted by its members to be ineffectual in like cases, surely then it is entirely fair to urge that those who thus pray ineffectually must somehow pray amiss, however fervent and sincere they may be. It is our duty as Christians, a name which means lovers of suffering humanity, to strive to discover the explanation, and to strive likewise to free our minds of all bias and prejudicate opinions in making the search; and no Christian can consistently permit this search to relax in the least degree for fear that his denomination may be brought into reproach for failing "to heal the sick," through the success of the Christian Science ministry in fulfilling the command and promise of Jesus.

Christian Science teaches that we must appeal to God as Spirit, and not to any manlike God; and that we must not appeal to a supposed God whom we regard as the author of evil in any of its phenomena, such as sin, sickness, suffering, and death. If God be not the author of evil, and we appeal to a supposititious being whom we believe to be the author of evil, then it is plain that we appeal to a being who does not exist. We do not need to urge that such a prayer could not be expected to be effectual.

Christian Science also teaches that the phenomena of evil are not the reality or truth of man's being,—man in his true individuality in the image and likeness of God. If this teaching is true, then he whose consciousness is infected with the falsehood that evil is a part of the reality or truth of man's being cannot pray effectually for the removal of that which he believes God has ordained and created, and which therefore really exists. He lacks the basis of "faith unwavering."

Christian Science is differentiated from other modern Christian denominations by these two propositions. It is teaching and doing its works upon the basis that God is not the author of evil in any of its manifestations, and that all such manifestations, not being the creations of God, are not a part of the reality or truth of being. Christian Science for nearly forty years has been insisting upon these propositions as fundamental parts of the Christ-process of healing the sick, and it is upon these propositions that Christian Science bases its successful practice in the healing of the sick. Furthermore it is because of these propositions that Christian Science has met with such strenuous opposition from those who teach that God is the author of evil and that such evil is real. If Christian Science is right on these points, it explains what otherwise would be incapable of explanation by its wonderful works in overcoming sinful habits and physical sickness. If it is right respecting these points, then the works of "healing the sick" which were performed by Jesus and the early Christians for about three centuries of the Christian era are fully explained, and a much-used weapon is thereby taken from the hand of infidelity.

It is unthinkable that the creative Principle of the universe could be otherwise than God is described in the Bible to be, viz., Spirit, Truth, Life, Love. It is also unthinkable that such creative Principle could create anything which is

opposed to His own divine nature. Hence, Christian Science discerns by the light of our highest reason, as well as by the authority of Scripture, that it is sublimely true that "God saw every thing that he had made, and, behold, it was very good." Not only good, but very good. Hence, Christian Science has no teaching that admits or even suggests that God is the author of evil. It has no teaching which admits or suggests divine hate, cruelty, or injustice. It is wholly incapable of drawing any portrait which suggests any of the attributes of a satan, and of writing beneath it the sacred name of God. Indeed, it is incapable of drawing any portrait of Deity, except with the celestial colors of love, joy, promise, and faith.

### Evil is not of God.

But, does any one ask, who made the phenomena of evil, if God did not make them? They are man-made, not God-made, for they belong to human consciousness, and it is unthinkable that they can belong to the divine consciousness, which is Love, Truth, good. Let me again revert to our mathematical illustration. If we have been erroneously taught that twice two is five, this falsehood would belong to human consciousness, not to the divine consciousness. If we fully believe this falsehood, act upon it for years, cipher erroneously by reason of it, lose money and suffer from this false teaching that twice two is five, can we say that God made such a falsehood? God is Truth, and therefore is utterly incapable of creating falsehood.

To be the creative power God must needs be the Principle of harmony, not discord, and so is utterly incapable of creating aught discordant. God is Love, and so is utterly incapable of creating aught that is hateful, unjust, or cruel. God is wholly good, and therefore does not and cannot employ evil as an instrument in His divine economy.

A false philosophy has too long taught us to accept things for what they seem to be, instead of for what they are. Christian Science teaches that all reality, all which truly exists, is very good, because nothing exists which is not of God, of divine and infinite good.

It is a false theology, contrary both to our highest reason and to the Scriptures, which teaches that the appearances of evil, the phenomena of sin, sickness, and suffering, are the creations of God. We must either reject God altogether,

or we must recognize that it is as unreasonable to say that infinite good creates evil as it is to say that infinite Truth creates falsehood. Though we believe that sin, sickness, and suffering are realities of man's true being, this does not make them so. In sound reasoning appearances belong to one category, realities to another which is entirely distinct.

A profound truth is embodied in the Scriptural statement: "As a man thinketh in his heart, so is he." The concept which we have of God exercises a most powerful influence over our character, conduct, habits of thinking, and physical being. Indeed, it is impossible to measure or limit the activities and scope of this influence and its far-reaching effects. Christian Science arouses the sleeping attention of mankind to the pressing importance of a right concept of God. If we believe that God is the author of sin, we look upon sin as an unavoidable, and indeed indispensable part of the economy of the universe, and will not such a view of sin tend to make us more tolerant of its presence in ourselves and others, and to discourage the energies of our resistance against it? If we believe God to be the author of sickness; that sickness is one of the dispensations of divine Providence (to use a phrase that was once much in fashion), what is the use of our taking any steps to get well? If we believe that God decrees us to be sick, can we expect that drugs, prayers of faith, or anything else, will defeat the deific purpose? We can only become more hopeful in our efforts to overcome sin and sickness as we lose our belief in such a God. Our false belief that God is the author of sin or sickness leads us to doubt God's existence and turns our discouraged thoughts towards the despair of atheism. Would Jesus have overcome, or taught his followers to try to overcome, anything which was of God?

The man-made dogma that God employs evil to accomplish good has too long led men to imitate what they have supposed to be the divine example; to use evil means and agencies, thus deceiving themselves with the pretext that thereby they could accomplish good. We best prove, not only our higher understanding of God, but we also best prove our love of God, by our love of what is good, because God is good.

To the great lethargic masses of men and women it may seem easier to crook the elbow and lift a spoon to the mouth than it is to think rightly. Some people find it easier to let

others act as the keepers of their conscience, forgetful that each of us individually is responsible for himself; but all such indolence is a crime against ourselves and against our fellow-sufferers. This indolence can never help us to strike from fettered human consciousness the rusty manacles of false belief, and to realize the prophecy of Jesus, "Ye shall know the truth, and the truth shall make you free."

The Founder of the Christian Science movement has recognized and met the necessity for restoring Christianity to a basis that is profoundly spiritual, and that eliminates all materialistic and pagan falsehoods; that is practical and humanitarian, adequate to all our needs, all our distresses; that is intellectual and logical throughout its doctrine and practice.

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[Written for the *Journal.*]

## "AWAKE, MY SOUL."

BEN. HAWORTH-BOOTH.

GIVER of all good gifts, I thee implore:
  Open the eyes that still are closed and blind,
Enlarge our hearts to know thee more and more
  The Soul and source of all,—eternal Mind,—
  The Father, Mother, God of all mankind.

O Love divine, that holdest in thine hand
  This orbèd earth, the countless stars of light,
How can I hope to come and take my stand
  Immaculate and sinless in thy sight!
  'Tis Love alone can wash my garment white.

There is a path no mortal foot hath trod,
  It is not in the depth, nor on the steep,
It leadeth upward—ever up—to God,
  Beyond the vision of the starry deep:
  Yet each within his heart that path may keep.

'Tis he that dwelleth in the secret place
  Of the most High, that shall abide beneath
The Almighty's shadow, and shall see His face
  When he hath conquered self, and sin, and death:
  So sang the shepherd king with balmy breath.

When I awake in thee, the psalmist sings,—
  I shall be satisfied, when I awake
After thy likeness. See the glimmerings
  And flecks of rosy-fingered morning break
  Over the fading stars! Awake, my soul, awake!

# THE RESTRAINING GUIDE.

REV. ARTHUR REEVES VOSBURGH.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.—*Isaiah*, 30:21.

THE Master has left the assurance that the spiritual way is strait and narrow, and every disciple who starts to walk in it soon finds this assurance confirmed. It is simple, direct; so plain that "the wayfaring men, though fools, shall not err therein." It is only when we stop to consider some of the innumerable ways that diverge from the King's highway, or when we may be beguiled into heeding the suggestion of some guide who plans according to worldly ways and means, that there can or does come any complication or uncertainty. Then, when a confusion of thought or an errant impulse may succeed in diverting the pilgrim for a moment, there will surely be given some warning token that will be to him the guiding word, saying, "This is the way, walk ye in it."

If the disciple is abiding close in the conscious presence of the guide, the consciousness of the spiritual idea that directs the way from sense to Soul, the guiding and restraining word will come as a spiritual impulse and intuition, as a spiritual sense that at once restrains and directs, and thought will be corrected and rightly directed before it has been manifested in some mistaken word or deed. Thus to follow our guide will be to find the unerring direction of Science; it will mean that every misleading thought or erring impulse will be discerned and destroyed before it has turned the Truth-seeker's feet from the way; but if the wrong word is spoken, or the wrong deed is done, there will come the unerring rebuke. The warning voice will be heard, and the disciple's safety is in promptly heeding it.

It is noteworthy that this assurance of the restraining word is that it shall be heard "behind thee;" and it immediately follows a statement in the preceding verse that "thine eyes shall see thy teachers." All through the Bible, in its promises and in its history, there is given the assurance of a guide to go before. This was given to the journeying Israelites as a pillar of cloud and fire, and an assurance that God's angel should go before them to bring them into the place divinely chosen. The Discoverer of Chris-

tian Science has written,—"So shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (Science and Health, p. 566). The spiritual guide is always before. How, then, is it that the word shall be heard "behind thee"? It is not because our eyes shall not see our "teachers;" it is not because our spiritual guide shall be withdrawn, but that in turning to the right hand or to the left, in turning out of the way, the disciple has turned away from his "teachers," has turned his back on his guide. Then, as restraint or rebuke, will come the "word" which will rectify the mistake.

If the disciple's walk is close and clear enough in the presence of Truth, if thought is holding and abiding steadily and steadfastly in the consciousness of the spiritual idea, the gentle restraint will be given in the premonitory sense that tells him he is diverging from the way of harmony. If the disciple is blinded and diverted by a wayward impulse or obtuse belief, then the "word" will come as a strong rebuke, chastening and consuming the erring, sinning sense.

The Bible holds many a record of good men who in an unguarded hour went astray, and through gentle leading or through great tribulation found their way back into the way of peace. The night of futile effort on the Sea of Galilee, when the disciples toiled all its hours and caught nothing, marks one brief turning aside from a divine commission to a human resource to fill what seemed to be irksome idleness and waiting. The story of Jonah, whether fact or parable, is true in its moral, and marks the folly and disaster of attempting to evade a divine commission or shun a divine responsibility. David stands as a pre-eminent example of a great and good man who went astray in an evil hour, and who through great tribulation atoned for his error and gained again the pathway of peace. These are typical examples of the rebuke that chides and chastens the erring sense, the divine Word that will be heard as it is saying, "This is the way, walk ye in it."

This divine Word is the spiritual idea that reveals and enunciates the divine law of being, the law that is written on the mind and graven on the heart of the spiritually illumined man. Every deviation from the way, however slight, means a conflict in human consciousness with the

unchanging law of harmony; and the chiding or chastening that comes when a false step is taken comes as a necessary and legitimate result for violating the eternal order and fitness of things. There is an inevitable relation of cause and effect between the wrong thought or deed and the disturbance or suffering that follows. This is the law which requires that sin shall punish and destroy itself; and so in each erring experience the law brings its effective rebuke and restraint. It is a monitor, saying, "This is the way, walk ye in it."

In the examples we have noted from sacred history the working of this law can be easily traced. The disciples, under the lead of the impetuous Peter, went fishing, apparently because they wanted to be doing something and had not learned to wait upon God,—to wait for the divine impulse and bidding that must come before success could crown any effort. It was evidently a wayward, human, impatient impulse that overtook Peter when he broke out, "I go a fishing," and the other disciples when they followed. It was an effort that held no worthy purpose, no noble impulse, an effort that was a distinct turning away from the lofty ideal that had been given them, an endeavor that must go unrequited. Only when the Master's voice gives divine sanction and direction to their effort, and they accept this in a prompt obedience, is there a reward for their toil. Then follows the lesson on the shore, when it is made clear to Peter what it is to mean if he proves that he loves his Master more than his fishing. So when Jonah flees, shrinking from the task laid upon him, it is to find that the obedience which is prompted by fear only leads into greater fear, and that in an unquestioning following of the divine direction is safety and peace.

So, too, David reaped the results of his sin with Bathsheba—results that followed him all through his further career. Nathan's declaration that "the sword shall never depart from thine house" was a foreseeing and foretelling of the legitimate sequence of guilt. A crime had been carried out by others at David's bidding, and its evil example and effects had gone out into relations that were beyond his recall. And it was without doubt in this train of influence that lay the impossibility of David's ever bringing his reign up to a point where his dominion should be established in moral and spiritual supremacy and war should cease. David had come to the kingdom because he had a glimpse of

the fact that God is the only power. From the time that he first comes into view as the stripling who overthrows Goliath without arms or armor, his whole career is that of one whose trust is in God and not in material resources. When he came to the kingdom, according to his understanding he utilized the resources at his hand, in overthrowing the enemies of Israel and in establishing his kingdom. We must remember that he was dealing with a people who were little more than beginning to emerge from the crudest beliefs of life, substance, intelligence, and power in matter, the belief of the necessity of physical force and war, the belief that formulates codes of vengeance and cruelty. With such mental conditions as these David had to deal,—conditions out of which he himself had only partly emerged. So it is not surprising that such a man as Joab should have come to the front as David's lieutenant, the leader of his forces. Joab's code taught him courage, belief in the divine authority of David's kingship, and loyalty to that authority. These qualities, representing largely human belief rather than divine understanding, were nevertheless qualities which for a time were useful in overthrowing the grosser beliefs of unrighteousness abroad and disloyalty at home. But Joab had no vision of the ideal of David, an ideal that looked to the establishment of a kingdom whose power should be God, whose law should be righteousness and love.

So, if Israel were to be lifted up to a higher plane of consciousness, its leaders must be men whose ideals rose above warlike motives and methods, and it is not difficult to see what moral and spiritual ascendancy was needed by the ruler who was called to solve such a problem. It was evident that David had forfeited this spiritual supremacy. In his one sin David had lost the respect and confidence of every warlike follower, he had rudely violated the code of honor that should have bound him to every soldier of Israel. When Nathan declared to David that because of his sin the sword should never depart from his house, it must have been because upon the plane of human sense David had started a course of influences that would entail this by a relation of cause and effect, and these are some of the relations that seem to lie plainly on the surface in the record.

When David confessed his sin, he saw the folly and falsity of that which had led him astray, and as an element of his own consciousness the error was eliminated, forgiven; but

the results of the wrong against another and the crime against moral order could not be thus lightly atoned. The sin in his own consciousness could be destroyed in one supreme moment of moral and spiritual awakening and renewal, but the removing of its results was a burden of travail for the years. It enforces what our Leader has enjoined in her article on Fidelity: "Carelessly or remorselessly thou mayest have sent along the ocean of events a wave that will sometime flood thy memory, surge dolefully at the door of conscience and pour forth the unavailing tear. . . . One backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow, and repose from many a heart" (Miscellaneous Writings, p. 339).

These instances are concrete examples of how the law of Truth works in its rebuke of the erring sense which turns the pilgrim from the spiritual way. In Christian Science we understand that every suffering which follows and must follow a misdeed is in fulfilment of the law that a man shall reap what he sows. It is not a special penalty pronounced by Deity, but a legitimate sequence of the error. A mistake must be seen to be a mistake, before it can be corrected; and it must be seen that the mistake will and does entail suffering and loss before mortals are willing to take the trouble to correct it. The primitive mistake is the belief in matter, the belief that here is life, substance, intelligence, good, apart from God. Mortals must come to see this mistake and then correct it; and this means correcting and eliminating a multitude of mistaken beliefs, judgments, and motives which have sprung from this one fundamental error. The way that leads out of these false beliefs, up to the understanding and demonstration of the allness of God, is the way in which we are given the promise of spiritual guidance.

Were the pilgrim wayfarer always spiritually awake, were the disciple always in possession of a clear spiritual sense, and if this sense were always faithfully followed, there would be no wandering from the way; every onward step would be in the line of divine harmony, freedom, dominion. Mankind in general have had to awaken to their mistakes by suffering for their mistakes. Even after the awakening which reveals the unreality of matter and its conditions, after the illumination that comes in discerning and acknowledging the allness of God, the disciple

has a long upward way before he shall pass the hill-crest. There will be many a stage on the journey where he will have to learn that old beliefs which he had thought were entirely right and good hold an element of error. Again and again he will be warned and awakened to the nature of the subtle forms of sense-belief by the suffering which they entail. The way is necessarily an unerring walk in the line of spiritual understanding, or else an experience that drives us back to that way by the suffering, the chastisement, which waits upon every mistake, every sin.

The only safety is in steadfast watchfulness and prayer, an alert heeding of the monitions of our spiritual guide. The farther we journey on the way, the greater will be the interests involved, and the graver will be the consequences that will wait upon our acts; but every day's progress likewise brings us into a clearer spiritual consciousness, where the awakened sense can with finer discrimination and greater certainty discern the way of Truth, and hear and heed the voice which says: "This is the way, walk ye in it."

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[Written for the *Journal.*]

## THE PRESENCE.

MARY J. ELMENDORF.

WITHIN the shadow of the years
Christ comes to me.
He lifts my burdens, dries my tears
Within the shadow of the years.
Before mine eyes the dawn sky clears
To vivid prophecy.
Within the shadow of the years
Christ comes,—he comes to me.

Beyond the bondage of the years
Christ walks with me.
Fulfilment bursts faith's starry meres
Beyond the bondage of the years.
Light, Light, forever Light appears
As time's eidolons flee.
Beyond the bondage of the years
Christ walks,—he walks with me.

# SCIENTIFIC ORDER.

GEORGE H. MOORE.

I will direct their work in truth.—*Isaiah*, 61 : 8.

CHRISTIAN SCIENCE is essentially a gospel of work and of joy in work. Its teaching adheres strictly to the Biblical injunction that men must "work out" their "own salvation," and it concedes no by-path for an easier attainment of that end. For idlers it has neither provision nor promise, as is clearly manifest in all the writings of Mary Baker Eddy, its Discoverer and Founder.

To-day two insistent and persistent cries are coming up from the arena of the world's work, from the seething ferment of its unrest. These are first, for the "right to work," on the part of every man who can work; and second, for the "square deal" in work. These rights once obtained, any healthy-minded man will be content to abide by the outcome of his work, for under conditions of labor which are just, the shirker and the incompetent are the only grumblers. The social disquiet and clamor which is thus voicing itself, crudely represents a far deeper seated and more vital protest. Continued suffering from human injustice has seemed to warrant doubt of God's justice. Religious faith should check the latter cry, but too often it fails in its true service, inasmuch as such faith is born, and consists largely of hope,—hope for justice, for the "square deal" now as well as hereafter; hope for those conditions of life for which good men labor and sacrifice; hope that God will vindicate himself through His servants; hope for the brotherhood of all men, and for unhandicapped opportunity to rise to freer conditions of life, howsoever rugged the path. The realization of this hope has been so long deferred as to make humanity heart-sick; it has given to doubt its seeming defence.

The urgent call of the worker to-day is for two definite items of the industrial square deal, more time and more pay. These two cries are really one, and that one is for opportunity,—opportunity to climb to higher estate, to climb in a thousand ways and often foolishly and in vain; but the stagnation of the dead-level is what wearies or exhausts hope, and palsies or paralyzes effort. It is the climbing, the attaining of a broader, freer living and think-

ing that satisfies men, and time and money mistakenly seem the readiest means to such ends.

The deceitfulness of riches is well enough known, but not so well the mesmerism of time. Yet mere time is one of the greatest cheats in human experience. Almost every limitation circumscribing the efforts of men can be expressed in terms of time. It constantly forces itself on our attention, either hurrying us because time is so short, or worrying us because the time of our deliverance is so long, tempting us thereby into fretful and barren haste or into a lethargy of inaction, and in either case begetting fear,—fear of result or lack of result. The greatest fear of all, that of death, is simply dread anticipation of the occasion when time is supposed to cease and its opportunities to close.

Here is where scholastic theology has signally failed to satisfy men of God's justice, in that it has centered so much attention on this hypothetical closing of time and opportunity through death. By thus shifting anticipation from the accustomed order of things to which men cling, to an unknown and retributive order, it concedes the "right to work" only for an uncertain period of time, often inadequate for its great task, the end of which is unforeseen. In like manner, it does not grant the "square deal" in work, in that it demands like results under unequal conditions and from unequally qualified contestants. It has seemingly forgotten that no man can love or do well his work, whatever its nature, if he labor under fear of impending catastrophe and loss of right to perfect his task. This is as true of religious effort as it is in the work of the factory. The same natural justice should govern both. This simple fair-play is best exhibited through an unhampered, unchecked opportunity to work out one's full salvation, and it is one of the greatest needs of humanity, but one which can never be satisfactorily met under the mental limitations of time and place which seem to fetter human effort, to whatever end it may be directed.

A true faith in God's enduring goodness should rightly dissolve such restrictions of thought and uplift hope to grasp the fact that time is not the sole arbiter of human destiny, and that death—its chief bugaboo—has no jurisdiction whatever in human affairs, either as time-keeper or as paymaster. Time is in itself neither cause nor effect. It is merely limitation and has no place in the infinite consciousness. The hour, the day, the year are simply the numerals of limitation, whose one human service is to record the

succession of opportunity. The one thing time can give and the one thing it may take away is experience. This is its only fruitage, and experience in good only is the greater gain.

Christian Science is certainly healing men of this fret of time and fear of death, and so is bringing human life into growing accord with its larger hope, by making clear the fact that God's children are in reality living and working in an infinite God-governed present, a present without beginning or ending, always before us, always bringing its individual work, and always opening up into new and larger opportunity, if we are only responsive to the call of the moment in hand. The being made "ruler over many things" is wholly due, in the scientific order, to having been faithful over the few. The measuring up to and beyond the smaller responsibility and place is not only necessary to the opening up of the larger, but it guarantees such opening and advance.

In its constantly unfolding revelation of God's present, Christian Science makes small provision for regret over not having done. Its cure for inaction is action. Its repentance is a turning from a not doing to a doing. If we have missed a step Godward, the step untaken is still before us. Our necessity is to take it rather than to weep over our tardy accomplishment. Nor, on the other hand, can our good yesterdays excuse our idle to-days. "God rests in action" (Science and Health, p. 519). As we enter into His rest, we must perforce enter into His activities and His joy, and joy again is not laxity but renewed activity and energy.

It is not time, then, but good use that enhances our powers and enlarges their scope. Not time but idleness and misuse impair and diminish them. Mere lapse of years accomplishes nothing. One's advance in Christian Science or elsewhere cannot be gauged by the circling of the earth around the sun, but solely by the fruitage of time improved. "Mind measures time according to the good it unfolds" (Science and Health, p. 584). Growth is due not to average attainment but to progressive attainment and apprehension of the divine order.

The perfection of God's creation is not measured by and does not conform to the slow processes of material evolution trailing wearily through long ages of time. Its beauty and completeness, always existing and present,

unfold to the comprehension of God's children as they rise in understanding over the limitations of the personal sense of time and place. This revelation of spiritual order and progression is the glory of Christian Science, far exceeding in logical and consistent beauty the theories of material evolution. There are no missing links, lapses of logic, guesses or jumps in its irresistible mental impetus. It begins with the highest and ends with the highest, comes from God and returns to God. It does not sacrifice the unfit that the fittest may survive, but destroys unfitness that all may survive. It insures to all men the full measure of God's uplifting justice, which decrees God's kingdom to be inclusive of all God's children and exclusive of none.

In the infinite here and now, Christian Science insists that there is no reversal of this eternal order of things, that there is no revision or change to come, that order is everywhere and continuously operative. Time does not and cannot limit or control its unfoldment. Its sequences are not sequences of time but of gradation, of progression. The infinite Mind does not express itself in the numerals or symbols of limitation, though we in our ignorance may so apprehend its revelation. Eternity, infinity is integral and complete, and comprehended as such by the one Mind which is expressed by it. Christian Science is the Science of this eternal order, humanly revealed and expressed. Intelligently applied to human needs, it brings out the reflection of wholeness, of health, and completeness not only in our physical and spiritual well-being, but in our hope, our work, and our joy, healing thus the larger and the smaller discontent by the same method and rule.

Christian Scientists recognize to the full the injustice and tyranny that too often seem to dominate in questions of labor. They deprecate the waste of effort in relieving these conditions; they recognize the arrogant selfishness which demands the good of self or class at others' cost and pain. On the other hand they acknowledge gratefully the good accomplished by the organized philanthropies of the world in furthering the administration of justice and in relieving distress, and they honor the broader humanity which makes this relief possible. Christian Scientists welcome the opportunity to co-operate with any force which makes for righteousness among men, and with every honest effort for the betterment and enrichment of human life and the building up of a law-abiding and responsible citizenship.

In their absorbing endeavor to render "unto God the things that are God's," they do not neglect the giving unto Cæsar of his own, while fulfilling the duties and obligations of citizenship. At the same time they insist that the "square deal" must never degenerate into mere indulgence, but must place strongest emphasis always on efficiency; that is, on demonstrated ability and its prompt recognition and reward as such; and to this end they consistently demand for every human being full freedom of opportunity to work out the salvation which is his right.

Christian Science contributes in notable and positive measure to this freedom of opportunity and resulting demonstration of efficiency by lifting men out of the sordid narrowness and smallness of material living, by dispelling mental and spiritual despondency, by freeing them from fear and the false and limited conception which induces fear, and by restoring health of mind and body. Furthermore, it is inspiring confidence in the immanence and permanence of God's justice, despite its seeming perversion by those who offer only counterfeits of God's service. It is teaching men how to rise to opportunity and make the most of it, and so make intelligent appeal to divine justice and application of it in human affairs, not by entangling themselves in the snarl of contest, will against will, scheme against counter-scheme, cunning against cunning, but by demonstration of individual good will, purpose, and ability, and so as individuals bringing somewhat of the divine and natural order to earth. The appeal of Truth is always primarily to and through the individual; its victories are won not through force of will but through force of right.

"Manhood," says Emerson, "is always accepted at par," and efficiency is an essential quality of manhood and commands its privileges. The man who understands and lives according to the scientific order, as interpreted by Christian Science, is busy always, and must be successful. He is not afraid of work, for he knows that his need is not growth out of work, but rather growth in and through work. Work itself is progressive. It has its rising scale from relatively profitless physical drudgery, up through fatiguing toil, to useful and enjoyable manual work. Thence, in still ascending scale, it leaves the material wholly for the mental and spiritual. True work is the willing and intelligent putting forth of effort for a definite and desirable end. To the Christian Scientist the one end of life is the demon-

stration of spiritual manhood, efficiency, and dominion. This supreme object not only embraces and exalts all lesser good intents, but it infuses joy into even the drudgery from which we are possibly not yet free.

Scientific progress comes in and through this ascending scale, by choosing always the "better part" as it offers, and by leaving behind the old landmarks of toil, through demonstration that such necessity no longer has dominion over us. Such a course is naturally neither slow nor irksome, but orderly it must be. Secure progress cannot be assured through rapid and unordered chance and occasion. Opportunity is neither the chance nor the occasion that falls in our way; it is rather the fit or convenient season, convenient because of what has gone before and led up to it. Opportunity is therefore individual, orderly, and progressive, and always a demonstration, a manifestation of God's leading toward himself.

In spiritual growth the sense of orderly progression must be most rigorously maintained. Mrs. Eddy teaches that "the corner-stone of all spiritual building is purity" (Science and Health, p. 241), and in the tenets of The Mother Church she associates the four foundational virtues: meekness, mercy, justice, and purity. Jesus asserted in the Sermon on the Mount that the pure in heart should see God,—attain spiritual insight and understanding; that the meek should inherit the earth,—attain spiritual affluence and dominion. Understanding without purity would be of the letter which availeth nothing. Dominion not based on meekness is a house of sand.

Realizing in part at least the imperative justice of this divine order, and accepting in faith and hope its inevitable fulfilment, Christian Scientists turn readily and naturally from an anxious scanning of what the future may or may not bring, to more intensive and prayerful study of the work and opportunities of the present. Their ambition thus reaches out not for the great thing they can do or become, but rather to show what great things God has done, and that they through reflection may publish His goodness and manifest His love.

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STRIP thou from thy life the sham,
Let I seem become I am.

*Frederick Lawrence Knowles.*

# SCIENCE AND ART.

W. D. MC CRACKAN, M. A.

IT was doubtless a surprise to some orthodox Christians when Mrs. Eddy associated the word "Science" with Christianity, and gave the name of Christian Science to her "discovery of the adaptation of Truth to the treatment of disease as well as of sin" (Science and Health, Pref. p. vii.). It may be equally astonishing for some thinkers on religious topics to find the word "Art" connected by her with the practical application of Christianity. Mrs. Eddy uses this word not infrequently in her various writings and always with a meaning which sheds a flood of light upon the question of how to be a good, true, and practical Christian.

In general conversation the word "art" is sometimes used to signify a specific art, such as painting, sculpture, music, poetry, etc. It is also used generically and stands for all of these arts combined. Such use of the word, however, is a derived one rather than the original. In the great English dictionary, founded mainly on the materials collected by The Philological Society of England, and edited by James A. H. Murray, art is defined first of all as "skill." But it is evident that there must be some use of skill, some demonstration in order that skill may be recognized as such, and so art is also defined as "a practical application of any science." Under this head Murray's Dictionary cites "the healing art." The word science means knowledge or understanding, systematized or classified, and thus in speaking of the art of Christian Science we mean the practical application of the knowledge or understanding of Christianity. The difference between science and art may be suggested in the statement that science is "the what" and art "the how" of any branch of knowledge.

That Christian Science is a science, *i.e.*, is precise and undeviating, because governed by unvarying rules, has been proved by the vast number of cases in which exact results have been obtained when these rules have been correctly applied. Christian Science, from this point of view, may be likened to the multiplication table, which never changes and is subject to no conditions, but is absolute and final. The statement that five plus five equals ten is an axiom,

not affected by time or space. It cannot be disputed, is not open to argument, nor can it become a debatable question among people of scientific apprehension.

But just as the multiplication table may be applied in a faulty manner to a given sum in arithmetic, and a wrong result ensue, so Christian Science, though exact in itself, may receive a faulty application and a failure may result. It would be as unjust and illogical to attempt to discredit Christian Science for asserted failure as it would be to attack the multiplication table on account of the mistakes made by the youngsters at school. This analogy between Christian Science and the multiplication table may be carried even farther. The objection has sometimes been made that Christian Science is too "narrow," that it admits of no probabilities, likelihoods, or chances, but always puts forward its absolute statements as matters of fact. Christian Science is "narrow" only in the sense in which the multiplication table is "narrow." If the latter were broader, in the sense of being subject to deviation, it would necessarily become worthless. Its value lies in its absolute, uniform, and unchanging narrowness. The beneficent results of Christian Science spring from the fact that its statements are final and provable. Indeed the word "deviation" used above is particularly descriptive and to the point. In Latin the word *via* means way, and Christian Science admits of no de-*via*-tion because it is "the law of God, the law of good" (Rudimental Divine Science, p. 7), the narrow way "which leadeth unto life." Any criticism of Christian Science as being narrow can only be based on the supposition that Christianity itself is not susceptible of being accurate, exact, and scientific, but is affected by chance and change.

In point of fact, then, it is important for all who desire to practise Christian Science to learn not only its science but also its art, lest the application of Christian Science to a specific case of sin or sickness should be clouded by error and the demonstration of Christian healing fail to be manifested. The letter is of the utmost importance, but if it remain a dead letter, then it becomes worse than useless, for as Paul wrote to the Corinthians, "the letter killeth, but the spirit giveth life." The spirit of divine compassion is needed, indeed is essential in all Christian healing. Thus the conclusion is reached that in addition to the science or "the what" of Christian Science, there must ever be the art or "the how." There must be some expression or dis-

play, some wise and tactful action as the result of the understanding acquired.

Now experience shows that the application should be apt and skilful as well as honest and loving, and this necessary skill requisite to meet and master the subtler forms of evil in ourselves and others cannot be learned offhand. There must be diligent search, conscientious study and practice. The Bible and our Leader's various works are indispensable in this progressive acquisition of the art of Christian Science. Only in this manner can sincere seekers after truth build up an education in the manner and method of well-doing, and render practical service to mankind.

Mrs. Eddy writes of "the art of dissecting thoughts" (Science and Health, p. 462). Evidently this art is no mere intellectual feat or system of cold and calculating mental gymnastics. It is not based upon human will-power and human cleverness, but arises from a profound recognition of the omnipotence of God as Life, Truth, and Love. The light of spiritual understanding sheds its illumination upon the intricacies of human problems and enables man to dissect thoughts in such a way as to separate the good from the evil, the real from the unreal. A proper performance of this task requires art, loving skill, and a certain sense of proportion.

In our day this consecrated art is being applied far and near by Christian Scientists for the reformation of the sinner, the alleviation of pain and the cure of sickness, the compassionate removal of sorrow, misery, and despair. In this sense practical Christian Scientists may be likened to artists who paint beautiful pictures. Where once anxiety, disease, want, dissipation, and other evil conditions had traced their defacing lines, the artist delineates health and happiness, peace and purity. Such pictures are being painted by the bedside of the dying, in the turmoil of business life, in the little settlements upon the frontier, in metropolitan centers,—everywhere. Christian Science reveals in man and the universe the beauty of holiness; it transfigures and transforms the human sense, it heals, blesses, and beautifies, and will eventually transform mankind. Before its irresistible advance every mark of ugliness, disfiguration, or deformity disappears as a dissolving view upon a stereopticon screen.

It is related of one of the great modern painters that at the beginning of his career he once painted a picture of a

woman in the last stages of consumption. It was praised as very realistic, but the artist, by a natural revulsion of feeling which does him great credit, later repainted the picture, made the woman exhibit all the signs of blooming health, and renamed the picture "Rose-Leaf." What the artist, moved by a noble impulse, did with his brush for the figure on his canvas, Christian Science is accomplishing daily and hourly for mortals, literally making them over, eradicating with its beneficent and benign art the false concepts which have brought about disease and sin. Thus the work is one of liberating possible victims from the dreaded verdict of their adversary.

The work of healing by Christian Science may not inaptly be likened to the process which goes on occasionally on some of the ancient frescoed walls of Italy to-day. It has sometimes happened that a fresco which was painted centuries ago by one of the early masters, in course of time, as taste and fashion changed, has been covered over by another fresco of little artistic merit. Then in our own day comes the artist-restorer and skilfully taps the crust of the second fresco until it falls away bit by bit, and reveals the original, the valuable fresco of the old master which has been there through all these centuries ready to be made manifest. This required some one who had the knowledge (science) that the unseen fresco lay behind the one in evidence and who also had sufficient skill (art) to do the work of restoration. It is to be noticed that such artist-restorers do not have to paint frescoes, but merely to brush away the covering from those which already exist.

It is sometimes asked of Christian Scientists how it is possible to admire the beauties of nature if matter is not metaphysically real,—is no more than a false belief of the mortal consciousness; and it may be answered that Christian Science enriches our perceptions of beauty. Every object in the universe exists in reality only as idea, not as matter, and therefore the so-called world of nature is rightly seen only as type and symbol, standing for real and enduring qualities, the good, the beautiful, and the true.

Human sense seems to cling somewhat tenaciously to the belief that evil is necessary in order to throw good into relief. It is quite generally held that one cannot know good except by the presence of evil, that some sort of comparison with evil is necessary in order that good may be recognized as such. This fallacy had its origin in the

garden of Eden, and its sophistry has deluded mankind into making room for evil and indeed at times demanding that place and power be accorded it wherever good manifests itself. It is frequently claimed that as a picture presents light and shade, objects and their shadows, so the darkness of evil is needed in order to set off good. Yet even according to this illustration, shade and shadow are not accounted real. Every artist knows that they represent merely the absence of light, of reality, and the attempt to make a reality of evil, in the sense of an eternal and indestructible entity, brings one face to face with insoluble metaphysical and theological difficulties.

Unless one entertains the correct view of the nature of evil one cannot successfully apply the art of Christian Science. If evil exists as an entity it exists either by God's permission or in spite of His will. Under the first supposition God cannot be called all-good and under the second He cannot be called all-powerful. From this dilemma, which has confronted scholastic theology through the ages, Christian Science rescues the weary and often desperate student by revealing the fact that evil does not exist as the product of the divine Mind, but is to be recognized as a falsity and perversion, a non-entity, thus leaving our concept of God unsoiled by the taint or suspicion of evil. In this as in other respects the proof of the correctness of a given view lies in its fruits and in its practical demonstration, for as we learn to recognize and realize God as wholly good, the false belief concerning any supposed reality in evil is dissipated and destroyed, and the mental, moral, and physical regeneration of mankind asserts itself. No mere intellectual adherence to philosophical or theological views can do the works of the Christ, but a living and abiding conviction of the allness of God, good, can and does bring about this regeneration which is the great human desideratum.

Mrs. Eddy teaches that it is the privilege of all who work according to the rules of Christian Science to wipe out the suggestions and false claims of evil without fear or favor, knowing that the real cannot be injured thereby but that only the make-believe is erased, and the world at large is rapidly coming to an appreciation of all her epoch-making writings. Their originality is uncontested, and the profound meaning which pervades them is deeply felt by all who approach them as sincere inquirers. They are not barren treatises, to be read and laid aside, for they contain a living

and abiding message which is significant to the every-day affairs of life. It is the experience of all Christian Scientists that such application brings with it a clearer understanding of the Scriptures, an unfolding of their spiritual meaning, and when the Christian Science text-book is carefully studied, the conclusion cannot fail to be reached that its author has displayed not only truth and love in its writing, but also an art of the highest type. Indeed it is an example of the greatest possible art, because it accomplishes what it teaches, it practises what it preaches. The great host of men and women who have been healed by reading Science and Health bear witness that it possesses this grand consistency.

Thus it is that Mrs. Eddy offers a new criterion for art, a new test by which all art must eventually be measured; namely, its power to heal morally and physically. The world has been brought face to face with a standard, according to which mankind should more and more judge all art, and in accordance with which they should classify the works of men.

Those who have studied Mrs. Eddy's writings, and have learned to apply their teachings, can understand that this healing effect is produced by the truth which is conveyed in them, and which effects the destruction of false beliefs inherent in mortal consciousness. In good time, the test-question applied to a work of art will not be, Does it give pleasure to the human senses? It will rather be asked, Is it in accordance with the eternal and indestructible truth of being,—with the laws of God? Does it correct false sense, destroy some evil tendency, and thus dispel error in human consciousness? As the full import of this idea dawns upon mankind, its effect will surely be seen in all branches of human activity, from the loftiest enterprises to the simplest daily tasks.

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## "RUDIMENTAL DIVINE SCIENCE" FOR THE BLIND.

We are pleased to announce the publication of an edition of "Rudimental Divine Science" by Mary Baker G. Eddy, in the New York point system of type for the blind. The publication of some of Mrs. Eddy's works in this form has long been desired by many who are compelled to use the embossed types, and it is believed that this edition of one of the most helpful of our Leader's smaller works will be greatly appreciated. Price, prepaid, 50 cents per single copy; $5.00 per dozen. Direct all orders to Joseph Armstrong, 250 Huntington Avenue, Boston, Mass.

## TESTIMONIES FROM THE FIELD.

A LITTLE over one year ago my body was racked with aches and pains innumerable. I suffered from chronic tonsilitis, hay fever, rheumatism, cancer, and nervous prostration. Two years before, my tonsils had been removed, but the sore throat was not healed. Six months before, I had an operation for piles, but the suffering still remained. Having been a trained nurse for many years, I knew what a season of drugging and doctoring awaited me, were I to begin medical treatment, and how little assurance of permanent healing there was for me, even then. Besides all this, there was debt, a sick father, and much unfinished work which I had no strength to accomplish.

One of my friends now picked up a little pamphlet among the literature at hand, and read the title aloud, "The Los Angeles Case." A patient had given it to me to read several weeks before, after relating some accounts of healing through this Science which to me seemed incredible. Now, however, it was read aloud to amuse us, and we made various criticisms on it, until that portion was read where the defence referred to the healing of the blind man who said, "Whereas I was blind, now I see." All at once the conviction came to me that what had been read was true, that undoubtedly I had long been blind,—spiritually blind,—and a great desire to *see* came over me.

Our jesting words seemed all at once to be in very poor taste, and quite as much to call forth opposition as for any benefit I expected to receive, I startled my friends by declaring that I intended to visit a practitioner. I went the next day, but could not find him; this, however, only increased my desire to be treated. Again I sought him, obtained a treatment, borrowed that blessed book, Science and Health, which is indeed a "Key to the Scriptures," and read with all my might for a week, when I felt such a revivifying return of courage and strength that I was able to do more work in one day than I had been able to accomplish in a whole week before. I took only four treatments; my study of the book accomplished the rest.

To-day it would be hard to find a healthier, harder-working woman than I am. In less than two weeks' study of Science and Health I was able to begin demonstrating this blessed truth for myself and others. Ailments of all sorts

have given way before the declarations of the truth, as Mrs. Eddy has shown it to us in her book. A month after I was healed, my father threw away his medicine bottles and has been renewing his youth ever since. The debts which so worried us are being dispelled. Divine Love sent us work to do, and gave the strength to do it. Discouragement and other discords in the home life have disappeared before the prayer of faith that availeth much.

To that noble woman, our Leader, I know not what word of gratitude to say, other than has already been said by the thousands who have been healed and purified through her truth-revealing words and works. I can only resolve so to live as to bring no dishonor to the sacred Cause of Christian Science. I gratefully acknowledge the *Journal* and *Sentinel* as a continual source of refreshment, and the Lesson-Sermons are my daily meat.

I would this meager acknowledgment of some of the benefits received through Christian Science could reach all those to whom I aired my opinion of it in former days, —an opinion which only expressed my utter ignorance of the subject; yet I know God will not despise "a broken and a contrite heart."—*Leonora Heale, N. Yakima, Wash.*

In 1899, after the birth of a daughter, my wife did not progress; but grew weaker every day. A physician was constantly attending to her, and at last I was informed that she had some internal trouble, which would require an operation. It was decided for him to come the next day at two o'clock in the afternoon and bring another physician to assist him. My wife had practically been kept under the influence of morphine for two weeks and her condition was considered very serious.

I did not then know anything about Christian Science, but a dear friend of ours heard of my wife's condition, and learning of the intended operation, mentioned Christian Science, and how it had helped her brother and other persons whom she knew. I at once became interested, and inquired where I could go to get help. She directed me to a practitioner and I did not lose any time in going to see her, for it was to save my wife from the operating table. I called upon the lady and told her my trouble. She was like an angel to me. It seemed that goodness just beamed from her countenance. After a few minutes I decided to leave the case with God and with her.

After an absent treatment my wife went to sleep, slept for six hours, and awoke quite refreshed. I had made arrangements with the practitioner to bring my wife to her office the next day at noon if it were possible. Just think! The doctors were coming to operate at two o'clock of the same day, for I had not told them not to come, as I wanted to see what would be the result of the Christian Science treatment. At the time appointed the carriage was ready and my wife dressed, with a great deal of remonstrance from the nurse and her attendant. We carried her from the bed to the carriage and from the carriage to the practitioner's office, and after one treatment, in an hour, my wife walked out from that office, refused to return in the carriage, and walked for over a mile to her home, arriving just before the two physicians appeared at the door. I apologized for not having informed them, and at once told them what had been done. I received a scolding for taking so great a risk, but she was healed.

I had been a great believer in prayer, and thought it not impossible for God to do such a great work, but I did not stop to investigate it any further. I was convinced it was the work of God, through a godly woman, and that others could do the same if they knew how to pray aright, but I belonged to an orthodox church, and had a large Sunday School class of young men which I did not wish to give up. My wife, however, ceased attending the church and I found her reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I felt grieved that she should continue to read it, for she soon grew to love it, while I ridiculed it. I did not desire to interfere with my wife, but I did not think it was right for her to go to one church and take the children with her and I going to another.

For nearly twelve years I went to my church and she went to the Christian Science services. At last my wife's patient demonstration was effected. For two years I was gradually giving way, and would often read in Science and Health. The *Journal* and *Sentinel* helped me, and often my Sunday School class was getting a good share of Christian Science teaching.

About July, 1900, I fully decided to leave my church and Sunday School and attend the Christian Science church with my wife, without even letting her know my decision and my intention of going alone to the church after she had gone. I followed and I am still following to know

more and more of this blessed truth, taught from the Bible and Science and Health.

In April, 1901, I met with an accident. In jumping from my bicycle I broke a suspensor which I had worn for many years for a rupture, and this brought on strangulation. My daughter called a physician, as I was in great pain. He informed me that this trouble had caused appendicitis. He called twice on Friday and three times the next day, bringing with him another physician. They both urged me to have an operation, as they said there was no other help for me and that the sooner it was done the better. Upon their leaving I at once decided to put myself under Christian Science treatment. I was then relieved from pain very soon and in thirteen days was healed from the appendicitis. I had, however, another strangulation, and following it, typhoid fever. My case seemed very stubborn at first, but finally yielded. I could then truly say, with the apostle Paul, that I was a new creature in Christ Jesus; old things had passed away, and all things had become new.

Many demonstrations have been made in my immediate family, for which we say, May heaven's richest reward rest upon our dear Leader, whose self-sacrifice and loving consecration to God and to humanity have brought us these blessings.—*John Hawke, Malden, Mass.*

For sixteen years Christian Science has been the only remedy for all our ills. About seventeen years prior to hearing of Christian Science I was taken very ill, and a medical doctor who was called in said I was completely run down and that my blood had turned to water. He attended me for several months but I received no benefit. My face and limbs would swell to such an extent that my friends became alarmed and called in another doctor, who attended me for a considerable time, but still no relief. Then another was called, who said that nothing could be done for me. After trying the most prominent doctors in Kingston, we came to Toronto and engaged the best we could find in this city. The first one advised me to undergo an operation, but after that experience I was much worse, although I remained under his treatment for about a year. His effort to help me only added more suffering. One doctor after another was employed, but without any good results. One said I had taken entirely too much medicine and that my stomach was ruined by

it, that all he could do for me was to inject morphine to stop the pain. Another physician pronounced my case heart disease. He gave me some medicine, the effect of which made me still worse, and he admitted that he had been mistaken in his treatment. He then told me to keep perfectly quiet and not to allow myself to get startled at anything, as this might cause instant death.

I had been brought up by a praying mother, who had taught me to love the Bible and to believe that its promises were for us, and I prayed in my simple way for God to send some means that would heal me of my diseases, or give some relief from this terrible agony, but no healing came. I then thought that probably it was not God's will I should be healed, and in my despair I prayed for death, thinking it would end my suffering, but even that did not come to my rescue. Then I began to doubt if there was a God, since He did not answer my prayers. So serious was my case that when I retired for the night I did not expect to rise again. This was the condition I was in when we first heard of Christian Science.

My husband heard of it and asked me to try it, but I said there was no use in my trying anything more. He, however, insisted; so to please him I promised, and took treatment at once. In two weeks I could notice considerable improvement. In about three months I found myself well, able to attend to all my duties and to dismiss the help kept on account of my illness. In the intervening years I have had no return of the old trouble, and during these sixteen years there have not been any material remedies used in our home, thus proving the Scripture that God is a present help in every hour of need.

I feel truly grateful to God, and to the Discoverer of Christian Science, Mrs. Eddy, for this wonderful revelation of Truth, the understanding of which has enabled me to prove the Principle in healing others.

*Mrs. Elizabeth E. See, Toronto, Ont.*

In offering my testimony I wish to state that my doing so is purely voluntary. This has been left entirely to the dictates of my own conscience, a course which is pursued in Christian Science in all matters relating to the individual; and in no other relationship have I experienced such freedom or received such impetus to work out my own salvation, unquestioned and unrebuked, except as I asked for

help. I speak of this because I remember that one of the stumbling-blocks in my early efforts to grasp the truth was a doubt as to whether the testimonies were entirely voluntary. In the feeling that Christian Scientists had something more than I had, I began to investigate, and one by one the terrible giants I had been fighting—as did Don Quixote—were proved to be but windmills; and so I grew in humility, drinking in the healing waters of this saving truth.

The feeling among many, that Christian Science is all right for nervous conditions but quite impossible as a curative agency in surgery or acute sickness, was utterly refuted in my experience. Our first experiment was in seeking help for our little son, who had suffered for three and a half years from nervous stomach trouble, also insomnia, hardly having had a satisfactory night's rest in that time. While he was ultimately healed, still the immediate results were not very convincing to an unbeliever; but my own healing in one treatment of a wound in the lower intestine from which I had suffered daily for nine years, at times almost unbearable pain, seemed to me as wonderful as the miracles in the Bible, and was an undisputed fact. We have since met scarlet fever, which was overcome in three days. The attack was very severe in its first symptoms and caused intense alarm, particularly in a near relative, who urged medical treatment. It was, however, met so quickly in Christian Science that this relative said nothing could now convince her that it had been scarlet fever, although a physician had pronounced it such. A very virulent attack of chicken-pox was met in two days; and chronic bronchitis, attended with periodical attacks of congestion and pneumonia, from which my husband had suffered for fifteen years, was also overcome by Christian Science treatment.

While it seems that the help we have received for physical trouble has been great, that for which I am most grateful is the glorious hope which has come to me since I began to understand something of this wonderful new-old truth. It is bringing a new trust in the allness of God. It has taught me not only where to look for the sunlight but how to get into it as well. It has revealed the divine Principle, by an understanding of which I can scientifically bring about good results. I can well remember a feeling of irritability at the constant expressions of gratitude which went out from those who had been healed, and I felt that should

I ever give a testimony I would omit any reference to gratitude, as this paying of tribute seemed a stumbling-block to me; but were I to withhold it, the very stones would cry out. I must, therefore, express my gratitude to God for His great gift, and to our Leader for her perception of this wonderful truth and her glorious work on our behalf. This gratitude is so deep that only one can feel it who, like the blind man in the temple, cries, "Whereas I was blind, now I see."

*Mrs. Minnie Carpenter Richardson, Germantown, Pa.*

I WAS confined to my bed for three months with varicose veins and heart trouble. My physician told me that an operation for the removal of a portion of the vein was necessary, but I had a great fear of the knife, so consulted another physician, who advised me to hold myself in readiness to go at any moment, as the condition of my heart indicated that I was liable to die instantly. I could not sleep or rest, and tried to feel that it would be all right to die and leave my husband and children. About that time I had a letter from my sister living in Louisiana, asking me why I did not try Christian Science. I had heard of it, but had given it little thought. As my dear sister, who was not at that time a Scientist, now proposed it, I was willing at once to give it a trial. A friend loaned me her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I began to study it. It seemed at first a trifle hard to understand, but soon light began to pour in upon me and I could feel the power of Truth. I was happy, and could rest, sleeping as soundly as a child. I soon began to improve. I also employed a practitioner and took absent treatment for two weeks. I soon began to sit up, putting my feet to the floor, and then walking about a little each day. My healing came as I gradually awoke to the understanding of God's ever-present help. Our text-book was indeed a "Key to the Scriptures" for me. I seemed enfolded in divine Love as never before. It is now about a year since I came into Christian Science, and I enjoy good health, being able to do my housework, etc.

Christian Science has done much more than restore me to health. It has taught me to demonstrate for others, as well as for myself, that God is Love and an ever-present help. Mrs. Eddy has taught us that God is here instead

of in a far-away heaven, and for this I am grateful to our dear Leader.—*Mrs. May Gleason, Nunica, Mich.*

WHEN six years old I had an operation for squinting, after which it was found necessary for me to wear glasses, for if anything was attempted which required close sight, the eyes immediately crossed. At the age of fourteen, one eye was said to be practically useless. Different glasses were prescribed, but no hope could be given that sight would be restored to that eye. The last oculist, the leading man of the day, who was consulted many years after, laid great stress on the importance of my using spectacles constantly; he said they should never be discarded, that any strain would be fatal to the better eye. Having given his verdict, he added, "Get as much pleasure out of life as you can, never give your eye too much work, and thus a fatality may be avoided." So from childhood to womanhood those glasses were worn. Reading at night had been prohibited; indeed during the day any kind of work which taxed the eyes tended to make them ache woefully. Though for eight to nine years I had been privileged in having in my possession "Science and Health with Key to the Scriptures," also "Miscellaneous Writings" by Mrs. Eddy, and though I had tried conscientiously to study, and had regularly read the Lesson-Sermon, yet it never reached my consciousness that the doctor's verdict in my case could be reversed. Living in a country place in Ireland, I felt alone, to human sense. A few weeks were spent in London twice in each year, but excuses came readily to prevent a regular attendance at the Wednesday evening meetings; the fear of criticism from those who were not in the truth held me back; and so I lost many opportunities offered for the healing of my eyes. My little girl was cured of measles through Christian Science treatment; every case of sickness that appeared was met by this great teaching. A sense of fear was overcome when scarlet fever and diphtheria were raging around us, and no plague came nigh our dwelling; still I lacked the understanding which was to give me this wonderful blessing—restored sight—but I have been led on by divine Love. I was tenderly guided once more to the right plane of thought. I began to understand that defective sight is not God's idea of perfection, and after one week's treatment I was able to write a letter, depending alone upon the so-decreed "blind eye." I no longer

need glasses. I have now read for several months books both of large and small type without suffering the slightest inconvenience. Spectacles are discarded forever. Not only has my sight been restored, but my faith has been strengthened; there is nothing to fear, inasmuch as God is the source of all supply for every need, and I know that the full realization of this great truth came with the healing of my eyes. My one desire is to prove my gratitude to God, and to Mrs. Eddy; to be faithful to her teaching and so honor and glorify our Father-Mother God.

*Mrs. Alice Bagnall, Newlands, Strahart Ferns, Ireland.*

WORDS are wholly inadequate to tell of the darkness from which I have been rescued, or of my gratitude for deliverance. It is now three years since I began to study Christian Science. For two years previous to that time, I was in a most wretched condition, having broken down after years of teaching. I had never been well in my life, but had been able, by the exercise of a strong will and from seeming necessity, to go on with my work for twelve years. At this time my physical and mental endurance were exhausted, and I was obliged to ask for leave of absence in order to seek some kind of relief. My difficulties, according to physicians, were nervous prostration and a severe digestive trouble. During this two years' search for health through material means, I never sat at the table with other people, except on two or three special occasions and then not to eat what others did. I lived mostly on milk and hot water, trying various foods, but always with such results that I was glad to return to my milk-and-water diet. I did all the disagreeable things usually prescribed for such difficulties, including washing out my stomach with warm water daily, and sometimes several times a day. I tried every material remedy of which I had any knowledge, and gave each one a thorough trial, being determined that if I did not find a cure it should be from no lack of effort on my part. I had daily visits from a physician for six or seven months; change of location and altitude; massage, etc.

At last, when nothing remained to be tried but Christian Science, I went to a friend who had often talked to me about it, and asked for treatment. She worked faithfully and patiently for me, and in a short time I was able to take up my work again. I have been working ever since. What I eat, when I eat, or where or how, are things to which I

give absolutely no thought. I am able to eat anything with no bad results whatever.

I do not wish it to be understood that this is all that Christian Science has done for me. The physical healing was merely my introduction to the great truth that is daily freeing me from the innumerable fears and false beliefs to which I, in common with the whole world, have always been in bondage. It is answering all my questions about the meaning and purpose of life which previous study only served to make more unanswerable. It is making it possible for me to understand and make practical the teachings of the Bible. It is teaching me how to overcome that which is wrong in my own thought, which I have always known to be wrong but which I knew no way of correcting. It is also uncovering hitherto unrecognized errors of thought, and teaching me the possibility of their destruction. Even if the physical healing were all, I should still have cause for much gratitude to God, and to Mrs. Eddy. Christian Science is elevating the world's thought to that altitude which will enable mankind to realize the kingdom of heaven at hand.—*Myra King, Los Angeles, Cal.*

THROUGH the faithfulness of several loyal students of "Science and Health with Key to the Scriptures," and my own study of the Christian Science text-book, given to the world through the unselfish and untiring devotion of its author, Mrs. Eddy, I have been healed in body, and have gained a spiritual consciousness of the truth of being.

Departing from the teachings of an orthodox church, I entered the mazes of material human philosophy, social and political economy, so-called mental science, theosophy, oriental religions, etc., and after fifteen years of careless drifting without an anchor, I became conscious of having no substantial standard of morality. This weakening of the moral fibre was arrested through Christian Science practice, and I was saved from further moral degeneracy. Before this healing, I found that years of more or less dissipation had slowly but surely undermined my health and sense of energy. In this half emasculated condition I offered to try to execute some special work in trade journalism, but through a morbid despondency, growing out of the past, and the sudden appearance of the first stage of an hereditary affliction of deafness, I was unable to bring my work to a successful issue. The older schools of medicine

offered no hope, and in my desire for healing I first turned to osteopathy, but received no help.

After losing my position there followed weeks of idleness and discouragement, when one day I picked up a *Christian Science Journal,* and although for ten years I had maintained a prejudiced opposition to Christian Science, yet with the first reading of an authoritative article I knew I had found the pearl of great price. I read every article, editorial, and testimonial, sought a practitioner that same day, and fear was allayed and hope restored in the first interview.

The acute difficulty was financial, but in a few weeks my position was regained, and prosperity was established on the solid basis of "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The desire for success in business, as such, lessened; and all taste for liquor or inclination for conviviality disappeared during the early reading of our text-book. The foolishness of profanity became apparent, and soon ceased entirely. A peevishness and irritability of temper has been supplanted by cheerfulness, and my wife will gratefully testify to this. I had smoked diligently since boyhood, except for two years when it was suppressed by a greater error. I was healed of the tobacco habit by absent treatment and have had no desire to smoke for over three years. My impaired sense of hearing was almost normalized after three months' treatment by the first practitioner, and about two months by the second with an interval of six months without treatment. During all this time I was enjoying a vigorous sense of strength from God, made manifest in an enduring calm, and patient toil under difficulties,—something entirely new to me. This was gained by following the advice given in the Bible and our text-book to be "absent from the body, and to be present with the Lord." This also dispelled a painful condition of the feet, and a sensitiveness of the skin in shaving. I had been suffering from sciatica for many years (pronounced incurable by the regular school of medicine), and following the most painful attack I ever had, I was healed completely by absent treatment. These many benefits and blessings, financial, physical, and moral, are the inevitable fruits of applied Christian Science.

For this spiritually discerned truth which heals and saves mankind, my heart overflows with gratitude to God, and to our Teacher and Leader, through whom this revelation of

Truth has come and whose loving guidance it is my greatest privilege to follow. I am also grateful for The Mother Church, grateful for our periodicals, and grateful to all those who directly and indirectly promote and sustain all our denominational institutions.

*Fred Weaverson, New York, N. Y.*

ABOUT eight years ago I found myself in an alarming physical and mental condition. I could scarcely sleep, eat, breathe, or walk without great suffering. I became extremely morbid in regard to life and its prospects, and supersensitive to every word spoken. I was afraid of everything. At this time I went to a hospital for a minor operation and the physician who administered the anesthetic told me, before I left his care, never again to take an opiate, even in the mildest form. He also told my sister that I was suffering with organic heart disease and that it was with great difficulty he succeeded in reviving me from the effects of the anesthetic. Later on I consulted a conservative lung and throat specialist, who told me that I could never live through another winter in Michigan. He advised the climate of Salt Lake City, and, resigning my position, thither I turned, weary and disconsolate.

Here my condition became very alarming. When I walked slowly upstairs, it was always with untold agony; sometimes to stagger and almost fall with the pain of the heart action when I reached the top. After a three-weeks stay in the West, I was advised to return to a lower altitude at once. With my return to Michigan conditions became still worse, but at the darkest hour my sister brought into our home a copy of *The Christian Science Journal.* When I sought admission at the door of the loving Christian Science practitioner who fed me with living bread, I felt that "the everlasting arms" of divine Love were about me. It was as if a sweet message of confidence had been sent to me from "a new heaven and a new earth" of health. Later, circumstances placed me in a small town, far removed from all Christian Scientists, but I had gained enough of the truth to know that the Christ-healing was for me; and I want to bear loving testimony that "Science and Health with Key to the Scriptures" by Mrs. Eddy revealed to me "the true Light, which lighteth every man that cometh into the world." I read this book during the night watches, when those who scorned my faith that Truth

would heal me were asleep. I prayed the words while my heart called aloud for peace from the awful stress of a dreadful disease, and from the torturing thoughts of self-pity, malice, fear, and hate. Little by little I saw the signs of promise through the dark night of materiality, and after a year and a half of prayer and study, I was healed, absolutely healed—through reading Science and Health. I found that I could "run, and not be weary." I have found also that the atmosphere of divine Love is in Michigan as truly as elsewhere, and there I have spent every winter; while the chronic cough, the throat and lung trouble have vanished. I have found, too, that God is very good, and that His mercy does endure forever.

Our Father in heaven alone knows the infinite debt of gratitude and love I owe to the one whose words have so revealed God that all who pray aright may see Him face to face as infinite, ever-present Life, Truth, and Love.

*Agnes F. Chalmers, Grand Rapids, Mich.*

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## A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer.*
Box 56, Fall River, Mass.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### CARD.

WILL one and all of my dear correspondents accept this, my answer, to their fervid question: Owing to the time consumed in travel, etcetera, I cannot be present *in propria persona* at our annual Communion and the dedication in June next of The Mother Church of Christ, Scientist. But I shall be with my blessed Church in spirit and in truth.

I have faith in the givers and in the builders of this church edifice,—admiration for and faith in the grandeur and sublimity of this superb superstructure, wherein all vanity of victory disappears and the glory of divinity appears in all its promise. MARY BAKER EDDY.

Pleasant View, April 8, 1906.

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### A LETTER FROM OUR LEADER.

Pleasant View, Concord, N. H., April 23, 1906.
Christian Science Board of Directors.

*My Beloved Students:*—Your generous check of five thousand dollars, April 23, 1906, is duly received. You can imagine my gratitude and emotion at the touch of memory. Your beneficent gift is the largest sum of money that I have hitherto received from my Church, and quite unexpected at this juncture, but not the less appreciated.

My message for June 10 is ready for you. It is too short to be printed in book form, for I thought it better to be brief on this rare occasion. This Communion and dedication include enough of their own.

The enclosed notice I submit to you, and trust you will see, as I foresee, the need of it. Now is the time to *throttle the lie* that students worship me, or that I claim their

homage. This historical dedication should date some special reform, and this notice is requisite to give the true animus of our Church and denomination.

Lovingly yours,
MARY BAKER G. EDDY.

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## NOTICE.

To the beloved members of my Church, The Mother Church, The First Church of Christ, Scientist, in Boston: Divine Love bids me say,—Assemble not at the residence of your Pastor Emeritus, at or about the time of our Annual Meeting and Communion service, for the divine and not the human should engage our attention at this sacred season of prayer and praise. MARY BAKER G. EDDY.

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## OUR LEADER'S TRIBUTE TO THE BIBLE.

IN these days of Bible criticism—higher and lower—it is well that there should be at least one to speak whose estimate of the Book of books is based upon actual demonstration of the truths found therein.

Christian Scientists do not need to be told what their Leader thinks of the Bible—they find that opinion emphatically expressed in all her works; but the following tribute to the Bible, brought out by Mr. Wessels' gift of an interesting specimen of the Martin Luther Bible, will be none the less appreciated by them for its inspiring spirituality.

To those who are lovers of the Bible but not Christian Scientists, these words of our Leader will reveal a phase of Mrs. Eddy's character and thought which cannot fail to impress strongly upon them the sincerity of her purpose and the richness of her achievement.

### MRS. EDDY'S LETTER.

Pleasant View, Concord, N. H., March 24, 1906.
Mr. Edward J. Wessels, 275 Clinton Avenue,
Brooklyn, N. Y.

*Dear Student:*—I am in grateful receipt of your time-worn Bible in German. This Book of books is also the gift of gifts; and kindness in its largest, profoundest sense is goodness. It was kind of you to give it to me. I thank you for it.

Christian Scientists are fishers of men. The Bible is our sea-beaten Rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men.

Sincerely yours,
MARY BAKER EDDY.

MR. WESSELS' DESCRIPTION OF THE BIBLE.

275 Clinton Avenue, Brooklyn, N. Y., March 18, 1906.
The Rev. Mary Baker G. Eddy.

*Beloved Leader:*—While traveling in Saxony last summer, we halted for a day in Herrnhut, which, you know, is the headquarters of the Moravian church. The quaint village contains many things of historical interest.

During our visit to the museum, I was able to purchase an ancient Bible, which goes to you to-day. It is in fine condition. The copper engravings are very interesting and are an acute reminder of the concept which Germans of that day had of Holy Writ. Looking over its pages, one cannot help wishing that they, too, had possessed Christian Science to ease and beautify their often hard lot, for then, more perhaps than now, the material so greatly overshadowed the spiritual.

The strong belief in personality appears in the large amount of space devoted to Dr. Martin Luther and in the page plates of the titled personages under whose auspices the edition was issued. Happily we are moving away from these tattered beliefs, and the day must come when the Bible will appear minus the flattering and unearned dedication which prefaces too many editions.

What is now your Bible recites that Dr. Luther began the translation in 1522, ended it in 1534, and that it was printed in Nuremberg in 1733. Its red print is undimmed; although the inscriptions of the various owners have become somewhat faint, the print has not. The Apocrypha is included.

Will you accept this memento, with our love and grateful appreciation of your unselfish, tireless toil for us and all mankind?

Lovingly,
EDWARD J. WESSELS.

This Bible has found a place in Mrs. Eddy's library at Pleasant View.

LEWIS C. STRANG, *Associate Secretary.*
Pleasant View, March 29, 1906.

## "LEST WE FORGET."

[It is a pleasure to give prominence in our columns to the following letter, which emphasizes so clearly and in few words Mrs. Eddy's leadership of the Christian Science movement, and the reasons therefor; the right relationship of Christian Scientists to her, to Science and Health, to the Church Manual, and to The Mother Church of Christ, Scientist, which she has founded "on the rock, Christ." It is a just tribute to the magnitude and success of her labors for this Church and for humanity.—EDITOR.]

To the Editor of the *Sentinel:*

In these stirring times of church building, when the attention of the whole world is fixed on Christian Science, when the growth and prosperity of our Cause are matters of general wonderment and frequent comment, when the right hand of fellowship is being extended to our people by other Christian denominations, when popularity threatens to supersede persecution, it is well for earnest and loyal Christian Scientists to fortify themselves against the mesmerism of personal pride and self-adulation by recalling the following historical facts:—

1. That Mary Baker G. Eddy discovered Christian Science in 1866, and established the Cause on a sound basis by healing the sick and reforming the sinner quickly and completely, and doing this work "without money and without price.

2. That in 1875, after nine years of arduous preliminary labor, she wrote the Christian Science text-book, "Science and Health with Key to the Scriptures;" that three hundred and ninety-six thousand copies of this book have been sold—an unparalleled record for a work of this description; that it has healed multitudes of disease and has revealed God to well-nigh countless numbers—facts which prove that Science and Health does not need to be interpreted to those who are earnestly seeking Truth, nor is it practical to state truth absolutely in a simpler or more pleasing form.

3. That no one on earth to-day, aside from Mrs. Eddy, knows anything about Christian Science except as he has learned it from her and from her writings; and Christian Scientists are honest only as they give her full credit for this extraordinary work.

4. That Mrs. Eddy organized The First Church of Christ, Scientist, devised its church government, originated its form

of public worship, wrote its Church Manual and Tenets, and always has been and is now its guide, guardian, Leader, and wise and unerring counselor.

5. That Mrs. Eddy founded *The Christian Science Journal* in 1883, was its first editor and for years the principal contributor to its columns; that she organized The Christian Science Publishing Society, which in 1898, with its assets valued at forty-five thousand dollars, she made over to Trustees under agreement to pay all future profits to her Church; that at the same time she presented to her Church the property at 95 and 97 Falmouth Street, then occupied by the Publishing Society and valued at twenty-five thousand dollars, reserving for herself only a place for the publishing of her works; that she established the *Christian Science Sentinel* and authorized *Der Herold der Christian Science,* both of which, together with *The Christian Science Journal,* are the property of the Publishing Society.

Strive it ever so hard, the Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church, but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the Revelator to this age of the immortal truths testified to by Jesus and the prophets.

Deeds, not words, are the sound test of love; and the helpfulness of consistent and constant right thinking—intelligent thinking untainted by the emotionalism which is largely self-glorification—is a reasonable service which all Christian Scientists can render their Leader.

LEWIS C. STRANG.

Pleasant View, April 21, 1906.

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## AMENDMENTS TO BY-LAWS.

### ARTICLE XXXIII.

MEETINGS.—SECT. 2. The meetings of this Association in the United States shall be held biennially, and in alternate order, first in Boston, second in Chicago, third in New York City. A member shall not report what is said or done in these meetings.

The session of the General Association of Teachers may be held two days, closing daily not later than 6 P.M The main topics for discussion are, *unity of action,* strict conformity to The Mother Church By-laws, and to the contents

of the chapter on Teaching Christian Science, contained in Science and Health.

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### Article XXVI.

Private Communications.—Sect. 16. A strictly private communication from the Pastor Emeritus to a member of her Church shall not be made public without her written consent.

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### Article XXVII.

### Music in the Church.

Soloist and Organist.—Sect. 1. The music in The Mother Church shall be of an appropriate religious character and of a recognized standard of musical excellence. Music from the organ alone should continue about eight or nine minutes for the voluntary and six or seven minutes for the postlude, the offertory conforming to the time required to take the collection. The vocal solo should not exceed six or eight minutes. The solo singer shall not neglect to sing any special hymn selected by the Board of Directors.

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## THE MOTHER CHURCH DEDICATION.

The Christian Science Board of Directors take pleasure in announcing that the extension of The Mother Church will be dedicated on the date of the Annual Communion, Sunday, June 10, 1906. Application has been made to the railroad companies for the usual reduced rates for this occasion.

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SEVERAL unsuccessful attempts to secure legislation adverse to Christian Scientists have been made in the different State legislatures within the past few months, and it is worth noting that as a rule the proposed bills have not secured the approval of the committees to which they were referred. This was the case in both Massachusetts and New York. In the former a largely attended public hearing was given, and in the latter the proposed bill peacefully slumbered in the committee until the adjournment of the legislature.

It must be more and more apparent to legislators that the

people are not calling for such restrictive legislation, and that the animus of these attempts at the curtailment of personal liberty is largely to be found in the personal interest or prejudice of those who regard themselves as being in possession of certain vested rights, and we believe it is because of this recognition of what is behind these bills that they receive less attention than formerly.

If it were possible to say that the physicians who desire such legislation are practising an exact science, or that their treatment of the sick is of unfailing benefit, there would be no need of legislation to compel every one to employ a physician in time of need; but this is not possible, and the statements made by some of the most eminent men in the profession are but a frank recognition of the futility of present-day medical practice. As an example we quote the words of the venerable Professor Alexander Stephens, M.D., of the New York College of Physicians and Surgeons, who said in a recent lecture to his medical class: "The older physicians grow the more skeptical they become of the virtues of medicine and the more they are disposed to trust to the powers of nature. Notwithstanding all our boasted improvements, patients suffer as much as they did forty years ago. The reason medicine has advanced so slowly is because physicians have studied the writings of their predecessors instead of nature."

The rapidly increasing number of cases in which Christian Science has been successfully employed after the failure of material methods, is sufficient evidence that it would be unsafe to limit the healing art to the physicians, and we confidently believe that the day of these prejudiced attempts is fast drawing to a close. ARCHIBALD MCLELLAN.

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AMONG the many wonderful lessons given us by the Hebrew seers, none is of more vital interest to Christian Scientists than that found in the thirty-seventh chapter of Ezekiel, in which the prophet tells his vision of a valley of dry bones that are made to feel the life-giving power of Spirit. It is an object-lesson of the resurrection toward which all human hope and faith have turned with a longing that refuses to be stifled, and that can be satisfied only as good is known to be spiritual and therefore immortal. The very fact that this longing for a resurrection of what is dear, is universal, and that even the invasion of death into a home

only quickens the desire and hope for it, this surely points to the fulfilment of the hope when the way to it shall be understood.

Whether we read nature's lessons aright or not, the fact remains that they ever tell the story of the indestructibility of good, even though they be told

> Noiselessly as the springtime
> Her crown of verdure weaves,
> And all the trees on all the hills
> Open their thousand leaves.

Our revered Leader says, "Though the grass seemeth to wither and the flower to fade, they reappear;" and this, she tells us, is because "the producing, governing, divine Principle lives on" (Science and Health, p. 81). Sad it is that mortals should read awry these lessons of nature, and see in the promise only a denial of their dearest hope. We may well ask why this should be so; why the law of renewal which is hinted by tree and flower should not apply to humanity. Should we not expect to see the fullest manifestation of Life and law where consciousness claims to exist? Too long have mortals blindly believed the opposite of this; they have failed to see the significance of the Psalmist's statement concerning man, "Thou madest him to have dominion over the works of thy hands." If, then, man has God-given pre-eminence, he must surely express the activities of the Mind that governs the universe, and this is what Christian Science teaches. It also teaches that every hope which has its origin in good is awaiting a sure resurrection, though its object may have seemed to die and disappear under the chilling law of belief in materiality.

When the prophet was asked how the dead bones could live, he wisely responded, "O Lord God, thou knowest." He realized that there was nothing in material *knowing* which could give life, but he soon learned what spiritual knowledge can do. In the light of Christian Science we see that the demonstration which followed was the overcoming of a false material sense of death and decay, for to God there is no death. Jesus said, "All live unto him." The prophet who was privileged to be a participant in this demonstration was bidden to "prophesy"—to declare the truth—to the dry bones; and it was the same word of authority which to-day is working wonders in Christian Science. He was commanded to say, "O ye dry bones, hear the word of the Lord." This was repeated until the false evidences of death and decay had disappeared and

the eternal fact that God, Spirit, is the Life of all had been made clear to the prophet.

In Christian Science we learn that mortal sense is the only grave of hope; spiritual sense the resurrection light. When this mortal sense condemns the sick and the suffering to death, spiritual sense as revealed by Science turns away from all false evidence and says, "Hear the word of the Lord;" and this word is, I "shall put my spirit in you, and ye shall live . . . then shall ye know that I the Lord have spoken it, and performed it." This vision of the prophet may well recall the time when to many of us the living words of Truth, spoken by Jesus and his apostles, as well as by the ancient seers, had come to be regarded, even in the hours of greatest need, as but a dead letter. Now, through Mrs. Eddy's wonderful discovery,—this blessed revelation of Truth,—we prove true the Master's declaration, "The words that I speak unto you, they are spirit, and they are life."

ANNIE M. KNOTT.

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HUMAN suffering means more than pain; it has ever been a most perplexing problem. Though recognized by all Christian people as the sequence of sin, it is found to conform to no law of ethical fitness in its visitations, the good and the bad alike being subject to its pangs. The assumption that it helps more than it hinders has always been disputed, but if its beneficence were not to be questioned then its prerequisite sin would not be unwarranted, and God would be made responsible for that which He has ever condemned as an abomination! Those who have been taught to believe in the reality of evil and hence of disease, and who yet believe that there is one God in whom all things consist, have been logically compelled to look upon suffering as a part of an ordering of nature which must subserve some righteous end, and therefore it must somehow be harmonized with that concept of the creator which declares Him to be all-wise, all-powerful, and all-good.

In contrast with all this puzzling, self-contradictory thought, Christian Science teaches that suffering is the incident and outcome of false human sense alone; that it registers the dis-ease of untruth; that it is not constituted nor consented to by God, and that it is to be escaped from as we awaken to our true spiritual life, the kingdom of heaven within. The disorder and disharmony growing out of a

belief that two times two are five may be said to result from the fact that two times two are four; nevertheless, we know that there is no fellowship or relation between these two states of thought, since one is true, the other false; one real, the other unreal. Thus, too, it may be said that because divine truth, the right idea, is harmonious, untruth, the false sense, is inharmonious or dis-eased; but it is apparent that they too are wholly unrelated and that God, the infinite Life, Truth, and Love, can no more cause sin and its consequent suffering than light can cause darkness.

Those who look upon suffering as an instrument of good are likely to regard the dissenter as neither brave nor broad-minded, since, as they declare, he shows more consideration for his creature comfort than he does for his spiritual advance; he whimpers and tries to run away when God would lead him to school. They are disposed to say that Christian Scientists give altogether too much attention to the subject of physical healing; that they should take a "larger view," get away from the personal and temporal aspects of experience so that the serviceability of pain, in the light of the racial issues involved, may appear.

In support of this contention it is suggested that suffering furnishes the needed opportunity for the growth and expression of sympathy, the ground of all true brotherhood; that it is essential to the attainment of the noblest type of character, and that its mastery brings men the firm-rooted faith which enables them to say with Job, "Though he slay me, yet will I trust in him."

In considering this philosophy one is impressed first of all with the fact that it does not beget in its exponents the courage of their convictions; with all others they make earnest and unhesitant effort to escape from that which according to their theory may be essential to their spiritual good, and they thus evince a willingness to rob themselves while thwarting the beneficent ends of what they claim to be a natural order! Furthermore, the material means used for relieving suffering are regarded by them as of divine appointment; but if this be true, then the suffering which is to be relieved thereby cannot also be the expression of natural or divine law, and the truth of the original assumption is disproved.

The sufficient answer to all these suggestions is found, however, in the life and teaching of Christ Jesus. He is the great Wayshower and example, and the aim of every

true Christian is to think as he thought and to live his life. In studying his words and works one finds no indication whatever that he regarded the experience of physical disability as essential to the expression of intelligent and helpful sympathy, to the realization of nobility of character, or to the attainment of strong uplifting faith, although the faith of ideal character was named by him as essential to the relief of the suffering. Then as now the true sympathy was healing. The needs of the sick, whatever their wants, demand not sentiment but salvation, and this Christ Jesus brought to all who would receive him, through his knowledge of the truth of being. If it be a virtue to be able to endure pain without protest or complaint, it is only negative and communicates neither strength nor inspiration. It is the positive virtue of demonstrable understanding, and that alone, which truly encourages, quickens, and saves. Jesus brought no assurance of relief to those who cling to their sins. To say that such must suffer is simply to say that apart from God, good, there is no peace; that non-conformity to law necessarily means lawlessness, friction, and breakdown, and this is abundantly emphasized in the teaching of Christian Science. On page 369 of Science and Health Mrs. Eddy says, "No man is physically healed in sin, or by it, any more than he is morally saved in or by sin. . . . To be made whole, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the immortal divine Mind." Elsewhere she says, "Mortal belief must, through Science or suffering, lose all satisfaction in error and sin, in order to part with them" (*ibid.* p. 296).

The discrimination between the suffering which is the punishment of wilful sin and that which is imposed upon the innocent through the asserted laws of false belief is clearly made in the teaching of Christ Jesus, as it is also in Christian Science, and it is only as we understand that both sickness and sin are to be healed by the word of Truth that we may minister to many who are in bonds. Again and again it is said of the Master, "He healed them all," and this he could not have done had he regarded suffering as an instrument of God and necessary for the attainment of character. Recognition of the oneness of suffering and sin makes apparent, moreover, the necessity of a single remedy for both; namely, divine Truth, and discloses the lamentable error of that teaching which dis-

sociates them and commends spiritual means for the healing of the one, and material means for the healing of the other.

Believers in suffering as of divine appointment are quite willing to concede that in his healing through spiritual means Jesus effected for the suffering whatever of good they would otherwise have gained through pain, and it is to be seen that in this they recognize that suffering is not the divine means of betterment, and thus beg the whole question.

The fulfilment of our Christian duty, the successful continuance of Christ Jesus' vicarious work for the redemption of humanity, calls for health and strength as well as for spiritual exaltation upon the part of every worker. He needs to be physically free that he may bear the burden for others. This is so apparent that, whether consistent or inconsistent with their philosophy, all seek freedom from the bondage of suffering. This being the case, can there be any question as to the higher rank and value of that means of healing which is wholly spiritual in its appeal, and which Christian Science is proving no less available to-day than it was when the disciples returned to the Master, saying, "Lord, even the devils are subject unto us"?

JOHN B. WILLIS.

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THE

# CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

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## THE ORDERLY PRESENTATION OF THE TRUTH.

CLARENCE W. CHADWICK.

Let all things be done decently and in order.—PAUL.

THE lawful and orderly presentation of so important a subject as Christian Science must be recognized as one of the prime essentials of successful Christian endeavor. Always to say and to do the right thing at the right time requires more than human wisdom or impulse. Before one has learned the true inwardness of Christian Science, as well as the unwillingness of mortals to receive and appropriate the message of Truth and Love, he is very apt to ignore the divine order, and to attempt to say and do things in his own strength and wisdom. While his intentions are good, and no one can censure him for wanting to share with others the priceless blessings that have come to him, he has not yet learned the truth of the old English proverb,—

> A man may well bring a horse to the water,
> But he cannot make him drinke without he will.

The great need of truth on the part of friend or foe is no argument for trying to force conclusions on the subject of Christian Science, or for urging people to do something contrary to their own present judgment. The time will come when every human being will desire to know the truth, but usually not until he can begin to say of mortal existence, "All is vanity and vexation of spirit." Just to the extent that he imagines himself satisfied with materiality, just to

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this extent will mortal man resist the approach of the truth that comes not to bring peace to the material senses, but a sword. If we would expect to be cordially and graciously received we should be very certain that those whom we would interest in Christian Science have a sincere desire to know the truth before we attempt to say very much about metaphysics. Even then we must remember that there is a vast difference between presenting the subject for prayerful consideration and urging people to accept it.

The neophyte sometimes begins with his relatives and friends and tries to convince them that Christian Science is "the greatest thing in the world," and he need not be disappointed if it is said, even after he has seemed to win in the argument, that he had better give up Christian Science and stick to the religion of his fathers. Others will be generous enough to remark that Christian Science may be all right for him, but that it cannot possibly do anything for them. All the talking in the world cannot convince an unbeliever until he is ready to accept on trust what is told him, and to make practical application of it to his own particular needs. Careless statements of the truth, however scientific they may seem to be, made in the presence of those who would catch us in our words, are no part of an orderly presentation of Christian Science, and they will not be indulged in by the thoughtful student, who knows that there is "a time to keep silence, and a time to speak." As a rule the one who does the least talking is the one who encounters the least trouble. On the plane of human experience it must be recognized that each individual is privileged to resort to every known human invention for relief from pain, and to make just as many foolish mistakes and needless experiments as he cares to; and the Christian Scientist, knowing as he does that God's law is one of perfect adjustment, will grant him this supposed privilege, and will wait patiently for the inevitable turning-point when he will surrender contentedly, even as a last resort, to the living God, who healeth all our diseases. A considerate and appreciative regard for the rights of others is a constant safeguard against premature or uncalled-for discussions upon the subject of Christian Science. One who has faith and confidence in material means is privileged to follow this faith until he reaches a point of failure, together with its consequent dissatisfaction, which will relieve him of further need of argument to turn him to a higher source for help. It is difficult to convince one who is

satisfied with material ways and means, of the truth of that which contradicts the claims of matter. "Ephraim is joined to idols: let him alone," is the admonition of Scripture. Give him the privilege of proving all things, so that he may finally "hold fast that which is good." A little further experience with his drugs will the sooner convince him that he is traveling the wrong road. A Christian Scientist will not urge or compel a member of his own family to have Christian Science treatment unless this member expresses a desire for it. His constant aim is to do as he would be done by. Because he has proved the fallacy of medicine for himself, it does not follow that others have lost their confidence in the drug. It is theirs to travel in the direction their faith trends, until they become so weary and heavy-laden that they are anxious to turn away from a lifeless, non-intelligent drug to Christ, Truth, man's only Saviour. Repeated failures, suffering, and disappointment ripen human thought to a point of spiritual receptivity. The Christian Scientist well knows that these agencies are constantly at work in human consciousness and that his mission is not to force others out of their natural order of development, but to wait patiently on divine Love and the leading of divine wisdom in presenting the claims of Christian Science.

How to lead, not drive, people into the kingdom of heaven is the problem that concerns the Christian Scientist. The kingdom of heaven can no more be taken by force than can the petals of a rosebud be forced open to produce a symmetrical and harmonious picture of a rose before nature has asserted her law of perfect development and unfoldment. Just as the clay needs to be plastic and pliable before it can be successfully molded, so must the human mind be prepared to receive the message of Truth. It is right thinking, born of spiritual understanding, wisdom, and patience, that leads people into Christian Science. Obedience to "the law of kindness," hand in hand with the "silence of discretion and of respect," has melted many a stony heart. The silence of a good example does wonders towards the Christianization of human consciousness. Only as we live the truth does it become tangible and real to individual consciousness, and consequently available to human needs. Its life and potency are in the living of it, and it is this that attracts mankind. "And I, if I be lifted up from the earth, will draw all men unto me," has a profound meaning for the Christian Scientist. It rebukes all thought of coercion and

of undue human influence and endeavor. It sets the individual at work to reform himself before he tries to reform others; to purify his own false sense of God and man before trying to urge others to do this work. As his own thought becomes uplifted to discern a perfect God and perfect man, his consciousness becomes a centre of attraction rather than of repulsion, so that the earnest seeker and observer will say, You have something that I want; will you tell me how I can get it? Faithfully to point the way to such as are ready to be shown the demands of Truth and Love will furnish the student with plenty of work, and leave no time for urging them upon those who are as yet unwilling.

The student of Christian Science may well heed the admonition of his Leader, as given on page 238 of Science and Health: "It is well to wait till those whom you wish to benefit are ready for the blessing; for Science is working changes in personal character as well as in the material universe." This advice sounds the keynote of safety for all Christian endeavor, and is deserving of most prayerful consideration on the part of all disciples of Truth. It requires wisdom and patience to wait on God and to curb mere human impulse and effort. The zeal without knowledge spoken of in Scripture is too prone to assert itself and to rush precipitately in "where angels fear to tread." Not a few of those who have been over-persuaded to "try" Christian Science have gone to a practitioner simply to please some friend, with no thought of receiving any help; and they have, perhaps after a treatment or two, fully satisfied themselves that they have given Christian Science a thorough trial and that there is "nothing in it." All this may result from failure to comply with our Leader's wise counsel. An over-anxious thought on the part of one member of a family will often result in keeping some other member away from Science instead of attracting him to it, for the simple reason that there is a divinely natural order of things, which, if not interfered with by erring human wisdom and impulse, leads thought gently and naturally into the understanding of Truth. This divine order is governed by that love which "thinketh no evil," which rules out all selfishness, fear, and anxiety. The patient, silent influence of right thinking in the home, ever mindful of the fact that no man, woman, or child is to be lost, will "in due season" see the will of God made manifest.

The signs of the times indicate that human consciousness

is being rapidly prepared to receive the Christ-idea. If we succeed in demonstrating the truth to those who are ready to accept it, we shall accomplish vastly more good than to try in our own wisdom to shorten the preparatory process which every mortal must needs pass through before he is willing to forsake the world and follow Christ, Truth. The eternal law of right and justice demands that every human error shall be punished to the point of self-destruction. This purifying process is going on continually, and no human interference on the part of false pity or sympathy can prevent its inevitable fulfilment. How true it is that mortal "man proposes, but God disposes." Could the mortal have his own way he would remit the penalty due for sin, and thereby leave the sinner unreformed. He spends much valuable time in endeavoring to effect a compromise between truth and error, between right and wrong. When a sin has been committed, the effort on the sinner's part is not so much to be healed of sin, as to be relieved of the suffering occasioned by the sin. The true Christian Scientist has learned his lesson along these lines, and is willing and glad to let the sin be punished in order to destroy the cause of his suffering; in other words, he allows God to dispose of the trouble according to His immutable law of justice. The only possible way of shortening the process of sin's destruction is the forsaking of sin. So long as sin is indulged, its penalty of suffering will continue. He alone finds mercy who "confesseth and forsaketh" his sins. "Now is the accepted time" to learn wisdom, but not to pluck unripe fruit nor to root out the tares before the harvest. The over-zealous effort on the part of many good people to alleviate human misery without striking at the root of the trouble has in many instances resulted in encouraging disease, poverty, indolence, and crime, and has left the sinner with the mistaken belief that God pardons sin without destroying it. Too great stress cannot be laid upon the importance of dealing with causation in all such matters instead of trying to smooth over effects. The primary object of all information is not so much to palliate sin or suffering as it is to prevent their occurrence. Christian Science lays the axe of truth at the root of the tree, and for this reason it succeeds where other systems, dealing almost wholly with physical effects, fail.

Were there no divine requirements to be fulfilled in accepting the truth, and people could be assured of freedom

from pain without any moral effort on their part, multitudes would at once flock to Christian Science for help. Because this is not the manner in which the Christ-idea comes to individual consciousness, the subject of Christian Science cannot be forced upon people before they are ready to open their doors to receive it. If they do not express themselves as ready "for reproof, for correction, for instruction in righteousness," they should be left alone until meekness, charity, and sincerity begin to assert themselves. It must constantly be borne in mind that, like a schoolmaster, experience is ever at the post of duty, laboring night and day to prepare a vast army of students for the wedding feast of Truth and Love. This teacher is doing far more effectual work than he who, in his over-anxiety to hurry him into the kingdom of heaven, would rob the stranger of the very experience which will cause him to become dissatisfied with the world. Paul said, "The law was our schoolmaster to bring us unto Christ." Few there be who turn to God for healing before they have graduated from, or at least taken a partial course in the preparatory school of disappointment, misfortune, sorrow, and affliction. The tempting vanities of the world fortunately cannot fulfil their vain promises of pleasure, but invariably culminate in the suffering which compels mortals to seek and find refuge in Truth and Love. When they have begun to look away from the temporal and unreal they can be safely approached with the truth of Christian Science.

There are plenty of unsought opportunities for a natural and legitimate presentation of Christian Science, which preclude the necessity of thrusting the subject upon people before they are known to be dissatisfied with what they have. It does not take long to find out one's mental attitude toward Christian Science, and when it is clearly evident that his doors are closed to its approach and recognition, the only orderly course of procedure is to hold one's peace and leave the situation in God's hands. If we would be divinely led to say and do the right thing at the right time, we must guard against the selfish appeal to false human sympathy of the numerous cases of poverty, sin, and distress that are constantly being brought to our attention. As students of a demonstrable Science we may know the possibilities of divine Mind that can be utilized in their behalf, but it is unwise and unsafe to conclude that all such cases are ready to be healed according to divine law and

order, or that we are privileged to insist upon their trying Christian Science whether they want it or not. To mind one's own business at such times is a glorious privilege, and one that is fully appreciated by those who are not prepared to receive a higher thought. The evidence before the physical senses cannot inform us as to a person's readiness to receive help in Christian Science. The argument of these senses is, If you have the power to help that person, why don't you do it? People seldom stop to consider the conditions under which demonstration is humanly possible. (See Science and Health, p. 147.) This question is simply an appeal of the false human sympathy that is powerless to destroy either the suffering or the wrong thinking that is causing it. The wish to see sin and suffering destroyed is perfectly proper, but the next point to consider is the willingness of the individual to have it done in God's own way, by surrendering his faith in all lower means.

"Ask, and ye shall receive," is the dictum of Scripture. Is the patient who is under medical treatment and the care of physicians, asking for Christian Science? No, not so long as he believes he is doing what is right and has confidence in medicines; and even when his faith in such treatment is waning, he may not yet be ready for Christian Science, but will be attracted to some minor curative agency promising relief from pain but not from sin. The asking that receives is something more than words; it is "the heart's sincere desire," weary of the world and anxious to know and to do the will of God; it is the thought of sincerity and humility that seeks to be taught rather than to teach. Erring human influences may conspire to send people to Christian Scientists for help before they are prepared to receive it, under circumstances which practically preclude the possibility of perfect healing. It is, therefore, the province of the practitioner to judge as to the readiness of the individual to receive the help asked. for. Very often he is advised to wait until he is ready to turn with undivided thought to Christian Science. "Ye shall seek me, and find me, when ye shall search for me with all your heart,"—these are not idle words. They mean singleness of purpose, a willingness to forsake matter for Spirit, a determination to "have no other gods before me."

Faith in God means faith in God, good, only. It is wholehearted service that measures up to the true standard of seeking and finding. The apathetic, unenlightened thought

may wonder why it cannot take medicine and have Christian Science treatment at the same time. A lady once appealed to a Christian Scientist for help, remarking that she was taking medicine, besides treating with an osteopath and a magnetic healer, all at the same time; and having heard that Christian Science was known to perform cures, she thought that she might progress faster to have its treatment along with the rest. When told that Christian Science did not harmonize with any material mode of treatment, she concluded that she would continue with what she had. Such instances only prove mortals' ignorance of Spirit and of its application to human needs.

"A house divided against itself shall not stand." Because the Christian Scientist has proved the truth of this saying, he can well afford to wait patiently for the opportune moment when the poor mortal is so tired of drugging that he will voluntarily discard material means and seek help from omnipotent Mind. The Master's counsel to his twelve apostles was to "go rather to the lost sheep of the house of Israel" and not to the self-satisfied Gentile or Samaritan. Who are the lost sheep in our day and generation? Are they not those who have failed to find rest and peace in materiality, who realize their need of something higher and purer than the material senses can offer them, who can say with the apostle, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"? Experience proves that it is not a difficult task to present the claims of Truth to such as these. They are the good soil in which the seed of Truth is allowed to grow and bring forth fruit.

The most orderly and lawful presentation of Christian Science is its demonstration in the healing of sin and disease. One single case of healing speaks louder than words in declaring and defining the power and presence of omnipotent good. Endowed with this practical understanding of the power and willingness of divine Love to heal and save mankind in this present age, what powerful and convincing sermons our missionaries would be enabled to preach to the hungering and thirsting souls in foreign lands, whether they could or could not converse with them in their own tongue. The waning interest in various theological schools and the deplorable indifference and apathy on the part of thousands of professing Christians, so frequently commented upon by the clergy, can readily be ac-

counted for when it is remembered that the divinely authorized presentation of the truth which heals the sick without the use of any material agencies is not recognized, believed in, nor taught to be a present possibility by the various teachers and leaders of religious thought. More than this, students and members are too often warned to "have nothing to do with Christian Science," because it presumes to teach and practise Christian healing. It is sad indeed that the command to "heal the sick" should have been divorced from the Gospel of Christ in the minds of professing Christians, and that any man or woman who claims to love God and man should feel called upon to lend his or her influence to discourage others from thoroughly investigating a system of religious teaching which presents the Christ in such a clear, practical, and convincing light that the sick and sinful are physically, morally, and spiritually regenerated through the application of God's unchangeable law of Love, as demonstrated by the Master.

Through nearly forty years of fearless and patient Christian endeavor on the part of Mrs. Eddy, its revered Leader, Christian Science has won its way into the hearts and homes of thousands of the world's best people, who stand as living witnesses of the healing and redemptive power of divine Love. If its loyal followers do not lose sight of the practical, lawful, and orderly presentation of its claims, which have made possible such grand achievements in the first forty years of its history, who can say what another forty years of prayer and demonstration shall bring forth?

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[Written for the *Journal.*]

## THE LIFE-LINE.

HAROLD SUSMAN.

O YE rudderless wrecks that are tossing about
  On the sea in the wind and the wave,
There's a light that is shining to banish your doubt,
  And to bid you take heart and be brave.
A life-line is ready, your fears you may scout,
  There's a Saviour that's ready to save.

# THE TRUE CONCEPT OF LEADERSHIP.

FRANK H. SPRAGUE.

THE reason for replying in detail to objections advanced against the Christian Science movement must be the wish to correct what appear to be certain errors inadvertently admitted into the premises and accepted as the basis of these arguments. Certainly, if the claim of Christian Scientists be true,—that this Science is destined to fulfil the letter, as well as the spirit, of the teaching inculcated by Jesus of Nazareth,—it must be conceded to be the most "stupendous business" that can engage our attention. It is contended by some that the attitude of Christian Scientists in insisting on the finality of Mrs. Eddy's teaching is objectionable; that it is not necessary, in order to "find a point of contact with the teaching, to acknowledge the authority of an individual and the doctrines of that individual." Now such a statement would convey an entirely wrong impression; Mrs. Eddy did not originate, nor does she claim to have originated, one iota of truth. She, however, gave articulate expression to the truth which she had discerned, the truth which Jesus said would make men free, but which had been practically a dead letter since the third Christian century, until its life-giving power was discovered by her. This discovery she put to the test of experience, by making it the basis of actual demonstration; and any one who in humility and childlike receptiveness will proceed step by step in acquiring an understanding of the rudiments of the Science which she has brought to light, may learn to prove in a similar manner the propositions it offers.

Who would undertake to maintain that the disciples of Euclid were putting themselves under bondage to "the doctrines and authority of an individual," in acknowledging his leadership in the field of geometrical science? Would any honest and rational student of mathematics feel justified in rejecting the text-book which bears the name of that master mathematician on the ground that "an attitude of mind which will acknowledge the finality" of the teachings set forth therein is prerequisite to a comprehension and application of them? The dogmatic "stubbornness" with which the mathematician adheres to the postulates of his science is not based on mere assent to the decrees of those individuals who in the progressive unfold-

ment of Science were first to formulate its propositions. On the contrary, the axiomatic basis of the rules which govern mathematical demonstration is disclosed to all students in common in the course of their application of them.

The authority which Christian Scientists acknowledge rests on the unimpeachable sovereignty of demonstrable truth, physically, morally, and spiritually exemplified, of which the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contains a correct and complete statement. It is evident that the claim that Christian Science is an absolute and exact system, must either be true or false. How, then, can one expect rightly to judge of its merits except by endeavoring, intelligently and understandingly, to work out problems in the manner it indicates? If the systematic study of the higher branches of mathematics is profitable, shall that of the Science of Mind, of which Christ Jesus was such a marvelous exponent, be deemed less so? "Prove all things," says Paul.

If this Science were concerned with speculative hypotheses, it would, in common with all systems based on relative and theoretical knowledge, be open to the same objections which have been urged against mere philosophy; but, on the contrary, it deals with truth which is verifiable in experience. As the geographical hypotheses of his learned contemporaries were refuted by the actual demonstrations of Columbus, so it becomes evident, in the practical working out of Christian Science, that the basis of physical manifestation is mental; that the so-called human or mortal mentality is the seat of discord and all evil symptoms; and that the divine Mind is the remedial power which dispossesses this unlawful claimant of its assumed prerogatives and makes possible the demonstration of harmony in every realm of manifested activity.

To-day, as in the days of apostolic Christianity, the academic type of thought generally fails to observe the vital distinction between the provable truth of Christian Science and mere doctrinal theories which rest on the unsupported affidavits of human belief. So long as the advance-guard of the world's thinkers and reformers continue to be so engrossed in studying and dealing with certain ostensible phases of evil that they find neither time nor occasion for probing deep enough to uncover the real seat and secret of all erroneous manifestation, error will seem to them not to relax its asserted sway over mankind. In order to explain

or justify the apparent existence of evil as a reality, men have, indeed, "warped the curve of the arc of life" by sacrificing the transcendental, divine standard of God, good, and His universe, and acknowledging an inferior standard wherein good and evil are represented as commingling and co-operating. Christian Science, or the Science of Christianity, comes to restore the standard proclaimed by Christ Jesus, which excludes, instead of includes, evil as a factor in the divine economy, and proves it to be unreal by summarily destroying its pretensions. On one occasion the Master referred to a woman with a chronic infirmity as one whom "Satan [false sense] hath bound;" and this understanding of the case enabled him to accomplish her deliverance by dispossessing the false sense which had induced the condition. (Science and Health, p. 495.) In contravention of all human interpretations and methods, he treated physical and moral evil as an interpolation in human consciousness, "the works of the devil," a false show of things without foundation in fact and wholly foreign to real being; and it is on this basis, and not to meet the exigencies of any theoretical scheme or process of reasoning, that Christian Scientists feel constrained to adhere to the course he defined—a course which contemplated the complete deliverance of mankind, eventually, from every vestige of erroneous belief and its manifestation. Paul says, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

It seems strange that any student of the Bible should question the position taken by Christian Scientists; viz., that Christian Science is Christianity, when all Christians are professedly striving to fulfil "the message of the Galilean prophet" by realizing the Mind "which was also in Christ Jesus." They must surely agree that if there is any one thing above another which stands forth clearly in the teaching and practice of Christ Jesus, it is his unrelenting insistence on the indispensability of physical no less than moral healing as a criterion and guarantee of the spiritual status of his followers. No point in his teaching was inculcated with greater distinctness and emphasis. "Preach the gospel" and "heal the sick," was the burden of his message to the world. If he attached such importance to physical and moral healing in his own work, and enjoined his disciples to follow his example, is it not incumbent on his professed followers to-day to strive to fulfil this ideal?

If, as he declared, he recognized divine Truth as the healing power, are we justified in pronouncing his method obsolete, or inferior to material means? By what logical or moral right may those who claim to be his followers relegate this feature of primitive Christianity to the realm of bygone issues? If, then, the popular understanding of his teaching does not bear fruit in this particular, would it not seem to indicate that one of the prime essentials has been omitted in the apprehension of his purpose for humanity? What would be thought of one who, professing to follow in the footsteps of Millet, devoted his attention solely to outlining figures, and ignored, or neglected to develop, the capacity to portray subjects in color? Of the fact that Christian Science is proving efficacious in healing not only moral, but physical infirmities of every description, any candid inquirer may obtain abundant proof. The downcast and the despairing are being physically restored, morally regenerated, intellectually quickened, and spiritually uplifted.

No class of people is prepared to endorse more heartily than do Christian Scientists the declaration of Paul, "Stand fast therefore in the liberty wherewith Christ hath made us free;" but they are persuaded that the true ideal of freedom does not receive its fulfilment in a release from obligation of any legitimate sort, nor in the cultivation of a type of independence which is impatient of instruction and which leads to the rejection of Truth's message to this age, on the ground that giving heed thereto would tend to interfere with individual initiative. On the contrary, they are coming more and more to realize that the full significance of the saying of Jesus, "Ye shall know the truth, and the truth shall make you free," can be apprehended only through loving obedience to all of Truth's demands. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Shall a student of mathematics be accounted liberal and untrammeled who ignores the processes by which ratios, equations, or dimensional proportions may be accurately computed, and who seeks to obtain results by novel and unscientific methods? Shall it be regarded as servitude to follow the pathway opened up by one whose reproach consists in having taught mortals how to strike off the shackles of false belief, and apprehend, as a practical possibility, the original standard of man created in the image of his Maker?

Absolute Science demands strict adherence to Principle

and its laws, the rules of its demonstration; and experience proves that no thoroughly satisfactory solution of the urgent and age-long problems of human suffering, discontent, poverty, and woe of every description can be achieved on any other basis. Can an adequate realization of the truest ideal of freedom be afforded by any scheme which does not contemplate, as a present possibility, the progressive deliverance of human consciousness from physical as well as moral evil? In fact, is not the very touchstone and guarantee of spiritual freedom to be found, as the whole trend of the lives of Jesus and Paul would seem to indicate, in the overcoming of both sin and disease through the power of divine Mind? "A tree is known by its fruits." Can any situation be more pathetic than that of the idealist who, struggling heroically to uplift mankind, sees the results of his self-sacrificing endeavors crushed beneath the Juggernaut of advancing materialism and agnosticism, because those endeavors rest on the crumbling human foundation-stones of physiology, pathology, economics, ethics, and speculative theology, instead of the Science of Christianity, an understanding of which leads to the equitable adjustment of human relations of every sort, even such as defy solution on the basis of semi-metaphysical foundations,—"foundations which time is wearing away"? (Science and Health, p. 296). The conquest of sin and disease by the Christianly scientific method tends to raise mortals to a higher level of spirituality, and bring into manifestation the sense of dominion which belongs to immortal man. According to the standard proclaimed by Jesus, does not the acceptance of this ideal represent a *sine qua non* of Christian conduct? James says: "Show me thy faith without thy works, and I will show thee my faith by my works." When the disciples of John the Baptist came to Jesus inquiring whether he were the Messiah, the Master was satisfied to rest his case on the evidence of his healing works.

When "the Son of man" (the Christ sense or divine understanding which heals and saves) comes to human consciousness, "all nations" (human percepts and concepts of every description) "shall be gathered before him;" "then shall the righteous [the real and eternal idea manifested in human consciousness] shine forth as the sun in the kingdom of their Father;" but the unrighteous (unreal and temporal belief) shall be "cast into a furnace of fire" (perpetually banished from the presence of Truth and Love).

To-day the Christ-healing is again manifesting itself to the world, as was promised,—feebly at first, as in the history of the corporeal Jesus; but with steadily increasing power and clearness as the divine idea becomes better understood, in Christian Science, and "blessed is that servant whom his lord when he cometh shall find" watching.

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[Written for the *Journal.*]

## ARISE!

VIOLET KER SEYMER.

Rise from thy couch, O drowsy mortal, rise,
And lose not thus, in sleep, the wonder of
A golden dawn-of-day! Yon roseate cliffs
Encircle the still bay; and tenderly
The sun doth gently touch a slumb'ring world.
Hark! Ev'ry bird awakens with a song,
And fragrant praise springs from each silent flower.
Awake, O backward mortal, sunk in ease;
The sun of Truth is rising in thy heart,
And sendest thou not forth its healing rays
In fervent, peaceful prayer for all mankind,
Bereft of Soul's pure joy, weighted with fear,
Sunken in sin they loathe and fain would quit,
And groping for a God they cannot find?
Arise! and bid these truant children turn
And speed with thee along the narrow way
That straitly, wisely, leadeth up to Heav'n.
(Eye hath not seen this path: thought finds it when,
Purgèd of dross, it rises, less earth-bound.)
Tell them that purity, and Truth, and Life
Are beckoning. Tell them man ne'er has lost
His Father's love, more steadfast than the sun.
Tell them that good supreme is ev'rywhere;
That evil cannot reach them, harm them, tempt them:
'Tis but a lie, the child of ignorance,
And slain by knowledge grafted on the truth.
Then rise, O mortals, rise! Unite with us
And herald in th' eternal dawn of Truth!
All nature stirs in wonder at its touch,
And ev'ry bird awakens with a song.

# THE STUDENT'S RELATION TO CHRISTIAN SCIENCE.

SAMUEL GREENWOOD.

CHRISTIAN SCIENTISTS accept the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, because they give the true, demonstrable understanding of God, and therefore present to mankind the only practicable way out of the discord into which their misconceptions of the Supreme Being and of His creation have engulfed them. The tenacious tendrils of a false religious education are sometimes slow to unloosen from the student's thought, and hence it is not strange that he occasionally lapses into his old sense of a personal deity with human qualities and attributes. There may be with him at times a feeling almost of protest because he has not been delivered from some wrong condition, even though his knowledge of God is not yet sufficient to remove such an error from his belief. When, through further study, he clearly discerns what Christian Science teaches of the nature of God as divine Principle, infinite good, and that evil is but the opposite error, he no longer underestimates the work required of him, nor expects of the truth more than he understands.

The student's correct relation to Christian Science is indicated in the words themselves. A student is a learner, and science is demonstrable knowledge. A student of Christian Science is one who is working to gain a demonstrable knowledge of Christian truth as enunciated and practised by Christ Jesus. He is not a suppliant for favors, he is seeking to know. Superstition, ignorance, and error cannot victimize him within the sphere of his personally demonstrated knowledge of the truth, but beyond that he must continue to labor and wait. The beneficiary of any branch of scientific knowledge is indebted to it to the extent of what he knows and applies or what another knows and applies in his behalf, but is not otherwise rewarded except with the promise that perfect knowledge will give him perfect dominion. Jesus prophesied the freedom of mortals through knowing the truth, not through merely believing in it. To know God and Jesus Christ is required to reach the consciousness of eternal life, but this knowledge does not

result from faith only, but is gained through the patient study and application of Christianity. This is the student's work, the true Christian's daily life.

Human history proves that mere faith or belief in God does not give mortals that knowledge of Him which delivers from evil. A degree of faith is essential in the student or he will have no confidence to learn, but a professed faith in God which struggles for existence side by side with an almost equal faith in evil, will not take its possessor far into the knowledge or demonstration of omnipotent good. The mathematical student believes in the truth of mathematics or he would not apply himself to the study of it, but it is what he learns of it and not his faith that helps him in his problems. He knows that his ignorance will not be overlooked, no matter into what straits it may take him, and that he will not reach the right result irrespective of his understanding and use of the rules involved. He knows at the outset of his study that he will gain only the results of the knowledge he is able to prove in actual work.

Thus, too, the student of Christian Science is a learner, and it holds for him the key of divine knowledge. It unfolds the truth of spiritual being, and teaches the rules by which he may demonstrate for himself the facts of man's harmonious, spiritual existence. The problems that come within the range of his understanding and ability he will work out successfully according to his diligence, but those that call for a higher knowledge of truth than he has yet gained must needs wait for it. On this account the student may have to consent to some conditions that he knows are not ideal, but it is there he must remember his studentship and not be discouraged because he is not saved from the results of his ignorance and immaturity. If he knew all of truth he would be no longer a student but a master, and so have outgrown the necessity of learning Christian Science. Our failures should only stimulate us to learn more of the power of goodness in overcoming evil. Our revered Leader says, "Goodness reaches the demonstration of Truth" (Science and Health, p. 2).

Although what we have gained from our study of Christian Science may not be sufficient to solve as yet every problem that is presented, it is not wise nor just to blame this lack upon Christian Science, but rather should we take heart and hope and be glad because the little we have learned has taken us out of so many of our former troubles,

healed so many of our diseases, and lessened so much of our fear. The fact that we are but learners necessarily implies a degree of ignorance, and this should keep us modest regarding our abilities, patient with the shortcomings which attach to our immaturity, and diligent in removing them through increased enlightenment, goodness, and love. The evils of the belief that there is a power and intelligence apart from God can reach us only through our own participation in that belief, or through our apathy towards what we have learned of its falsity.

Mortals' ignorance of the truth places them at the mercy of error, and their deliverance therefrom must come through the removal of that ignorance; that is, through knowing the truth. This is a self-evident rule in Christian Science as well as in mathematics. No mathematical student believes that mathematical science, beyond what is understood, should protect him from error, and no student will assert such a thing regarding Christian Science when he fully apprehends its scientific character. We learn from Christian Science how to purify and guard our thought, how to resist and overcome evil, how to follow our Master in Christian practice, but it will not do this work for us nor compensate for our neglect. To escape from the consequences of knowing evil as well as good, mortals must learn to know good only. Human self-pity may call for another and easier way, and idle belief may be deluded thereby, but there is none.

God saves us from the human belief in evil through our own knowledge of His allness and perfection. Truth, having no knowledge of error, can protect us from it in no other way. The truth of Christian Science did not begin with its discovery, it eternally exists. Therefore if its blessings were bestowed through a sense of human pity and a consciousness of human woe, the world would have been saved from its misery ages ago. The very nature of the truth implies that it must be learned, understood, and applied in order to destroy error. Then wherefore should Christians expect or pray to be delivered from evil for any other cause than that, through the Science of Christianity, Christian Science, they are learning how to keep the first commandment, and are living what they learn?

Jesus the great Teacher said, "Learn of me;" that is, become students of the truth he was revealing to the world. Christian Science is to-day interpreting and demonstrating

his teachings, so long misunderstood and disused, and under the leadership of Mrs. Eddy its students are learning Christianity in its primitive purity. They are learning its Science. This fact clearly defines their relationship to it, and reveals the necessity of obeying St. Paul's injunction to work out their own salvation. Before becoming students of Christian Science many of us had labored long and unsuccessfully at our problems, and suffered many things in consequence; but at the entrance into our consciousness of the first rays of the spiritual understanding of being, gained from Christian Science, our whole thought and experience brightened and glowed as at the dawning of "a great light." This was but the beginning of our journey Godward, not our complete redemption, and we should not murmur because we do not now realize the fuller blessings that lie farther on. The student's onward progress brings him into new experiences, richer joys, larger demands, and it may be at times into a sense of failure, but what he has truly learned of God never fails him, it ever leads towards the goal of perfect understanding.

The student may first learn the letter of Christian Science, but his real knowledge is gained through experience, wherein the statement is proved in demonstration. To read or memorize the statements of the Christian Science text-book, Science and Health, and give full mental assent thereto, and yet leave them inactive in thought, does not constitute one a student of Christian Science, nor does it open human thought to know God, Spirit. A belief in Christian Science may incline one more toward the true idea of God than did one's former beliefs, but it affords little protection in the hour when material sense asserts and would maintain the claims of sin and disease. To learn the unreality of evil and so escape from it, we must receive and assimilate the truth which will enable us to meet and overcome every condition that a sense of evil and matter presents. There is no other road into the kingdom of heaven.

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I LOVE to climb into your arms,
You dear old apple-tree;
I love to nestle in your boughs,
You are so kind to me;
I'm happy when your blossoms come,
When birds close by me build their home.

*E. A. M.*

[Written for the *Journal.*]

# INTERPRETATIONS.

CLARENCE A. BUSKIRK.

The things which are seen are temporal; but the things which are not seen are eternal.—2 CORINTHIANS, 5 : 18.

I STOOD before a rosebush. It was June,
The mother-month of roses. Overhead,
Experimenting with his happy tune,
A robin flitted near his leafy shed.

Roses still blooming in their beauteous prime,
Roses forlorn, and torn by age and weather,
And rosebuds eager for their own glad time,
With bursting vests, were on the bush together.

A few brief yesterdays, the faded flowers
Were queenly beauties or expectant buds;
A few to-morrows, with their flying hours,
And all are doomed to autumn's storms and floods.

Growth and decay have journeyed hand in hand
Through every realm which mortal eyes behold.
The freighted ships approach, but as men stand
Expectant, they sail on, nor yield their gold.

And is this tragic drama all there is?
Is there no other answer when hope calls?
Must wretchedness succeed all human bliss?
Is life a gift that tortures and appals?

Impossible! 'Tis Love divine doth reign;
In harmony, not discord, doth create
The circling stars in all their vast domain,
Birds, sunshine, flowers,—all things, both small and great!

God's roses, therefore, must be perfect flowers,
Whate'er our senses teach us; and the flaw
We see in them, not God's but wholly ours:
False sense deceives, not Love's unerring law.

# HEIGHTS AND DEEPS.

WILLIAM BRADFORD TURNER.

BEHIND our every experience, back of all we hear and see, lie meanings deeper than are indicated on the surface, as we know; and under the impetus which has come with the light of Christian Science, the thoughts of mortals are being directed, more than ever before, to the reading of these hidden yet ever-open texts. As it is with living beings and their ways, so is it, also, with all nature round about us. The pure heart and the clear mind are ever being signaled to look beneath the outward seeming; for, as Mrs. Eddy says, "From the infinite elements of the one Mind emanate all forms, colors, and qualities; and these are mental, both primarily and secondarily" (Science and Health, p. 512). To understand, therefore, in some measure, what we see, and to grow in this understanding. thought must become spiritualized; for, regarding these things, Mrs. Eddy further says, "Their spiritual nature is discerned only through the spiritual senses" (Science and Health, p. 512), while their more or less distorted images, as seen through the deflecting medium of mortal mind, are likewise recognized for what they are, and separated, in thought, from the true.

All this was recently illustrated, and most vividly, upon a journey. We were a party, and had reached, one day, a goal of long anticipation. We stood upon a lofty crag, in place apart, wide from the ways of men; each alone, some distance from the other, alone with his thoughts and God. A panorama of splendor unexcelled stretched out before us, for we gazed upon the far-famed canon of the Yellowstone. And yet, it was a splendor passing to decay. The wild wonder of the color seemed, if one may so express it, nature's limning of despair. The glory was a dying glory, at once fit type of the promise and the mockery of all material thought.

In the near distance the mountains lifted their majestic heads, testifying, from furthermost generation unto the furthermost, in unparalleled symbol, till of symbol there is no need, to the grand solidities of Truth and Spirit. But the near-by buttes, scarred and scathed, spoke to us impressively of mortal resistance to Truth, of "coldness and stubbornness"

(Science and Health, p. 593). In æons past there had been enacted here a Titanic struggle. Way back in the ages the cataclysm occurred; and thence, as century succeeded century, the giant bulwarks have given way, as they still are doing, inch by inch, before the unremitting onslaught of those of nature's agencies which to-day speak to us of purifying and overcoming, as well as of activity and power.

The lesson? We read it clearly. How vain is stolid opposition against the trend of Truth's advance. As yield time's vaunted substantialities of mineral and metal, beneath the action of the elements, so crumble the crystallized traditions of the human mind. Its rock-ribbed prejudices must melt; its pride of opinion, its self-will dissolve; its vanity and pomp go down before the all-reducing power of Christ's love, that the potency and peace of Spirit, with its alone right, shall reign in the hearts and lives of men. How vain of earth's generations to fancy they can build or forge achievement in elements material. Though they build with the vastness of Cheops and the splendor of Karnak, all goes the way of Egypt's pride and Egypt's power. Of that which is brought to pass in hardness and in lovelessness, there shall in no wise trace or vestige of the work remain.

Again we gazed into the valley. Far down the sides of the abyss, with gnarled roots clutching in crack and crevice, clung scattering trees, their wind-swept branches tossing to the heights and deeps. Still putting forth brave semblance of their native strength and beauty, how eloquently these silent wrestlers with the treacherous steep speak of that sense of life traditional which would graft itself in matter and thence mount upward. What suggestive witness do they bear to the toil and fruitlessness of the effort of all who strive to cling to that which, from the beginning, is destined to decay.

Dead giant pines lay prostrate everywhere, in chaos,—down the steep. We looked, and were reminded that the way of life material must ever be foredoomed to uprooting and overthrow. It thinketh to stand; it compasseth a fall; its victories are but futile shows; its trend is vanity, its end despair. No one need ever think to establish himself amid conditions of his own mere human willing or choosing, for there is no permanent foothold apart from the paths laid out of God; no sure foundation save in the consciousness of divine government, in the way of Spirit. Neither can

any mount upward, and reach the essential heights of spiritual discernment, until he first has sounded the depths of his own humility, caught some glimpse of the Truth of being, and acknowledged in his heart that of himself mortal man is as nothing. There is only the one way revealed in the experience of human consciousness, whereby we can rise spiritually to discern God's ideal man, and that is to go down utterly in the view of ourselves as mortal, to turn forever from the seeming somethingness of all self-will, self-justification, and self-love.

The prophets of Israel were measurably awake to the ways of mortal mind and the aberrancies of human nature, as weighed against the modes of Truth and good. And hence it was that these seers of old foretold what they foresaw and forefelt; namely, the ascension of the human race through the triumphs of the meek and lowly; for prophecy, in one sense, may be said to be time's pregnant glimpse of present and eternal verities. With consciousness touched, ever and again, with gleams of the eternal, in thought they sped far forward into time; indeed, beyond the boundaries of time. Discerning a new kingdom, the kingdom of harmony or heaven, their prescience disclosed to them that it was not to be in space or time, but in consciousness,—that consciousness which is the reflection of Truth in man, or rather *as* man, and which is the forever activity of the divine Mind, and independent, quite, of the concepts of both space and time; for these concepts, to the spiritually or scientifically enlightened, stand revealed as but tricks of thought, whereby the mind of the flesh has been long and sorely deceived and perplexed. "Unto babes" only, as we are told, are such truths disclosed,—babes in simplicity and humility of mind, hearts teachable and full of adoration for the things of Spirit.

The greatest of all the prophets, the lowly Nazarene, never regarded this new kingdom as connected only with futurity, nor again as localized in space, for "when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [or, with outward show]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And John, afterward, in speaking of the angel in Revelation, declares that the angel, or spiritually-exalted thought, "sware by him that liveth for ever and ever, who created heaven and the things that

therein are, . . . that there should be *time* no longer." But of the noonday of this consummation "knoweth no man." We have started—for this we do know—on the way which leads out of the sense of time and into the full consciousness of what constitutes eternity; but the day of the vain pretensions of mortal mind must first have passed, and the nothingness of all its concepts be discerned, before the actuality, yea, the allness of the divine Mind and the kingdom of harmony become universally apparent. The Principle of being must first, by degrees, be demonstrably apprehended, and thus proven to be Truth, the all, the only among men, whereby they shall dwell together in sweet concord, established on spiritual foundations, in the forever unity of truth and love.

Thus thought swept on; truly, there was much to ponder in the message of the trees. With musing, thankful hearts we peered again and for the last time into the hazy deep; presently to behold another type of life, this time significant of upward trend; and another lesson was learned in that great alone.

An eagle's nest was seen, outlined sharply in the declining sun, and a brace of eaglets were trying their new-found wings for flight. Topping a slender pinnacle, high in air and safe from every possible encroachment from beneath, perched the ærie. Far above our heads, the parent birds, with pinions motionless, were describing great spirals in the sunlit blue. Balancing tentatively on the edge of their nursery of twigs, in full view of their parental instructors, the baby eaglets would call out to the winds, and then, after a moment's hesitation, they would launch themselves in air, and plunge into the depths below. What freedom of action! What liberty! What power!

Holy Writ, in trope and metaphor, makes frequent mention of the eagle,—a symbol of royalty, of fearlessness, of power. Who has not read in David's song of God's satisfying of His children, so that their "youth" shall be "renewed like the eagle's;" and longed for the universal realization of spiritual achievement? And who has not read, with wonderment, of God's guidance of Jacob in the "waste, howling wilderness," and how, "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him"?

Here, on these shores of the West, whither the Pilgrim

Fathers, led of the Spirit, came for freedom to worship God; here in this great republic, whose Declaration of Independence and whose Articles of Constitution ring with the touch of the changeless truth; here, where the eagle is emblem of the land; here, indeed, are the scions of the nations renewing their youth in that liberty and freedom which are man's heritage from God. Reinvigorated and sustained, they are upborne by that light of true transfiguration, which, guarded in this "cradle of liberty," has burned brighter and brighter, until, at the dawn of this twentieth century the world beholds the onsweep of the most momentous spiritual illumination since the days of Jesus. "The Sun of righteousness" has risen, and indeed "with healing in his wings;" and Truth's epitome, in Christian Science, has blazoned its benison around the earth. We, in the Cause of Christian Science, are we awake to the vast significance of all that this means? Do we, in the lulls of the turmoil, sometimes list the expectant hush, the hush of the startled millions, who, breathless, perceive that a new light is silently, resistlessly making its way into their nighted midst? Do we catch the glow upon the faces, as hope springs anew in human hearts? Then we shall bow low before the majesty and wonder of Truth and "the brightness of his coming." We shall draw inspiration from the Christ-glow in our hearts, and we shall look to her who, from the summit of the highest spiritual endeavor, gazed out upon the "promised land," man's sure abode in Mind, and entered in, the glow of a wondrous purpose kindling in her breast. We shall look upon her consecration, and with a deepened sense of our responsibilities, follow her who has sought to implant her life, like the ærie, where no thing of earth can ascend from beneath to dispute its exaltation.

Like our revered Leader, we shall endeavor to establish our life's purpose and our life's work upon Zion's mount of spiritual understanding, where nothing shall "hurt nor destroy," "and there shall in no wise enter into it any thing that defileth, . . . or maketh a lie." Thus can we perpetually renew the youth of our endeavors, in those spiritual qualities which can never grow old, the possession of which makes possible for humanity the attainment of every good, and which crowns, at last, all conscientious and faithful effort with assured and abiding victory.

# LESSONS FROM BETHANY.

ANNIE M. PAYNE.

IT has been among the writer's duties to read aloud daily to an audience consisting of busy women, and there has arisen at times a kind of apologetic feeling when the Scripture portion has included the story of Martha and Mary. The superficial thought that Martha was reproved for industry, and Mary commended for inactivity, has no doubt been accompanied by a touch of fear lest a thoughtful listener should ask why she need give so much time to material labor, if Martha was rebuked for it.

In the light of Christian Science the story loses this crudity of outline, and the scientific dissection of motive which preceded the Master's rebuke is apprehended. We recognize what joy it must have brought the Master that Mary had reached such an understanding as gives to the kingdom of God the first place, and realizes that then, and only then, will human affairs be seen rightly and their demands be rightly met. As regards Martha it was evident, on the contrary, that the things of sense were to her more important than the things of Soul; and because of this reversal of the divine order, consciousness became burdened with a brood of errors, the offspring of material sense. There was first that readiest of faults,—jealousy. Had Mary been helping, Martha would no doubt have been just as active, but it galled her that another should have a privilege which she was not yet ready to enjoy. This jealous sense led to an exhibition of temper, and this by rapid transit to the great breach of good manners in hinting broadly to her exalted guest that he also was not doing his duty. What a lack of humility was here displayed.

Jesus noted all this. He loved Martha for her desire to do honor to him; but he saw that at present this desire was heavily handicapped by a blind and groping sense of materiality. It may be that before this he had found Mary preparing dishes or sweeping a room, and instead of rebuking her he had drawn from these duties some parable which opened the way afresh for Truth's message; and this might have been done for Martha had she been mentally ready.

From John's story of the raising of Lazarus, we gather

that Martha subsequently manifested more perception, since it was to her there came that profound description of the Christ—"I am the resurrection and the life." Neither sister, however, appears to have advanced very rapidly, for when Jesus "groaned in the spirit, and was troubled," as he listened to the loud weeping at the grave, we note a sudden flash of disappointment that even Mary had not yet recognized in him the demonstrator of the divine presence and power. If we take up Luke's narrative again, we shall find that it has one feature which deserves special consideration. What is it that these few verses exhibit in common with the stories of the man in the crowd in Luke, 12, of the rebuke to Peter and John concerning the man who followed not with them, of the blessing of the children, of Peter's desire, after the breakfast by the sea, to know what John was to do, and of the woman with the precious ointment,—a trait which is symbolized for us in the parable of the mote and the beam, and again illustrated in all those narratives in which the Pharisees found fault with the multitude or the disciples? It is surely that human characteristic which our dear Leader has not infrequently emphasized when counseling us to remember the homely aphorism,—Mind your own business. This hasty interference with others' procedure, so plentifully illustrated in the Gospels, is also invariably portrayed there as meeting with immediate rebuke. And no wonder, for this insidious fault tends to rob one of the single-eyed and steady contemplation of one's own part, which is for each "my Father's business." By inquiring about John directly after the Master's command to himself, Peter showed that the solemn and pregnant character of that thrice-repeated injunction had failed to impress him as it should. What need there seemed for silent reflection upon all that was involved in the feeding of the sheep! How many questions would arise in regard to it when the Master was no longer visibly present to instruct! Yet Peter let the precious moments pass away while he asked concerning another's problem. So the man who wanted Jesus to speak to his brother concerning an estate was all the while letting the larger sense of birthright slip through his fingers. When the disciples grumbled over the waste of the money spent in perfumed ointment, it did not occur to them what a waste of opportunity for spiritual perception they themselves evidenced. To rebuke the devil of jealous fault-finding when it seeks to find a channel in

us, is always a safe course, and instead of complaining like Martha over Mary's supposed neglect, we should demonstrate the sweet unselfishness which would gladly take an extra burden that a sister or brother might feel the more free.

How thankful ought we to be for Christian Science and its unfailing rule. Only as we realize for our neighbor and ourselves the perfect ideals of the one Mind have we the correct basis for judgment respecting any question. To desire this mental attitude is to seek the guidance of God and to wait on His impartiality, and this is the only way by which we can be qualified for rebuking in a Christlike manner. The writer can but compare her difficulties in complicated cases of misunderstanding before the teachings of Science had dawned on her consciousness, with the working out of certain problems which have been presented since; and she the better realizes now why there are so many stories in the Gospels of which that of Martha and Mary is representative.

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## THE SPRINGS OF TRUTH.

LOUISE DELISLE RADZINSKI.

Therefore with joy shall ye draw water out of the wells of salvation. . . . for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.—*Isaiah*.

In the midst of the highest mountains the traveler often comes upon small lakes lying like gems among the hills that tower far above the haunts of men. These deep, well-like lakes are filled with water so clear, cool, and pure, that the question often arises in the wayfarer's thought, "Why is this pure, invigorating water gathered here so far from those who would gladly drink of it, use it in tilling their stony, barren lands, and enjoy its beauty? Could not God have placed it lower down among men? Could not some other outlet have been found for it than these beautiful but useless cascades, too far from human habitations to be utilized in manufacture, and seen only by the most venturesome hunter or mountain-climber? How much good it would do if it but lay farther down, where it would be within the reach of any one who wished to use it."

Such thoughts are often voiced by those who think they could improve upon the conditions and arrangements of

nature so as to give men more and better opportunities for acquiring comfort and happiness. They completely overlook the fact that if the deep bowl formed by the mountain tops lay at a lower altitude the water would not be so pure, and that if it were in the lowlands it might be an object of beauty to the eye as it reflected the skies above it, but it would be little more than a reservoir for the drainage of the lower hills.

From the heedless sightseer all this is hidden, but to the thoughtful observer it is plain. He sees the overflow from the mountain cup, leaving its lip in slender, silvery threads that farther below unite and spring out into the clear, radiant air, to form, perchance, a gleaming veil of mist which glitters with the beauty of the rainbow as it floats far out over forest and alp-meadow, keeping them green and fresh. This done, it gathers again into streams which course down the rocky slopes in beautiful cascades, leaping from height to height, and bringing at last within the reach of men springs of water that has been sweetened in its race through the pure upper air.

Kindred challenging thoughts are voiced concerning the gift of the living waters of Truth: "Why are they placed so high above the conceptions which enter into the ordinary operations of human life? Why are they so difficult of attainment? Would not the ends of Love be better served if men needed but to reach out from their labors, their pleasures, or even their sins, in order to grasp the refreshment, the invigoration, the healing they know is to be found in every draught from the pure springs of Truth?" It may seem so to him who has not had experience of the human heart, who thinks that the good obtained without effort will be appreciated, and who does not know that if the purest of Love's angels stood on the low plane of mortal desire, that angel would not be revealed through the mist of human illusion and delusion.

How often we see the moon just above the horizon, large and blood-red, but as it rises out of the earth-mists into the clearer, higher atmosphere, it loses its deep color, and becomes the mild, argent queen of the night, that beautifies all objects with her beams. The moon itself is not changed, but we see it through a purer medium, not through the haze of smoke or the dusty exhalations of unclean streets. Men cannot see the moon in its perfect beauty till it is far above the plane of their earthly atmosphere; nor

can they cognize the purest truth of being when they view it through an atmosphere of fear, sin, and suffering. They must look up if they would see the truth which is to be their guide to the heights of Life.

As it is with the pure waters of the alpine lakes, so is it with the living waters of Truth. As the mountain cup is filled directly from the clouds, and from the snows that are untrodden save by the feet of the mighty winds as they sweep the mountain crests, so is it with the spiritual, living waters. They come from the divine source, far above the ken or reach of mortal man. Mankind must climb toward God if they would receive the blessings stored for them by divine Love; they must rise from sensuous content with the muddy streams of material life, aye, must thirst for purity before they feel the impulse to arise and go to their Father. They must ascend through self-denial and self-sacrifice, they must give up self-indulgence, before they can drink of the refreshment that is found only on the heights of consciousness, where Love giveth us to drink from "the wells of salvation."

To realize this saving truth mortals must come out from the slough of content in the material seemings of life, they must know the thirst for good that can be allayed by no counterfeit of the divine gift; their desire for true joy, the joy that leaves no bitter taste but which is as the honey and the "honey-comb." It must be strong enough to resist the false allurements of sensuality, and seek the presence of Him that hath mercy, and that shall lead even unto the living springs.

It is only when men have scaled the heights of spiritual consciousness, when they have drunk of the living waters to their healing, when their hearts have been stored with pure affection, that they may take up life's work and do it so that it is sanctified to the sense of all who shall see it. Snared in the toils of sensuous pleasure, mortals do not reach out for the living waters, even if they are at hand; they do not turn from the cup of error, and ofttimes its last bitter drop must be drained before they realize that its promised delights are at the last but gall. Then the remembrance of some clear spring of joy from which they drank in their innocent years will come to them, and the longing for its refreshment will lead them to make the effort to leave the swine of low desires with which they have been dwelling, and look to the hills of spiritual freedom where stands the

Father's house, whose banners of light point the way home. That way may be arduous, but others have trodden every step of it, have sprinkled it with their tears, and with their faithful footsteps have made the way plainer for those who come after.

Jesus the Christ came first to reveal the wonders of divine Love; declaring himself the way, the truth, and the life, leading mankind to the Father who is All in all, the source of all blessings, the cause of all good, the Fountain of the waters of salvation. After long centuries, when the light revealed by him seemed covered and hidden, Love sent a Messenger to illumine the darkness of ignorance and prejudice, and to bring all into the radiance of day, into the blessedness of freedom; out into the open thought, the open land of light, of running streams, of spiritual illumination and dominion.

This Messenger of Love has constantly held aloft the standard of Truth; she has never turned back; no matter how steep or stony the path before her, she has never deserted it, nor taken easy byways to save her own weary feet. She did not know how many would follow her steps; she only knew that her Father's call must be obeyed, that His business must be attended to; she knew His promise to the faithful, that strength would be given her to mount to the heights of consecration. Never fearing, never questioning, she follows the steep ascent toward the kingdom of Truth and Love.

If this beloved Messenger had questioned the Father's wisdom and love in the bestowal of His gifts to man; if she had rebelled because the living waters do not gush up out from the lower levels of human experience, could she have done for the world what she has done in the healing of sin and sickness? If she had not distinguished afar off the gleaming banners of Love, could she have followed that narrow foot-path of faithful endeavor to the height of inspiration, where she humbly listens to the voice of Love, that she may speak the word to seekers of Truth? The benediction, "Blessed are the meek: for they shall inherit the earth," is richly fulfilled in her.

Blessed is she indeed, who in obedience to Principle has found her way, and has been granted the glorious privilege of guiding those who were wandering, like sheep without a shepherd, to the pure, sweet waters of Truth.

# THE CURE FOR FEAR.

WILLIS F. GROSS.

THE great evil which besets human existence is fear, and too often is mortal man heard to say, in the language of Job, "The thing which I greatly feared is come upon me." The child of earth is bound by his fears and knows no way of escape. He never loses sight of the one great fear—the fear of death—which casts a shadow over his whole mortal existence, and, consciously or unconsciously, he is influenced thereby in all that he does. He is afraid of sickness and suffering; afraid of sin and temptation; afraid of failure and disaster and calamity; afraid of poverty and its attendant discomforts; afraid of the loss of social standing and the stigma attached thereto; afraid of the countless lesser evils which hasten the coming of the one great evil; in a word, afraid of fear.

Even human wisdom lifts up its voice and says, "Be not afraid," but at the same time it contends for the reality of the things that are feared. While seeking to extinguish the fire it adds fuel to the flame. Thus mortal man finds himself in a peculiar and incomprehensible condition. He is made to see that he is incapacitated by fear, that he is less able to grapple with the things which need to be overcome, and that he is making it possible for himself to suffer the thing he so much dreads. On the one hand he is told not to be afraid, while on the other there seems to be great reason why he should fear. So far as human knowledge and experience is concerned there is no way of escape, and he is left to drift whithersoever his fears would carry him. The world is greatly in need of something to save it from its fears. Almost daily new sources of danger are announced and additional reasons are given for being afraid of the things that have been feared in the past.

Through the teaching of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, one learns that fear is a mental condition, a negative state of thought, not a material thing. It does not originate in matter, is not supported by matter, and it cannot be removed or lessened by the application of anything material. Its immediate cause is a belief in the reality of the thing that is feared. One does not fear that which he knows does not or cannot exist. That which he fears either exists in

fact and has power to harm him, or else he believes that it does. If the former is the case, he cannot be saved from fear unless the thing feared is deprived of its existence or power; but if it be that his fear is occasioned by his belief in the reality and power of that which he fears, he needs only to be saved from his belief. Understanding alone can remove the effect produced by ignorance. All the learning of the ages, based upon a belief in the reality and power of evil in its various forms, and the practice resulting therefrom, has failed to lessen human fear. Would it not, then, be a wise thing to work from the opposite standpoint, even though it seem to be nothing more than an experiment?

It may be argued that a man cannot honestly and consistently deny the reality and power of evil unless he has a good and sufficient reason for doing so; human experience has taught him that evil is real and powerful, and it is no small thing for a man to go contrary to that which he has learned from experience. It can be said in reply, however, that one does not really learn from experience unless he is able to distinguish the real from the unreal.

It is not our purpose to offer any arguments, either new or old, to prove the unreality of evil. We would simply say that there is at least Scriptural authority for denying its reality, and such authority is sufficient reason for doing so, to one who has failed to overcome fear while believing in the reality of evil. This will give a working basis and the seeker for truth can prove for himself whether the results of this practice are good or evil.

The Bible clearly teaches the existence of but one God, "The Lord he is God in heaven above, and upon the earth beneath: there is none else." In Genesis we read, "And God saw every thing that he had made, and, behold, it was very good. . . . Thus the heavens and the earth were finished, and all the host of them." In John's gospel is the emphatic declaration, "All things were made by him; and without him was not any thing made that was made." The only logical conclusion that can be reached, if these Scriptural statements are accepted as true, is that all God creates is good; and since He is the only God, the only cause and creator, that which He did not create was not created and in reality does not exist. If it does not exist it has no power. That which is good is not to be feared; that which is not good has no reality, no power, back of it, and there is no reason to fear it. Hence there is in reality no cause for fear.

When one is beset by fears let him stop and remind himself that God is the only real cause and creator, that He "sendeth no evil and no sin upon man" (Science and Health, p. 140); that He "is not the author of confusion, but of peace," that from Him comes every good and perfect gift, that He is "no respecter of persons," what He is to one He is to all, that it is His good pleasure to bestow the kingdom of universal and eternal harmony upon all His children, that God is Love, the only power and presence. Let him turn a deaf ear to all the arguments of error, as he reasons thus with himself, and his fears will decrease. All fear may not be dispelled at once, but he will realize that as his belief in the reality and power of evil is destroyed his fear of it is overcome.

It is possible for every sincere student to prove the truth of Christian Science. One fear overcome makes possible the overcoming of others. When it is learned that the unreality and powerlessness of evil can be demonstrated by understanding and declaring the oneness and allness of God, it will be seen that the cause of fear is a belief in the power and reality of the thing that is feared. The remedy is to know the truth about God and His creation, including man. When human consciousness is so imbued with spiritual understanding that there is no fear, conscious or unconscious, evil loses its seeming power; when the asserted cause of fear is clearly discerned, the cure is at hand. The axe has been laid unto the root of the tree and men have begun to work out their salvation in the way taught and demonstrated by the Master.

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A SEASON for simple living with the kindly sun and the blue sky; days of keen delight in little things, of joyous questing after beauty; days for the making of friends by being a true friend to others; days when we may enlarge our little lives by excursion to strange places, by friendly association, by the companionship of great thoughts; days that may teach us to live nobly, to work joyously, to play harder, to do all our labor better; so should each June bring us indeed a golden summer.—*Edwin Osgood Grover.*

# THE BASES OF ENDEAVOR.

CLAUDE M. SPAULDING.

CHRISTIAN SCIENCE is as a search-light turned upon individual qualities, motives, and practices. It reveals clearly to all who "having eyes, see," that, broadly speaking, there are two bases of endeavor among men, the spiritual and the material. The individual's life-purpose is to help his fellow-men out of distressing conditions, or it is to gratify self. It is born of God, and is therefore real and abiding, or it is a mere dream of evil, that has its day before the true individuality of man is manifested. Christian Science discloses that the spiritual basis is simply obedience to the teachings of Christianity in the most practical sense. It is the overcoming of the material, the false, and the finite, and the consequent approach to the standard of character found in Christ Jesus, who displayed at once the most profound humility and the most mighty power for good. It discloses furthermore that a material basis of thought is un-Christian.

Every word and act of the man of affairs, whether he sell merchandise or make law, should stand the test of Christian requirement, and if they do not, he becomes responsible for just so much wrong sense which must be righted. Materiality displays many charms and makes alluring promises, and, in ignorance of a better course, many men find themselves competing with others for distinction, riches, personal power, or some other object that can serve no purpose in the working out of their salvation. Whatever may be their circumstances, in working from a material basis they are sure eventually to reap dissatisfaction and disappointment.

The spiritual exists eternally in perfect harmony and repose; and the process of seeking is only a removing of thought fetters through willingness to leave the old, to learn the new, and to bear any cross that may be encountered, for Truth's sake. To be a Christian Scientist is to be a Christian who has found the light of God's day, who has perceived that there is no necessity for suffering and death, since it is possible to purge thought from material beliefs, impulses, and fears, day by day, until these procurers of discord and mortality are all cast out, so that mentality is wholly dominated by the true and good. Then God, good,

is recognized as All in all and the Christ-idea is a near and dear reality.

It is apparent that self-preservation demands the spiritual basis of thought and endeavor. All men desire to be sound in body and mind and to escape annihilation, but it is certain that they can never derive physical and mental health from materiality, nor can they demonstrate immortality therein. Having chosen a spiritual basis, that is, having been led to think more of God than of His supposititious opposites, the individual advances, not according to human philosophy, but according to divine law. He loves his neighbor, he keeps the Golden Rule, and he has no God other than Him whom the Scriptures define as All in all. Thus the life of the spiritual worker is not only derived from God, but it is given to God. Can this be other than a blessed life of freedom and peace? Surely not, and to enter upon it one need only, through prayerful obedience, resist and rise superior to materialistic beliefs and practices.

With the prospect of such a life as the reward of righteous endeavor, many who have been set free themselves are healing the sick. With dignity and wisdom they are indeed preaching the gospel by the wayside, going about their "Father's business" while attending to their own. Their lives are in anticipation of that time, so repeatedly referred to in Scripture, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." With its Board of Lectureship, its Publication Committees, its Publishing Society, its churches and practitioners, the Christian Science Cause is leavening the whole lump of atheistic materialism, and revealing an effective spirituality which is Truth manifest.

Could there be a suitable presentation of early Hebrew history without mention of such individuals as Moses, Joshua, and David? Could the truths of the New Testament be taught advantageously without pointing out the surpassing greatness and self-sacrifice of Jesus and of Paul? If not, neither can Christian Science, which teaches the possibility and the necessity of living closer, ever closer to God, be expounded to a suffering world and proved the way of complete salvation from sickness and death, without loving and grateful mention of Mrs. Eddy, who, having discovered and demonstrated the Principle of the Christ-healing, has continued to guide and guard this Cause of Truth.

# CHRISTIAN SCIENCE AND THE HIGHER CRITICISM.

To the Editor of *The Herald:*

In the *Literary Digest* of March 3 there appeared an article entitled "The Protestant Episcopal Church and the Higher Criticism," which contained the following quotation from the *Outlook* of New York:—

"Literalism has been the nurse of every form of eccentric offshoot from Christianity. Mormonism, Dowieism, and even Christian Science are based upon the acceptance of Scriptural statements as verbally inerrant."

It is very probable that the writer of this statement had in mind the fact that Christian Scientists do accept Jesus' command to "heal the sick" as no less literally binding and authoritative to-day than is his command to "preach the gospel." The association, however, in which this teaching of Christian Science is placed in the paragraph quoted, tends to awaken misapprehensions respecting the attitude of Christian Science toward the Scriptures, and an adequate explanation of this attitude is therefore needed.

While Christian Scientists recognize and seek to honor the plain, unmistakable command of the Scriptures to heal the sick as well as to cast out evils, they understand and teach that it would be quite as impossible to live in keeping with the demands of Christianity without being bodily benefited and benefiting others thereby, as it would be for the sun to shine without dispelling the darkness; and hence that the healing of sin and sickness could not fail to be a sequence of Christian living, whether or not it were thus literally enjoined by the Master. We may well rejoice that Christianity, the Science of Spirit, is the menace of matter, and that it does give ground for humanity's higher hope. Christian Science delves beneath the verbal declarations of the Scriptures and discovers that deep, spiritual meaning which is demonstrable in all ages, and which, when apprehended, renders Christian faith no less practical than it was in "the early days of Christianity."

It is a matter of the greatest significance that the so-called school of higher criticism has grown up since Mrs. Eddy discovered Christian Science. Under the impulsion of spiritual aspiration and with a sublime moral courage, she ignored an unwarranted, though time-honored, traditional

literalism, and sought and found that truth of God which is not subject to or limited by formula or statement, since it is sustained by its demonstrability. Nothing can express more bravely the higher criticism than Mrs. Eddy's spiritual version of the Lord's Prayer and her general exegesis of the Scriptures; and her interpretations have this supreme vantage and indorsement—that they heal sickness and sin, thus proving their truthfulness by something higher than verbalism. She discerned the Principle of Christianity, and the vital truth of the Bible. Clinging to this Principle, she boldly insists that Scriptural interpretation shall be purged of all inconsistencies, and thus be brought into harmony with the eternal premise which through her demonstrations in Christian Science has been proved true.

No writer has been more successful in escaping the bondage of textual literalism than the author of "Science and Health with Key to the Scriptures," and the discovery of the new sayings of Jesus near Cairo has called attention to the interesting fact that she had already expressed the same ideas and that her statements had been decried by scholastic critics. Her writings are leavening the whole body of human thought to-day, while incidentally nourishing a liberality which encourages other religionists to freely interpret for themselves. The small hope of prayer which has hitherto enthralled the pulpit and press is disappearing in the dawn of the spiritual over the material. Christ Jesus' works, as well as his words, again characterize Christianity, for in Christian Science evils are being cast out and the sick are healed. While in the past, scholastic Christianity has in large measure depended upon the acceptance of undemonstrated statements, mere beliefs, for salvation, Christian Science is making the divine power evident in a manner and degree which is bringing about the kingdom of heaven on earth. The mission of Christianity is to destroy all that is unlike God and to bring about ideal conditions. When, therefore, the Scriptures are not made to disclose a plain and definite way to achieve this end, they provoke skepticism and jeopardize the confidence of the practical truth-seeker. Thanks to the higher criticism of Christian Science, the Bible has been saved, although, like humanity, its state was well-nigh "incurable," having "suffered many things of many physicians" and being "nothing bettered, but rather worse."

The mention of Christian Science in connection with

Dowieism, or any other isms based upon mere belief, is a mis-classification, to say the least. Christian Science rests its whole plan of salvation upon the atonement of Christ, whereby the spiritual and scientific relation between God and man is apprehended and brought into practical demonstration.

ALFRED FARLOW.

*The Boston Herald.*

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[Written for the *Journal.*]

## THE CHRIST-QUEST.

KATHARINE J. SMITH.

PIERCED with heart-famine to behold
The storied prophet who of old
Gave life again unto the dead,
I went afar to find his way;
To follow him, as even they
Of self-bound hands and holden eyes
Who, drawing nigh him in the press,
Were healed of searing sin's duress.

I crossed a fretted Galilee
Of tidal fear—a self-pent sea;
I searched the blue Judæan hills,
The Temple's wreck and waste of stone.
I missed him still; athirst, alone,
I saw Golgotha's gloom appear,
And in an awful travail hour,
I named the Name from Tabor's tow'r.

At length I saw him face to face,
Healing as then his scattered race.
'Twas not by Salem's ruined wall,
Nor Kedron's vanished waterway
I saw the patient Christ to-day;
Here, in my neighbor's hallowed heart,
Love-lightened, pure, and humbly wise,
I saw Truth's Christly grandeur rise.

## TESTIMONIES FROM THE FIELD.

I HAD for many years been a member of an orthodox church, when about six years ago my wife and youngest daughter became interested in Christian Science. My two older daughters and I were not interested in what we considered the peculiar teachings of Science, and only attended the services upon rare occasions.

In 1903 my eldest daughter was married and has been living in a town just three miles from here. On the last Wednesday evening in May, 1905, I was called to the telephone and asked to go with my wife to see this daughter, who was very sick. When we reached our daughter's bedside, we found her suffering the most intense agony, which hypodermic injections of morphine seemed only to partially relieve, and I was alarmed at once. For two or three months prior to this my daughter had had brief attacks of a similar nature, but not nearly so severe. The doctor had been there for several hours when we arrived, and said my daughter was very sick.

After a night of intense suffering, the doctor came early in the morning, and there being no change he called our family physician in consultation. At two o'clock, Thursday afternoon, these two doctors made a careful examination, and told me that they would like to call a surgeon to assist them in a more complete examination. At this time they gave me to understand that peritonitis was the trouble and of a most severe and dangerous type. I told them to leave nothing undone and to call the best surgeon that they could secure. We had obtained the services of a trained nurse, who faithfully carried out the instructions of the doctor, administering the hypodermic injections of morphine and applying the large hot poultices. Up to three o'clock on Friday morning we watched and worked with my daughter, in the hope of finding relief for her suffering, finally sending for the doctor at that time. All this seemed a terrible dream, and with aching and fearful hearts we waited for the light of the morning. We were then told that the two doctors and a capable surgeon would examine our darling daughter about two o'clock in the afternoon, and in an agony of fear lest they should determine that an operation was the only hope left, we waited.

The three doctors came at the time appointed, and

after an hour of awful suspense, and when I was waiting prayerfully, they came to me. In answer to my question they said there had never been a time in this case when an operation could have been successfully performed, and that everything had been done that could be done. I said, "Do you mean to say to me that my daughter cannot get well? How long do you think she can live?" The reply was that she might live from twelve to twenty-four hours. The surgeon said, "The bowels are already perforated and it is only a question of hours."

I was also told that the three were agreed exactly in the case, and that they were very sorry. I knew this to be true, for their manner and the moisture in their eyes as they turned to leave me, satisfied me that they were not only doctors but friends who had exhausted every means in their power to relieve and restore our darling. I had every reason to believe all they had told me, for at this time, between three and four in the afternoon of this Friday, my daughter was lying in awful pain, with her limbs cold to the knees and her arms cold to the elbows. She was absolutely without pulse at the wrists, the doctors had told me, and the condition of the heart was most alarming.

My dear wife and my youngest daughter were waiting to learn what the doctors had said, and when I told them, they asked if I was now willing to try Christian Science. I said, "Yes, I am willing now to try anything in the world." I said, however, that I could not choose for my daughter; she must be consulted and must choose for herself. No one will ever know how hard it was for me to go to her bedside, to kneel down beside her, to take her cold hand in mine, and to say to her that the doctors could not give us any encouragement, or even do anything more to stop that awful pain; and that I had come to ask her to try Christian Science. After a few minutes she asked that a Christian Science practitioner be called. It seemed a providential happening that a Scientist who was a friend of my wife had just called to see if she might comfort her, and the case was at once turned over to her.

I was asked, as were all others who did not believe in Christian Science and its teachings, not to be in the sick-room, and having given up my daughter absolutely to this treatment, it was perhaps seven o'clock when I was told that I could see her. At this time we had telephoned the doctor that we had concluded to trust our girl to Christian Science treatment and that he need not call again. The

nurse had been notified to cease the hypodermics, which she had been giving every thirty minutes, so she thought it was better for her to go also. On her way home she stopped at the house of my son-in-law's parents, and told them that it was too bad to discontinue the use of the morphine, etc., because the patient was dying then, and she did not believe that she could live until eight o'clock that night.

I want to say that while I did not question the power of God to restore my daughter to health and strength, I thought the nurse was right, and that I must give her up; but when I was told that I might go and see my girl, and when she told me she was better, that the pain did not trouble her, and later, when she had fallen into a sleep not induced by morphine, and upon awakening had been given a good drink of water instead of the little lumps of ice which we had been permitted to give her, what was I to think? Surely this, that man's extremity is God's opportunity and divine Mind the only power. Christian Science was demonstrating to my poor mortal sense the allness of God and the nothingness of matter,—evil. On the Monday following this Friday I went to the office of our old family physician and friend to tell him how my daughter was improved, how cheerful she appeared to be, and he said to me, "Save your joy; I never heard, never read, and never knew of a patient's recovering from an illness when the pulse was absolutely gone at the wrist, and that was the condition your daughter was in when I last saw her." I assured him that her pulse now seemed to be strong; that she did not complain of pain, had taken nourishment, and was surely getting well. While he rejoiced with me and was glad at the change, he still did not think it possible for her to recover. Nevertheless, each succeeding day after that awful Friday brought new health and strength to my dear daughter, and restored her to a loving husband and a sweet baby eight months old. Surely God is good and beside Him there is none other.

The raising of the dead from the grave will be to me no more of a demonstration of the infinite power of God or a manifestation of divine Love than was this. Does any one ask if I am a Christian Scientist? Should I not be? And yet I cannot now claim that honored distinction, but I trust that I may some day soon be able to claim a place among those who recognize God as the infinite and only power. Let me say here that all through this case, which

has been known to hundreds of people, we have met only the most loving kindness, not only from those who believe in Christian Science, but from every one. The doctors have been most kind and considerate, and rejoice with us in the restoration of our daughter to health and strength. One of them told me that on the Friday afternoon when they said my girl might live twelve to twenty-four hours, they did so out of pity for me; that they really thought she could live but a few hours, perhaps until eight o'clock.

Should any one reading these lines desire to inquire into any of the details of this case, he may write me briefly, and I will endeavor to answer, although a busy man. Many are the lessons which I have learned from the severe trial through which I have passed, and not the least of them is, to guard my speech regarding the beliefs and opinion of others.

My sense of gratitude goes out to God, and to the noble woman through whose discovery and teaching this great blessing came to us, Mary Baker G. Eddy; and I feel that through her and her followers much is being done to bring "life and immortality to light." To know that my dear daughter has been held back from death and restored to health by the power over and above all, makes me long to know more of this truth.—*M. L. Williams, Sharon, Pa.*

Like many others I came to Christian Science for the healing, at a time when I was a physical wreck, sick and weary of *materia medica*, which I had been trying for many years. Eleven years ago I was suffering from bronchial consumption, a trouble which I had from childhood and which was constantly growing worse. I had been treated for years by different physicians for this ailment, but they gave me only temporary relief. During the last two winters of my illness I lost my voice so that I could neither sing nor speak aloud. When I was able to go out of doors at all, it was always in the warmest part of the day and with a warm covering around my head and face to protect me from a direct breath of fresh air. Along with this I had liver, kidney, and other troubles, also an eye affection that caused me much suffering. I received the best treatment known to the medical profession at that time, and surgery was resorted to, but all to no avail. Medical treatment and operations all failed to give relief, the suffering only increased with the years.

The bronchial difficulty was causing me so much suffering that it seemed to myself and friends I could not live long. After every known external application and treatment had failed, my physician told me that if I could take vocal lessons and endure the practice, it might help me; that was all he could recommend. I then went to a vocal teacher in Waterville, Me., where I was living at that time, and made known my needs. Lovingly, but with a hopeless expression, she replied, "You can try." At first I could practise but five minutes at a time, on account of the suffering, and after a few visits she asked me why I did not try Christian Science. I had never heard of it before and told her so. She said she had a pupil who had been healed of consumption while on her death-bed, by Christian Science, and I agreed to go and see her. We had a pleasant interview with the one who had been healed; I decided to take treatment, and in a few weeks all my troubles vanished.

A few months later I learned that Christian Science as taught by Mrs. Eddy was different from what had been given me. I purchased Science and Health, also "Miscellaneous Writings" and smaller books by Mrs. Eddy, read them, attended church, and called myself a Christian Scientist. I went on this way about three years; then my ills came back and at times seemed worse than ever before. I asked for treatment from a loyal student of Christian Science, and most lovingly and tenderly she worked for me and showed me the difference between genuine Christian Science and that which had been given me under the name of Christian Science. I know now that there is no real healing except by the power of God, and can truly say that I am rejoicing in perfect health. I am free from all suffering and all the diseases I have mentioned have been entirely healed through the understanding of Christian Science. While for many years I could do nothing but lie in bed or sit with folded hands, I now do all kinds of the hardest work, being on my feet some days from early morning until late at night. I have not used medicine of any kind for eleven years. If there is a need in the home, we have the Great Physician always with us, and the pearl of great price, our text-book, Science and Health.

I became a member of The Mother Church in November, 1899, and I am now a member of the branch church here. For all this I am most grateful, and it is with joy and

gratitude that I write this testimony as an offering of love to our dear Leader and to the Cause. May God bless Mrs. Eddy for her love, purity, and goodness, and her life of sacrifice for suffering humanity.

*Mrs. Maria D. Jordan, Dover, N. H.*

FEW can have had more reason for coming to Christian Science than I had, and yet after my previous experiences I might never have taken it up but for its name. When Christian Science was mentioned to me, rather more than two years ago, not having previously heard anything about it, the name gave the suggestion that it might be the very thing which had once seemed possible, in the vague hopes, the undefined feelings awakened by the Gospel words, "He that believeth on me, the works that I do shall he do also," etc.; but those promises had faded away into the limbo of improbabilities, leaving a sad and stranded condition of thought towards the Scriptures. I felt, however, that a system of cure so named might be tried for my many ailments, in spite of the fact that I had spent fourteen years in prosecuting various medical systems and hygienic courses of treatment, without permanent benefit, and in spite also of having had it declared to me by prominent physicians that my case was incurable.

While serving as first lieutenant in a battleship in the British navy a state of disease had come upon me, obscure in its symptoms, refractory to treatment, painful and paralyzing in its results. I kept at work till I fell down and had to be carried to my bed. The disease was acute for three years, then came a chronic stage, during which there were several periods of easement, apparently under the influence of new cures. Finally, the symptoms again became acute, leaving me helpless, much crippled, and in a continual state of suffering. I tried thirty doctors, and loyally followed their recommendations, and had also been to baths and hospitals. The symptoms were classed as gout, rheumatism, etc., carried in their Latin appellations to their limit, and variously treated; joints were crippled and contorted, the chest fixed, and bones rigid; nerve diseases, proceeding in a downward course from neuralgia to paralysis; stomach troubles of many kinds, internal hemorrhage, bad hemorrhoids; skin disease of very irritating form; heart weakness, eye trouble, and constant insomnia from pain and restlessness.

My last interview with doctors was one that required preparation and arrangement. My attending doctor was to take me to London for consultation with two of the leading professionals. So with doctor and nurse I went through my final interviews, and was pronounced incurable,—told not to trouble myself further with medicines, or diet, or anything, as the opinion seemed to be that I should not long be bothered by anything. I actually felt quite relieved to think that I need not trouble about these cure regimes any more.

On three occasions, when as ill as a man can be and still live, I sent to different clergymen and challenged them, kindly and gently, to try and bring ease to my body and peace to my mind. To the second, an elderly and highly reputed man, I said, "I am a man *in extremis*. I have been a Christian—rather more so than most—all my life, but all my inclination to pray has gone. I hand myself over to you, as a father in the church, to help me." He worked hard for many days, and then frankly said the case was quite beyond him. So they all left me—glad to get away from such a problem.

A friend of mine, who had been healed in Christian Science, sent to tell me of her cure, and advised me to try it. I determined to do so for the reason given above, and have for two years been working at it steadily. For the first six months I was helped by others, and then it seemed best that the work should be undertaken by myself, as the almost total reconstruction of functional order called for such constant and intimate work it appeared right that the patient himself should devote all his attention to it. So with a cheer from my excellent friend and adviser, who had latterly been helping me, the problem became mine—with God.

The experience has been mightily blessed! All the disease symptoms have been so reduced that I am able to do all I wish. I am without pain, have splendid digestion, am an excellent sleeper, the skin is clean and healthy. The daily work in Christian Science still goes on, as my body is not yet quite straight,—certain joints, though quite useful, are not in their proper condition,—but the thankfulness that comes to me for Christian Science is not only because I have been raised from helplessness of body to be able again to take an active position in the world, but also that I have been raised from depression and heaviness of mind to a

buoyancy and hope that is worth more than all that my former experiences have taken from me. My profession passed from me through my invalid state, but I have been led to Christian Science and therein I find complete compensation and hope to continue. I can no longer wonder at the man in the parable selling all he had and buying the field that contained the treasure.

My interest in the Science continually increases, new light dawns, the nobler sentiments come nearer to the surface, of which gratitude must be one of the outward evidences. Under its light my heart bows with respectful love to the noble woman who has been chosen as the one through whom God has uttered the precious teachings of Christian Science. —*Frederick E. Poulter; Captain Royal Navy, Southsea, Hants, England.*

LIKE many others I accepted Christian Science when all else had failed. I cannot remember the time when I did not long to be a true Christian. I had a devoted Christian mother, whose life influenced me more than anything else to seek the good and pure. In early life I united with an orthodox church and I was constantly searching the Scriptures and praying for more light, for peace, for righteousness. Some three or four years ago, in my heart-cries for holiness, a sweeter sense of God's love came to me, for I trusted Him more. I yearned more than ever to be filled with that love which casts out all fear.

During all these years, however, I was a slave to medicine. As soon as I was through school I prepared to teach, for I felt the necessity of earning my own livelihood. I loved teaching and sacrificed health and strength to make a success of my chosen profession. After about five years I spent all my savings one summer in paying a noted doctor for special treatments. I took up my school work again, and kept at it for five more years, but commenced to fail in health. Faithfully I took medicine, dieted, exercised, followed closely the laws of hygiene, but all too well I knew I was only temporarily benefited. In the mean time my eyes failed and I resorted to glasses. They failed again, and I went away for treatment, then back to the schoolroom. Soon *materia medica* had me more in hand than ever; only two years elapsed before I was brought home, quite unable to teach the time out. I was put under special treatment, but no satisfactory results followed, and a western trip was

recommended. No good came of this, and I returned worse than ever.

After many weary months I went to another physician. Upon examination, he gently told me that an operation was inevitable; so in November, 1903, I went through the ordeal. For more than a year I had been unable to retain anything on my stomach, though I was so hungry that I was almost desperate. At this time I weighed seventy pounds. I came home in December and in a few days I suffered as much as ever from eating, and the medicine (fifteen or sixteen doses per day) seemed to be killing me. Twice each day I had a massage, and an oil bath. I was almost blind and could not read, had next to no use of my limbs, the kidneys were not acting, I was constipated, and nervously prostrated. Yet it seemed to me that I could not give up to die. I wanted to live, though the fear of death haunted me hourly. I could not sleep, and few had any hope of my life.

My case indeed seemed hopeless, but mother and I never ceased praying for help, and finally a lady who called recommended Christian Science, saying she had been healed by it. I had to decide for myself, and on Jan. 9, 1905, I turned to God, through Christian Science. The practitioner came at eleven o'clock, talked a little, gave me a treatment, and behold the change,—my stomach was instantaneously healed. I ate a real dinner that day, and in two months I gained twenty pounds. Now I weigh one hundred and twenty-five pounds. In a week I laid aside glasses, and my sight is better than it has been for twelve years. I was healed in a few days of chronic constipation, and instantaneously healed of a weak back. My kidneys soon acted normally, my limbs were gradually freed, and nervousness gave place to quiet restfulness. I soon found that I could sleep as sweetly as a babe all night long. How I rejoice in this freedom and in the spiritual understanding which I am constantly gaining. It is enabling me to work out of errors of disposition as well as bodily ills. I rejoice that I am healed through Christian Science, and I can truly say, "God is Love."

Can any one wonder that I love this truth, this Science? Thanks unspeakable to God, and love unlimited to her through whom Christian Science is revealed—our beloved Leader, Mrs. Eddy. I now have peace in God, and find

happiness in my religion; for I know "in whom I have believed."—*Ora Moffet, Fort Madison, Ia.*

I FEEL it a duty as well as a pleasure to testify to the wonderful regenerating power of Christian Science. My attention was first called to Christian Science in 1887, when my wife was healed of a very severe attack of inflammatory rheumatism through Christian Science treatment, after having been under the care of a physician for several weeks without being helped in the least. This proof of the power of Christian Science, however, left no permanent impression upon either my wife or myself, and it was not until 1895, when she was again healed, this time of astigmatism, that she began the study of Christian Science.

At that time I did not believe in anything unless it could be cognized by the material senses. I was rather more of an agnostic, however, than an infidel. I looked upon religion as a cloak to cover the misdeeds of those no better than myself. My business had caused me to travel a great deal, especially over the Pacific coast, and I had about all the vices that could be picked up, such as the liquor and tobacco habit, profanity, and a sort of "don't care" mental state. I believed that some power had brought me here without my consent, and that the same power would take me from this earth without my will or consent, and that if there was a hereafter this power would take care of me; if there was no hereafter it meant oblivion.

In this deplorable state of mind I was sent by the railroad company to a lonely signal station on the summit of the Sierra Nevada mountains, and my wife put a Bible and a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in my grip. It is almost needless to add that these two books soon became my constant companions, and language fails to express the joy and peace that came to me as the light gradually came into my consciousness, showing me that God is man's Life, ever-present and all-powerful.

I very soon began to realize that my life heretofore had been spent in Egyptian darkness, but as I continued to read that priceless book, Science and Health, my eyes gradually opened to the light of Life, Truth, and Love. After one month's study I lost completely all desire for liquor of any kind, I forgot to swear, and the tobacco habit was entirely destroyed. I had used tobacco for thirty-four years, both

smoking and chewing. I had repeatedly endeavored to quit the habit by relying on will-power, but after two or possibly three weeks' abstinence and craving it constantly, I would argue with myself that it was unreasonable to punish myself this way; then I would lay in a big stock of cigars and tobacco and renew the habit with increased vigor. After reading Science and Health about one month I seemed to grasp the idea that man, as God's child, does not require tobacco to find comfort or pleasure, and the desire for it left me instantly. That was in June, 1897, and from that day to this I have never had the least desire to use tobacco in any shape or form.

I have witnessed many cases of physical healing through Christian Science, but I consider the spiritual uplifting, the renewing of the mind, the greatest blessing of all, and I am very thankful for a slight knowledge of this great truth which makes men free,—free from self and everything that is unlike God, supreme, omnipotent Mind, our Father-Mother, in whom we live, and move, and have our being. My wife and myself are very grateful for the privilege of being members of The Mother Church and members of First Church of Christ, Scientist, in San Francisco. I trust that my life may be such that it will show to the world my gratitude for the manifold blessings that have come to me through Christian Science.

*Fred T. Berry, San Francisco, Cal.*

It was the hand of divine Love that led me to Christian Science. From my childhood I had felt the presence of a divine power that was leading and protecting me. With trifling exceptions I had always been healthy, but as I grew up I longed for a more spiritual religion and sought it in different directions, only to meet with disappointment. My desire for wisdom and understanding was answered when I made the acquaintance of a lady who had returned from Berlin, where she had found healing from many diseases in Christian Science. She spoke to me of her healing and kindly gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had no sooner begun to read it than I knew that I had found that for which I had so greatly longed. Words fail me to describe the uplifting which the truth brought me; it seemed as if the gates of heaven had been opened to me. The power of

Truth has often been demonstrated to me. Once, not long after I had come into Science, I had to learn a long and difficult song by heart for a certain day. Something continually occurred to prevent my studying, but I seized every possible moment, and on the evening of the day before that on which I had to sing I knew the song quite well. The next day, however, I could not think of the beginning of the third verse nor of part of a following verse, and I was filled with fear and convinced that I should not be able to sing at all. Then suddenly I remembered that I had learned in Christian Science that God is an ever-present help in trouble, and I turned to God and immediately became conscious that of myself I could not do anything, but that all I needed was given me every moment and nothing could hinder the inflowing of the divine light,—the divine supply; that I could sing this song without faltering, without missing one word, because it was God who enabled me to do so. When I arrived at the place where I had to sing, that third verse still seemed a blank in my memory, but I was calm, I knew my need would be supplied, and I began and sang the first two verses. The last note had sounded; all seemed darkness, yet I opened my mouth to begin the third verse, and in that very instant darkness vanished, and I sang the verse without hesitation, also the rest of the song. Our heavenly Father, to whom I looked in my trouble, had not forsaken me, showing that, as of old, Love always hears, and is always ready to help, if we turn to Him in faith and trust.

One day while at dinner I swallowed a piece of bone. I declared the truth, but felt the bone, which was pointed and sharp, sticking in my throat, and for several days it caused me more or less inconvenience. Whenever fear came over me I asked myself: Am I reflecting God's idea? Am I conscious of His presence? Can matter annoy God's child? and I always found relief in answering these questions. About the fourth day a constant feeling of irritation in the abdomen greatly annoyed me, and ashamed that I had not dealt more energetically with error, I declared the truth vehemently,—and from that hour I was free and soon forgot all about it. During those days I keenly felt what a blessing Christian Science is for humanity, its immense worth in subduing fear. Through divine grace I have also been enabled to help others in a number of instances. To make use of this Science for the benefit of others filled me with a new sense of happiness such as I have never before

experienced. Through the study of Science and Health the Bible has become a holy book to me in the highest sense. I see in it a source of study and recreation for my whole life, and I pray that the clouds of the letter may disperse and I may perceive the spirit.

My heart goes out in love and heartfelt gratitude to God, and to Mrs. Eddy for this wonderful Science. To practise it daily is my earnest desire, and to bring the message of God's allness to our fellow-creatures seems to be heaven's work itself.

*Mrs. Lydia Benz Haug, Stuttgart, Germany.*

BEFORE the birth of my eldest child I suffered severely from ovarian trouble and prolapsus, which became so bad that I could scarcely walk at all. After the birth took place I was much worse. I could not take a step without the support of surgical appliances. I continued in this trying condition for sixteen months, at which time I became a great deal worse and suffered terrible pain almost constantly; even when lying down I was not free from it. At this stage the doctor came to the conclusion that I must remain in bed for two weeks, after which time if I could walk without artificial support well and good, if not he would prescribe one that must not be removed at all. I remained in bed, and no one can know what I suffered. It seemed like a lifetime. When at last the doctor said I could go down-stairs, he forbade me to walk either down or up, so I had to sit waiting until my husband came home to carry me. By holding on to a chair I managed to do a few things, for it seemed as if I would go crazy if I could not be doing something to keep me from worrying about my helpless, invalid condition, in which I was unable to take care of my child or my house. The doctor now prescribed another appliance, which I was obliged to wear continuously, but even with it I could not walk more than a block or two without suffering and never up or down stairs. He also told me I would never be any better unless I underwent an operation, but he could not advise one as he had known several unsuccessful cases of the kind.

Shortly after this an entirely different course of medical treatment was recommended. I decided to put myself under the process, and for one long year faithfully did my part, but with the exception of feeling fresher and brighter there was no improvement in my condition. My patient

husband was still carrying me up and down stairs, and driving me whenever I went out.

While in this condition I was persuaded to try Christian Science, through which my sister-in-law had just been cured of rheumatism after twelve years of drugging. My husband took me to Ottawa for treatment. I had one present treatment, the rest being absent, but in a very short time I was not only able to walk up and down stairs and all around my own house, but all about the town,—everywhere I wanted to go. After six miserable years of bondage to material law, not being able to walk like other people four years out of the six, I was at last set free by the understanding and demonstration of God's law! I certainly was a nine-days wonder to my friends, but I think it was the greatest surprise to myself. It was so good to be free and to do with comfort whatever I wanted to do. Two years after my wonderful healing through Christian Science my second child was born, with none of the dangerous and distressing features of the former time. During the past five years I have enjoyed perfect health, doing all my own housework.

We have a Christian Science Society here, with Sunday and weekly services at which I am First Reader. My daily prayer is that I may show forth in my life the gratitude I owe to the Discoverer and Founder of Christian Science, through whose wonderful life and work such a deliverance has come to me.—*Mrs. Hattie Wright, Pembroke, Ontario.*

For several years previous to my healing in Christian Science, I was a physical wreck, suffering from organic troubles, chronic inflammation, weak stomach, heart disease, and nervous prostration. I had been under the care of many of the best physicians in this city, but received no benefit, the last two doctors having decided that an operation was necessary. They did the best they could for me, but gave me no hope of recovery. I was very discouraged and told them to do what they thought best. I felt that death was my only redress, but my extremity proved to be God's opportunity. My husband, while at his place of business, spoke of our troubles to a friend, who asked if we had tried Christian Science. This friend stated that he had been healed and knew of many cases of healing through Christian Science. When my husband told me of the new remedy, as he called it, and said it would heal without an operation

or medicine, I laughed at the idea. However, I concluded to try Christian Science treatment for our boy, who had been troubled with catarrh, it being so severe at times that he could not attend school, and I am thankful to say that he was healed by this treatment.

The practitioner loaned me a copy of the *Journal*, which I read twice, and neither tongue nor pen can describe the spiritual uplifting I received. I bought Science and Health and commenced reading it, and before I had finished it, I was healed. The understanding of Truth has made the Bible a new book to me. Christian Science has shown me how to help myself and others. I am very grateful to God, and to our dear Leader, Mrs. Eddy, who has shown us the way.—*Mrs. Heneretta Ambler, Toronto, Ontario.*

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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## CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### INCONSISTENCY.

To teach the truth of life without using the word death, its opposite, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels.

The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in Metaphysics, and so definitely name the error, uncover it, and teach truth scientifically.

MARY BAKER G. EDDY.

[The above words of loving admonition and instruction were called forth by a paragraph of the following letter, recently received by our Leader.—EDITOR.]

Indianapolis, Ind., May 10, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

*Dearly Beloved Leader:*—Several months ago the question of contributing to the Mother Church Building Fund was presented to our children. They were told to consider that such contribution might delay their own future church building, but to remember that The Mother Church is an outward manifestation of the "structure of Truth and Love" (Science and Health, p. 583) being built in each consciousness; also that not one thought of criticism or selfishness must accompany our gift, else it would

not be perfect in the sight of God, nor worthy to assist you in your great work for mankind. The children were very quiet in silent prayer for a few moments, and when the vote was called for, rose unanimously. When the call for prompt responses from the Field came, we decided to send what we had raised to date, and with the help of some others we were able to send one hundred dollars to Mr. Chase.

The "milk" with which we are striving to feed His lambs is our highest understanding of the spiritual meaning of the Lord's Prayer, Ten Commandments, and Sermon on the Mount; and we realize that our success must be measured by ever-increasing attendance, punctuality, attention, and obedience.

From the question often asked by parents, "What shall I read to my children?" and from my own realization that the Scriptures cannot be spiritually explained until the little ones are familiar with the exact text, grew the plan of announcing each Sunday in the school a chapter from the Bible to be read during the week. Each week I study the references for the next week's Lesson-Sermon, and choose a chapter suggested by one of these references; for example, Noah and the Ark, Daniel in the Lions' Den, the Fiery Furnace, etc. The parents were asked to remain after a Wednesday evening meeting and it was explained to them how much they could further the work of the school.

This reading at home does not interfere with the teachers' work. During the ten minutes allotted to me as superintendent, I try to have the main points of the story brought out by the children themselves, with the spiritual interpretation thereof. I believe it would have pleased you to hear the thought they brought out that the lions were hungry for flesh, but that, through Daniel's understanding of God, all that was present was the manifestation of Life, Truth, and Love; and again, that neither fire nor water can ever destroy the manifestation of infinite Mind.

Once, when the chapter was Matthew, 2, a young mother said, "My child has never heard the word death, so I did not read about Herod's killing of the children." It seemed to me to attempt such a course was impracticable and really suggested by fear; that instead, the child needed the protection of the spiritual explanation.

Several testimonies given prove that these references have been the means of spiritual growth to both parents and

teachers. To you, who have taught us all to better understand and love the Bible, these fruits belong.

Our organist, a true musician, has continued the labor of love, begun by two young girls, of training the children in singing during the half hour before the school opens. Poems from the *Journal* and *Sentinel,* as well as some of our own hymns, have been set to simple music, suitable to childish voices. But the last and best loved hymn each morning is "Shepherd."

I would like to add also that copies of the *Christian Science Sentinel,* furnished by church members as soon as they are through with them, stamped with our Reading Room address, are to be had in the hall at each church service, and our secretary sees that each child is given one every Sunday as they pass out, where it is not subscribed for in the home. The children seem to appreciate the *Sentinels* very much.

Lovingly and reverently yours,

CLARA P. WALES, *Superintendent.*

Sunday School, First Church of Christ, Scientist, Indianapolis, Ind.

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## OUR LEADER'S TRIBUTE TO THE BIBLE.

[THE following letter from our Leader was published in the May issue of the *Journal,* but through inadvertence it was divided into two paragraphs, the second of which was carried over to another page, thus breaking the continuity of the thought expressed. We regret this mistake, and hope that it will be atoned for by this explanation and the publication of Mrs. Eddy's letter just as it should have appeared last month.—EDITOR.]

Pleasant View, Concord, N. H., March 24, 1906.

Mr. Edward J. Wessels, 275 Clinton Avenue,
Brooklyn, N. Y.

*Dear Student:*—I am in grateful receipt of your time-worn Bible in German. This Book of books is also the gift of gifts; and kindness in its largest, profoundest sense is goodness. It was kind of you to give it to me. I thank you for it. Christian Scientists are fishers of men. The Bible is our sea-beaten Rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men.

Sincerely yours,

MARY BAKER EDDY.

## AN AMENDED BY-LAW.

### ARTICLE XIX.

TEACHING IN SUNDAY SCHOOL.—SECT. 5. Children may be received in the Sunday School classes of any Church of Christ, Scientist, up to the age of twelve years, and by transfer from another Church of Christ, Scientist, up to the age of fifteen years, but no child shall remain in the Sunday School of any Church of Christ, Scientist, after reaching the age of fifteen. None except the officers, teachers, and children should attend the Sunday School exercises.

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THE near approach of the annual Communion in The Mother Church undoubtedly brings to the thought of every Christian Scientist the query, "Am I living the life that approaches the supreme good?" (Science and Health, p. 496); and it is well for us that we ponder this question at this time. The more serious the attention we give to this self-examination, the more certain are we to realize that there is "no royal road to success" in Christian Science, and that only through patient, faithful demonstration of "the healing power of Truth and Love" (Science and Health, p. 496) do we come nigh to the presence of God, good.

Our Communion is not a mere ceremony that proclaims the attainment of righteousness. It is the trustful prayer of the child to his heavenly Father for that Mind to be in him "which was also in Christ Jesus;" the confident and intelligent declaration of the omnipotence and omnipresence of Spirit, and of the spiritual and eternal existence of man in His image and likeness; the outpouring of gratitude for the blessings of health and happiness which the right understanding of God has bestowed upon mankind. As we assemble for this Communion let us not forget the words of Jesus: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift;" nor yet the words of John, who said, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The Psalmist has said, "The Lord is nigh unto them

that are of a broken heart; and saveth such as be of a contrite spirit. . . . The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate," and it is ours to demonstrate the truth of these promises. We are Christian Scientists only as we prove in some degree that prayer is answered, and that through this communion with God, infinite Mind, the sick are healed and the sinful reformed. ARCHIBALD MCLELLAN.

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AS the time draws nigh when the doors of the completed edifice of our Church are to be opened to its members, and also to the many who are drawn to its services by their need of that which they have failed to find elsewhere, it may well be asked, What does this stately and beautiful temple represent? One may hear the question answered by passers-by who know little of Christian Science, but who readily admit that this church was built because so many otherwise hopeless sufferers have been healed by the truth which it represents. To the student of Christian Science, however, this is but a small part of what the church stands for; to all such it represents the truth of being, an understanding of which reveals the ever-presence of the kingdom of God,—the reign of divine Truth, Life, and Love. There are many noble edifices the world over which represent the varied religious concepts of mankind, and many of these are named after the one with whose views they are supposed to be identified. Thus we find throughout Christendom churches named after nearly all the saints in the calendar; and among Protestants many are named after some phase of religious belief which is held by the sect or denomination.

In Christian Science the absoluteness of divine Principle, God, constitutes the basic teaching on which the whole superstructure rests. This being accepted, the absoluteness, beneficence, and impartiality of divine law are unfolded to human consciousness, and the healing of sin and disease and the revelation of the true man as God's image and likeness naturally follow. We thus have "a sure foundation" on which to build,—one that cannot be shaken by the winds and tides of human opinion,—even eternal Truth. Christian Science is not a product of the so-called human mind; it is a revelation of divine Mind and divine law. The very fact that it is above and beyond

the range of human personality renders its discovery the greater marvel, and at once dignifies and endears its Discoverer and Founder, Mrs. Eddy, who could only have perceived and communicated this truth to others because of the transparency, the spirituality of her thoughts, through which the light of divine revelation shone upon the darkness of the world's sin and sorrow. The stupendous task of establishing the stately goings of this great movement could not have been carried forward by any other than its Discoverer.

Our church edifice stands as a fitting monument of "Christ's Christianity;" of the blessed Master's work as reinstated in Christian Science; of Truth as revealed in "Science and Health with Key to the Scriptures," and of the work of its author, our beloved Leader. It also stands for the healing of thousands, in this and other lands,—multitudes who, through the teachings of our text-book, have been rescued from sin and sickness—many from despair—and who have both learned and proved that God indeed dwells with men, they His people, He their God.

In looking upon this church many will be led to inquire into its wonderful history, and thus they will learn, to quote Mrs. Eddy's own words, written when the first edifice was completed, "that the sick are healed and sinners saved, not by matter, but by Mind; and to further scan the features of the vast problem of eternal life, as expressed in the absolute power of Truth, and the actual bliss of man's existence in Science" (Pulpit and Press, preface).

ANNIE M. KNOTT.

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AT a time when the Christian Science movement is commanding an unusual amount of public attention, many are wondering just what it stands for, what it has to offer for the solution of the world's problems,—the righting of its wrongs, the alleviation of its sorrows, the relief of its pain. These queries are legitimate, and it is because Christian Science is practically addressing itself to human conditions and doing something which is positive and substantial for their betterment that it deserves and is receiving so much favorable consideration at the hands of honest truth-seekers the world over.

We are passing through a seismic mental era in which the travail of human sense is registered in an unrest, an attitude of questioning, which characterizes every plane and

department of life; and though they may not sense the fact, in their demand for a fairer chance and larger freedom, for the administration of justice, the exhibition of honesty, consistency, and true brotherliness, men are calling out of their deeps for the living God, for Life, Truth, and Love; and the earnestness and universality of the call give sure word of prophecy that it will be answered. Moreover, this ethical demand for the things which Christ Jesus declared to be the essential possessions and prerogatives of spiritual consciousness, witnesses to the all-important fact that a more vital Christianity, even the demonstrable understanding of the Christ, Truth, is the one cure for the world's ills, the one perfect answer to its need, and it is in its intelligent recognition of the human status, its loyalty to the one remedy which Christ Jesus utilized for all human ailments, and its convincing proofs of the present and undiminished potency of this remedy, that Christian Science finds its commendation and its ever-increasing strength.

Browning has said that next to the longing for immortality, one of the most fundamental demands of the human is that for unity, and it is clear that this can be satisfied only as the oneness, the all-inclusiveness, of God is apprehended. The belief that there is more than one life and power; that there is a material good as well as a spiritual, has inevitably led to the assumption that there is more than one remedy for disharmony, and hence the demoralizing belief that physical ills are to be healed by one thing, mental by another, economic by yet another, and so on through the whole list of human disabilities, until Christian thought has come to honor quite as many remedial powers as there were gods in the Greek Pantheon. Surely the initial word of revelation, together with Jesus' loving call and assurance to all, demands the startling and distinctive restatement which Christian Science is giving it to-day,—"The Lord our God is one Lord." "Come unto me, all ye that . . . are heavy laden, and I will give you rest."

Another fundamental desire of mankind is that for freedom, and a sense of galling hindrance to its attainment is one of the chief occasions of that unrest which so readily formulates itself in distrust of God and contempt for law. The cruelty and injustice of seemingly inherited appetite and disease, the imposition of unmerited suffering, the burden of poverty, the bondage of inequitable economic condi-

tions, the blight of privilege, the tyranny of militarism,—these are the things against which humanity's protest is universal and not infrequently strenuous even to fierceness. To meet the situation it is manifestly necessary that the demands of a consistent philosophy be satisfied; that the spirit of brotherliness which secures justice,—the enjoyment of his individual and communal rights by every man,—be awakened, and that the healing of sickness and the overcoming of sin be effected. That organized Christianity has not hitherto measured up to these requirements is evidenced by the fact that to-day it is subject to a criticism at the hands of its friends which is not less frank and little less severe than that of its foes. In explanation of the conceded insufficiency of its ministry many lapses from the Christ-ideal have been named, but it remained for Christian Science to show that the basic weakness of the orthodox church has been its adherence to a materialistic philosophy, its championship of the reality of evil, sin, sickness, and death, and its consequent failure to declare and demonstrate the Christ as the only name given under heaven and among men whereby we must be saved. Its failure to realize that being is wholly spiritual, and that the word of Truth is just as capable of scientific verification in the healing of the sick to-day as it was in Jesus' time, these are the disabling factors of general religious thought, and these Christian Science is eliminating by unswerving loyalty to a divine idealism, and by the proofs of healing which Jesus enjoined.

To the contented cocksureness of materialism, Christian Science brings the answer of St. Paul, "I know in whom I have believed," and it proceeds to give convincing evidence of that knowledge by the test which our Lord imposed. This is the only answer that will silence the scoffer, satisfy the skeptic, comfort the sorrowing, and solve the social and communal problems which are pressing upon the heart of every true patriot and altruist.

Philanthropy may bring temporary relief to distress, and wise legislation backed by moral sense can do much to effect the administration of justice and interdict the rapacity of greed, and these are to be appreciated and utilized. Said a commoner recently, "Men are not unmindful of the vast amount of effort that the churches are making; visiting the sick, clothing the naked, comforting the sorrowing, etc.; what we deplore is the fact that coincident with such

relief the churches have not attempted to get at the root cause of all the evil and distress." Though ever so well intentioned the Christian or humanitarian endeavor which is addressed simply to the remedying of effects can but fail. The truth that is intolerant of error; that uncovers its hideousness to destroy it,—it is this alone that can heal political corruption, "commercial Machiavellianism," and the lust of selfishness which through monopoly and special privilege brings about economic distress, thus begetting that constant struggle for existence which floods the world with misery, desperation, and crime. The eternal Christ-truth, radiated by Christlike men who are demonstrating its healing power day by day in every walk of life,—this is the world's great need, and this can and will bring it redemption and peace.

The moral disorder which explains the disharmony of human life can be discovered only through spiritual insight, and it can be eliminated only by aggregated spiritual assertion. It has been claimed that many of the religious teachers and philanthropists have never "thought themselves" into the ethical aspects of humanity's problems; and therefore while they are doing much to alleviate their ills they are quite unable to contribute to their solution. In so far as this is true such leaders lack that spiritual apprehension which is essential to all vicarious efficiency, and it is the more lamentable that so many have failed to recognize "the day of their visitation," have closed their minds to that revelation of truth in Christian Science of which Mrs. Eddy, the honored Leader of this great movement, became a channel as the outcome and reward of her prayerful searching and sense-sacrifice, her patient adherence to the spiritual intuitions which ever and anon illumined the shadows of her human experience, and her unyielding insistence upon the present demonstrability of the Master's teaching. Human susceptibility to Truth is an attainment, and the divine choice of avenues of revelation is determined ever by that human choice of the good and true which is made in the hours of our trial, in the Gethsemanes of holy aspiration and tearful struggle.

Walking upon the seething turmoil of human sense, Christian Science comes to-day to those who are struggling against its threatening waves and adverse tide,—the sick and sinful, the discouraged, the defeated, and the desperate, —to bring to all the demonstrated and demonstrable assur-

ance of the truth of the Master's words, "Lo, I am with you alway;" and to those who receive this Christ-truth, to them is given "power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt [them]." JOHN B. WILLIS.

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WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

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# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

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## TESTIMONY OF UNITED STATES SENATOR CLAPP.

Given in First Church of Christ, Scientist, Washington, D. C.

[We are glad to publish the following splendid tribute to woman, to her place and achievements in Christian history, and to our Leader's fitness, by virtue of being a woman, as well as by her spiritual attainments, for the great work she has been called upon to do. The value of woman's work and influence is steadily gaining recognition, and it is time that her true place in the realm of moral and spiritual thought should be clearly understood and defined. The accuracy of the Senator's statement in its historical features proves him to be a close student, and his estimate of the legitimacy of Mrs. Eddy's leadership is sustained by the facts to which he refers.—EDITOR.]

A SHORT time ago a Christian lady wrote me a letter expressing great surprise and deep regret that I had found anything of interest in Christian Science, and especially surprise that a man could interest himself in a movement which recognized a woman as its Founder and Leader. We often encounter this criticism, and while a criticism may be absolutely false it yet serves one purpose; namely, of giving the viewpoint of the critic.

The stronger a man is in all that makes for real manhood the more ready he is to recognize and give credit to the influence of womanhood—that of mother, wife, sister,



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daughter—for all there is in him worth crediting to anybody, save that in him which is to be credited to Deity. We contemplate the force of man in the concrete and view with admiration its achievements which constitute human progress, but we must remember that this force, great as it is and splendid as are its achievements, only reflects the character and strength of the individual units which compose it, and recognizing the influence of womanhood upon the individual we readily recognize its relation to human progress. Not only this, but woman holds a peculiar relation to Christianity in her devotion and loyalty to Christ Jesus. In his labors and trials she was unfaltering in her faith, and was the first to know of his triumph. Not only this, but she bears a peculiar relation to the early history of the Church. Historians ascribe the difference between the sickly churches established in Asia, and especially the one at Jerusalem, and the strong churches established in Europe, to the difference between the weak and somewhat ceremonial James and the sturdy and practical Paul; but there is always a cause beneath the surface, and the comparison between James and Paul does not furnish the real reason, because Paul with all his strength and wonderful grasp of the spiritual was unable to establish churches in Asia with the strength and vigor of those he established in Greece. In Greece at that time, in strong contrast to the condition in Asia, women were not only free to yield acquiescence to the new faith, but were free to, and in many instances did, become co-laborers with Paul, becoming a potent force in the establishment and maintenance of the churches which kept Christianity alive during the first century. The Church soon became a great power, and as a factor in history, by its teachings and its opposition to monarchial power, awoke mankind from the deathlike slumber of forty-five centuries and gave men their first concept of political and civil liberties. For a thousand years it held in check the ambitions of kings and emperors to re-establish a dominion which had held the world in its thraldom, with but one notable interim, from the dawn of history to the final overthrow of the empire.

Mankind can never pay its debt of gratitude for this work of the Church, but during that time no substantial progress was made in spiritual thought and concept. Progress along this latter line began about four centuries ago, when the Church developed what is known as the Virgin

cult, emphasizing the motherhood of Christ Jesus. From that period, keeping the perfect time of an ordered march, the recognition and consequent influence of womanhood grew and expanded, and the Church developed a deeper and broader concept of Christianity and a deeper recognition of the claims of humanity; until to-day the recognition of woman and woman's influence, side by side with the spiritual development of religious thought in the spirit of our institutions, has developed in our own land and time as in no other land and as at no other time in history.

In historic analysis, when a new agency is injected into the current of historic events and a changed condition then intervenes, we credit the new agency with the changed condition. Thus infidel and believer alike recognize that the influence of Christianity has changed the current of the world's history along the line of civil and political liberty, and so too, and by analogy, we must credit the development of the spiritual and the recognition of the rights of humanity in Christianity itself to the influence of womanhood, the former keeping time to the growth of the recognition and influence of womanhood in Christianity. But this is not all. Every Christian must admit that God acts from an intelligent purpose; that His acts are neither whim nor accident but the deliberate purpose of omniscience. They must also recognize that as to the power of God there is no limitation, and that the agencies employed stand for His aim; that their selection indicates not a limitation upon His power but indicates His purpose and represents a design, and that in the mystic tie which binds earth to heaven through Christ a human motherhood was no more essential to the omnipotence of God than a human fatherhood, save as it served the purpose of the divine will. When we realize, therefore, the influence of woman reflected in man, and in turn reflected in mankind as a concrete force; when we realize her relation to the birth of Christianity and her relation to the development of the last four centuries and her sole relation to the advent of Christ Jesus, and stand as we do to-day in the presence of a deeper and broader concept of the spiritual, we may not only gladly hail a woman as the author and Leader of this movement, but are irresistibly led to regard the leadership of woman in this movement, in the light of her relation to the spiritual, inevitably as a logical sequence.—*Moses E. Clapp, Washington, D. C.*

# SALVATION THROUGH IDENTIFICATION WITH DIVINE PRINCIPLE AND ITS IDEA.

PROF. JOEL RUFUS MOSLEY.

IN the life and character of Christ Jesus as understood in Christian Science we have a perfect example of complete identification with good. In his teachings we have an explanation of the way this identification was made by him and must be made by us. Jesus identified himself with God, good, with his spiritual selfhood, that is, the Christ, and with the work God sent him into the world to do. His only will was to know and do the will of God. He neither claimed nor desired any life, intelligence, power, goodness, or joy apart from God. He only did and only willed to do what he saw the Father do, and he always did the will of God, not only in justice to his own true selfhood, but also that he might reconcile us to God, to complete at-one-ment with good.

Christ Jesus' life-work was that of a helper, healer, teacher, and Saviour. He is our Wayshower in that he has revealed and demonstrated the way of life and salvation. He is our Saviour in that through our understanding of and love for the Christ,—man's divine selfhood,—we have access to and become identified with God. While to be completely identified with Christ Jesus means to be identified with his life-work as well as his elevation and reward, he taught that no one could identify himself with him or his ministry in any friendly and helpful way without becoming identified in some vital way with the good he came to reveal. "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." In like manner Jesus taught that whoever believed on him (understood his teaching) became in so far identified with God, good, with immortal Life and blessedness. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But just as Jesus taught

that to receive him was to receive his Father who sent him, so likewise he taught, "He that believeth on me, believeth not on me, but on him that sent me." This is also in harmony with the whole purpose of the Master's life and teachings. He revealed God to men and reconciled men to God, but never claimed to be anything apart from God.

Christ Jesus also makes spiritual knowledge and love the means of identification with himself and God, which is eternal life. "This is life eternal," says Jesus, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." In answer to the question, "What shall I do to inherit eternal life?" Jesus approved the answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." His new and final commandment to his disciples was, "That ye love one another; as I have loved you." He makes the doing of God's will to be the basis of this knowledge, and the keeping of His commandments to be the sole condition of abiding in His love and of being Jesus' friend. Manifestly, to love Christ Jesus is to love Him that sent him and our neighbor as ourselves; and to minister unto him is to minister in every helpful way to all in need of help. To be identified with Christ Jesus is to be identified with God and to be a lover and helper of men. It is to have and to give, with the Father, every good and perfect blessing. Among Jesus' last words, as reported in John's Gospel, was the thrice repeated question to Peter, "Lovest thou me?" which carried with it the loving but commanding request to express this love by feeding his lambs and his sheep. "Feed my lambs." "Feed my sheep." "Feed my sheep." In his description of the coming of the Son of man and of the final judgment, the sheep, like "the good Samaritan," are those who minister unto him by ministering unto humanity, while the goats, like the priest and the Levite who "passed by on the other side," are those who fail to minister unto him through their failure to minister unto humanity.

Jesus taught that *now* is always the day and the hour for mortals to cease to be identified with "the world, the flesh, and the devil" and to become identified with the Christ in the kingdom and service of God. The invitation is to enter "now," whether the "now" find us "early in the morning," at "the third hour," at "the sixth" or "ninth

hour," or even "the eleventh hour." To be divorced from evil and identified with God, good, is to have all the good there is. So long as we sin, so long as we are identified in belief with evil, we are the servants and slaves of sin, and suffer the consequences of sin. Whenever we turn away from the service of evil and identify ourselves with Him who is perfect, we are set free from the old bondage. We become like Him whom we receive as our Lord and Master, whom we believe in, whom we love, and whom we serve; in a word, with whom we are identified.

This concept of salvation through at-one-ment with God, especially through the highest manifestation of God on the plane of humanity, is wondrously illustrated in the life of St. Paul, and formulated in his teachings.

Saul of Tarsus, afterwards called by his new name, Paul, before his vision of Jesus of Nazareth even thought it his duty to oppose in every way the cause of Christ, and he was on a mission of cruel repression when a "light from heaven" appeared unto him. Through this vision of the glory of the Christ, he became conscious of his own blindness; then, by "beholding as in a glass the glory of the Lord," he was "changed into the same image from glory to glory, even as by the Spirit of the Lord." The fact that Paul, through his obedience to this "heavenly vision," through his identification with Christ Jesus and all that with which Jesus had identified himself, not only found peace with God, but also found himself almost at once in possession of much of the knowledge and power of his Lord and Master,—this enables us to understand all the better why and how he saw that justification is through faith in or identification with the Christ-idea; that salvation is by the grace of God. This doctrine in fact becomes self-evidently true in the light of Paul's experience, and in the light of all experience—that we become like, share in the nature of the good with which we identify ourselves.

When Paul saw his former errors, he confessed and abandoned them. He gladly gave up everything that he might be identified with the truth which had liberated him from darkness and brought him to such marvelous light. As Wordsworth's biographer, Frederic W. H. Myers, has made the great apostle say,—

> Christ! I am Christ's! and let the name suffice you,
> Ay, for me too he greatly hath sufficed:
> Lo with no winning words I would entice you,
> Paul has no honor and no friend but Christ.

Paul received a righteous man in the name of a righteous man, and in so doing received "a righteous man's reward." His righteousness was in this sense imputed. He had intelligent and immovable faith in the uplifted, resurrected, and ascended Son of man; and this gave him the consciousness of eternal life. His faith was therefore the very substance of things hoped for, the very evidence of things unseen to the physical senses. His faith brought him to the consciousness of such close and holy union with God, as well as with Christ Jesus, that he felt justified by it. He realized that we live, and move, and have our being in God; that God is All in all, that God is already reconciled and is through Christ reconciling us unto Him; that God is both the beginning and the end of our salvation, as Christ Jesus is both the "author and finisher of our faith." Salvation is therefore by grace.

In like manner Paul saw that the faith in Christ Jesus which identifies us with his life, identifies us with the activities of his life, and in keeping therewith he healed the sick even as the Master had done. It is the "faith which worketh by love;" the faith that establishes and fulfils the law. But while Paul taught that the law is fulfilled through union with the Christ-idea, he also taught that the law in itself is our schoolmaster to bring us to Christ. We stand justified before God by being identified with, and becoming like him who is sinless. "For as many . . . as have been baptized into Christ have put on Christ."

Paul's thought seems to be that all mortals have fallen short of the requirements of the moral law, and that the very effort to be perfect apart from union or identification with Him who is perfect, only brings one to a sense of greater incompleteness and imperfection. While, however, he understood that outside of Christ, Truth, and the divine perfection, there is nothing but condemnation, he realized that there is "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Paul saw that "if Christ be in" us, our bodies are dead "with respect to sin," while "the spirit is full of Life as a consequence of righteousness" (see Farrar Fenton's rendering of Romans, 8 : 10; also the Twentieth Century New Testament).

No one, save Jesus, understood better than did Paul that it was God's love which sent His Son into the world, not to condemn the world, but that the world through

at-one-ment—identification—with him might be saved; and that to believe in and to be identified with Christ Jesus was to believe in and to be identified with his Father and with his ministry.

Paul taught that spiritual understanding and love supply the bonds of union between God and man, and his doctrine of justification by faith really means that we are justified and saved through this spiritual understanding, or divine Science. Paul also taught, as did Christ Jesus, that perfect love is the perfect bond of union between man and man, as well as between man and God. "Love," says Paul, "worketh no ill to his neighbor: therefore love is the fulfilling of the law." God is Love, and to be identified with Love is to be loving,—it is to have perfect love for God and perfect love for man.

While the essential truth of the conception of justification by faith, of salvation through identification with divine Life, has partially reappeared in every revival of the Gospel or Good News of Christ, it finds its most complete revival and rational interpretation in the Christian Science movement. The universality and practical significance of this concept appears in and through the teachings and practice of this Science. Salvation from all evil, sin, ignorance, sickness, and death, and identification with God, the source of man's perfect, spiritual selfhood, and with all the manifestations of God, are seen to be according to perfect spiritual law—"the law of the Spirit of life in Christ Jesus."

That we may all the better understand the large and vital place which the fundamental concepts we have been considering have in the teachings and practice of Christian Science, and the still larger and more vital significance they acquire when seen in the light of this Science, we need, first of all, to understand the Christian Science concept of good and evil. As this is understood, the mission of the Christ appears. The way in which we become identified with God, and with His Christ, and so cease to be in any sense identified with all evil, also appears.

Christian Science teaches that God is "divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love" (Science and Health, p. 465). All these terms when applied to Deity are synonymous, and to each may be applied the adjectives omnipotent, omnipresent, omniscient, omnibeneficent. Mrs. Eddy in our text-book teaches that God is our divine Mother, as well as Father, and the

immediate, creative, sustaining, and governing Principle, substance, and intelligence of all that is or can be; that the real, spiritual man is the image and likeness of God, the conscious identity, the offspring, the Son of God. God's whole creation, including man, is the perfect manifestation, or reflection, of His infinite being. God's creation is from necessity like himself, "good and very good," spiritual, harmonious, and eternal.

Christian Science explains all evil, all that denies the allness and goodness of God, to be an imperfect, false, mortal, material, discordant, and sinful sense of that which is in reality perfect, good, and permanent. It is a false concept of God, man, and the universe, which, so long as it lasts, perverts and obscures the true concept, that is, to those who hold the false. It is the devil (evil), and all its evil suggestions,—its sinful, sickly, and dying illusions. It is the mortal or carnal mind, and its beliefs,—sin, sickness, and death. Our text-book also teaches that God and His creation are real and eternal; real because eternal, and eternal because wholly perfect and good. Evil with all its claims is no part of God and His creation. It has no place in real being. It is therefore unreal and mortal; unreal because mortal, and mortal because imperfect.

Now, according to the Christian Science concept of God and His creation, there is that which destroys all error; viz., Truth; there is a way to destroy and correct every false concept about God, man, and the universe, and that way is through the coming of the true concept; there is a way to see, to uncover, to deny, to reject, to overcome, and to annihilate the appearance of every belief of sin, sickness, and death, and that way is through spiritual understanding and love. Christian Science teaches that this consciousness or knowledge of Truth which sets free from all error; that this appearing of the true concept of being which destroys the false concept; that this coming of spiritual understanding which destroys all false belief; that this perfect realization and demonstration of at-one-ment or identification with God and His creation, is the coming or the appearing of the Christ.

Christ, in this universal, incorporeal, and purely spiritual sense, is the idea of God, the Word of God, which was with God in the beginning and by which all things were made. This eternal Christ is "the true Light, which lighteth every man that cometh into the world." This divine idea is for-

ever appearing to humanity, is identical with every manifestation of God, and comes to us in every spiritual awakening, in every desire for better things, in every hunger and thirst after righteousness, in every good thought; it is manifested by us in every kind and helpful deed. Christ, Truth, has been so long a time with us and we have not known him. He stands at the door of universal as well as of individual humanity, and knocks for admission. As His voice is heard and the door is opened, He comes in and we become like him. In receiving him, we become identified with him in every recognition and expression of good.

While Christ is the inspiration of, and is identical with, all good that came before as well as during the Christian era, as Mrs. Eddy says, Jesus is "the highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality" (Science and Health, p. 589). He had much to say that his disciples could not understand, could not even bear to hear, and which he left for the Spirit of truth to reveal. As we begin to understand even in a small degree his life-motive and life-work, as we begin to grasp what it meant to be despised and rejected by those for whom he was willing to sacrifice his own human sense of life that they might live, and as we begin to see what it meant to be the first to demonstrate perfect love, life, and immortality, and these by the way of Jerusalem, Gethsemane, the judgment hall, the cross, and the tomb; as we think on these things, human thoughts and human language are too poor to express what the heart feels. But if we were worthy and sufficient to live the life he lived, to bear all the crosses that he bore, to drink as deeply from the cup as he drank, our understanding of divine Science would make our human experiences far easier for us than they were for him. Christian Science has revealed to us the content and the activities of the true life. Through it we see that Jesus made the highest human experience rich, sacred, and holy; that he made the crosses of life well-nigh as glorious as its crowns, the memory of its Gethsemane struggles almost as dearly treasured as its transfigurations. While as yet we know only in part what Christ Jesus wrought for humanity, we do know that the world, as well as human life, became different after his coming; and we find that, as we

identify ourselves with his work, in some deep way his elevation and reward become ours also.

Jesus taught that it was expedient for him to go away that the Comforter might come. Speaking to his disciples, he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." "He shall not speak of himself." "Whatsoever he shall hear, that shall he speak." "He" will "abide with you for ever." "Though we have known Christ after the flesh, yet now henceforth know we him no more."

Do not these and other similar teachings of Jesus and his apostles, when interpreted in the light of the increased spiritual understanding and power that came to his disciples after his ascension,—and when seen in the light of Christian Science, mean that it is expedient for every corporeal concept, even the highest and most perfect, to give place to the spiritual idea? Is not the ascension of Jesus a type and prophecy of the way in which all material concepts and manifestations of being—"the old man," "the old earth," and "the old heavens"—will disappear to give place to purely spiritual concepts, ideas, or manifestations of God, —"the new man," "the new earth," and "the new heavens"? Is not the spiritual understanding that glorifies Christ Jesus by making his life-work and teachings understood, that heals the sick, that reforms the sinner, that comforts the mourner, that lifts up the dying, that brings to light the glorified spiritual interpretation and sense of all things, or Christian Science,—is not this the Comforter whom Jesus said the Father would send in his name?

Christian Science answers all of these questions in the affirmative. It makes clear that "the Spirit of truth" gives the purely spiritual idea of Life and being, the consciousness of God and of the things of God, the true revelation and concept of God, of man, and of the universe, Divine Science. The perfect manifestation or expression of the Father, divine Mind, is the Son in God's own image and likeness. The Holy Spirit, the Comforter, or Divine Science, is forever revealing, unfolding, pointing to and glorifying the Father and the Son,—God and His perfect creation. As this Holy Spirit takes possession of human consciousness, all things are seen to be whole and holy. We

see as God sees, and in so seeing we become like Him. His holiness becomes our holiness.

Perfect identification with God and with His creation, including our own spiritual selfhood, is thus brought to light through Christ, the holy consciousness of being, the Holy Spirit. Since this consciousness is a gift of God, and only requires receptivity and response on our part, salvation is by grace. Since God is All in all, and there is none righteous, none good but Him, our righteousness is a reflected righteousness. Since God and His creation are already perfect, and this perfection is brought to light through Christ, through spiritual consciousness and love, we are justified, healed, and made every whit whole, as we receive, believe in, become identified with Christ, Truth, and this identification is completed as we have the Mind of Christ.

Let it be understood, however, that inherent in this perfect identification with God and the things of God, there is perfect activity and perfect individuality. Since God is omniactive Mind, Life, and Love, to be identified with Him is to reflect the activities of perfect Mind. To be identified with perfect Life, is to live a perfect life. To be identified with perfect Love, is to express perfect love. Since individuality unfolds with upward progress in the scale of being, the more completely we are identified with God the more complete our individuality becomes. Through identification with evil mortals lose sight of man's true individuality. In finding the Father, we not only find our true individuality as His children, but we also find our individual work and place in His household, in His infinite universe. Identification with God is neither absorption in God nor His universe, but is perfect and eternal individuality and perfect and harmonious activity.

The practice of Christian Science is the consciousness of divine truth, rebuking and destroying the claims of evil, —sin, sickness, and death,—and revealing, witnessing to, declaring, and bringing to light God, and His perfect universe, including man. It is beholding as in a mirror (the mirror being Divine Science) the glory of His perfection and being "changed into the same image from glory to glory." It is ceasing to be "conformed to this world," and through "the renewing of" the "mind," the spiritualization and Christianization of consciousness, it is becoming identified with and proving "what is that good, and acceptable, and

perfect, will of God." It is becoming conscious that "Life and intelligence are purely spiritual,—neither in nor of matter" (Science and Health, p. 14). It is being absent from the body, "and present with Truth and Love" (Science and Health, p. 14). It is thinking about and only about the things that are true, the things that are pure, the things that are lovely, the things that are of good report. It is keeping the mind "so filled with Truth and Love that sin, disease, and death cannot enter" ("What our Leader Says," *Christian Science Sentinel,* Feb. 4, 1905). It is clinging "steadfastly to God and His idea," allowing "nothing but His likeness to abide in your thought" (Science and Health, p. 495). Mrs. Eddy, true to the divine Truth she has seen,—the Divine Science she has discovered,—directs thought and attention away from her own personality to God, to man in His image and likeness, and to His perfect spiritual universe. She has also, in her published works, made clear and intelligible the law of salvation,—"the law of the Spirit of life" through union or identification with Christ, Truth. She has made clear to human apprehension that the Christianity of Christ Jesus is eternal; that to know divine Truth and Love is freedom, harmony, joy, and life-everlasting.

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# CHRISTIAN SCIENCE IS SCIENTIFIC.

A. L. S.

IT is now forty years since the Discoverer of Christian Science made known to the world the basic law of Christian healing: forty years in which the world has laughed, then looked, then come to listen. Clashes of learned minds, bitter legislative enactments, personal vituperation have all had their day, but the great work goes on. In geometrical progression its ranks are filling up, and churches which were a year ago ample in capacity are giving way for larger accommodations. The pulpit, the medical profession, hostile society at large have done their best to hinder the advance of Christian Science, yet in spite of all attacks this new-old religion does not seem even to have a struggle; to all intents and purposes it is not to be destroyed, its Principle is not to be changed.

Its Biblical foundation, its healing power, its claim that matter is unreal, these and a hundred other points have all been challenged, and not the least among these mooted questions is that concerning the significance of its name, Christian Science. The writer's personal awakening upon this last point was so sudden and clear that it is briefly offered here, together with some statements and comparisons, in the hope that if there are any interested in the truth who do not fully understand this term, to them may be made clearer some scientific reasons for its use, and that perhaps they may see also how simple and comprehensible many of its perplexing questions become when viewed from the standpoint of established scientific law. During several years of study both in eastern and western institutions of learning the writer had covered almost every form in which a study is presented, although taking necessarily but few of the many subjects offered. At the end of that time, she had come to have greater respect for the sciences and their manner of presentation than for the methods and subjects of all other courses. Many of the studies, supposed to be profound, proved to be mere speculation, slippery ground, while others, such as logic and mathematics, gave not only the most admirable mental training, but offered for every definite statement made, a definite proof of its truth.

It was several years of invalidism and great suffering

that goaded her into Christian Science. She had concerned herself, hitherto, neither with its methods nor the significance of its name, catching at it only as a last straw, in the hope of relief and health. After a bitter struggle and an inward opposition of several weeks its truth became gradually clearer, and she one day suddenly announced to her practitioner that she had made the astonishing discovery that Christian Science is scientific; and scientific it has proved itself to be, both in its Principle and in the method it propounds. It is indeed the Science of sciences.

The question naturally presents itself, "What is Science, what are its methods, and why is Christian Science scientific?" According to Webster, Science is "truth ascertained, knowledge duly arranged and referred to general truths and principles on which it is founded and from which it is derived. Complete knowledge, true knowledge." The "truth ascertained" upon which Christian Science bases itself, is the uncontrovertible facts of the Bible and the teaching induced therefrom. It deals with the fundamental laws of being, and its platform is complete, unvarying, capable of application and proof, "denoting a systematic and orderly arrangement of knowledge."

All exact sciences are based upon the two methods of logic, inductive and deductive, obtaining their basic laws by the first process, and deducing from them, and provably, every statement they declare. Christian Science is governed by the same method of reasoning. The exact sciences demand system, perfect accuracy, absoluteness, proof, and demonstration. So does Christian Science. To those who have come into the understanding of this great truth, the frequent comparisons to mathematics, and the light that such comparisons throw on perplexing questions is most familiar, and is due simply to the fact that Christian Science being an exact science its methods are parallel to those employed in mathematics, an illustration in one helping to elucidate the other.

No one who believes in the works of Christ Jesus and the apostles can possibly prove the falsity of either the platform of Christian Science or its healing power, for such a proof to be true must be scientific; that is, it must follow the basic law in all science and show inductively that the statements of basic law involved are wrong. In other words, he must show that no case on record, applying those statements, ever obtained perfect results. For, although

thousands and millions of cases might go to establish the falsity of the premise in question, a single instance to the contrary, where the proof of its successful application is beyond the shadow of doubt, is enough in science to establish the truth of the statement.

Such an instance is to be found in the life of Christ Jesus, which gives complete proof of the perfect application of an understanding of perfect Principle. He is the great demonstrator of this Science of Life; and not only did he heal, and defy every material law himself, but repeatedly declared that those who understood him and the Principle which he apprehended should do likewise; showing not only that such things could be done, but that they should be done again.

The attitude of the world at large has changed remarkably within the last few years: the average person to-day is willing to admit the incontrovertible evidence that Christian Science does heal. People frankly state and reiterate this fact, but on hearing the teaching of this Science, its fundamentals as given in the "scientific statement of being" (Science and Health, p. 468), they at once deny its platform as impossible and absurd. This is wholly illogical, for it is scientifically impossible for a right result to proceed from a wrong premise. If the results are correct, the premises must be correct: if the healing in Christian Science follows the understanding and application of the "scientific statement of being," that statement of spiritual being and law is the one correct statement; and no one admitting its effect in healing can logically do other than admit its truth. They may not and do not understand this exposition of Christian Science, but they cannot deny its absolute truth, if they reason rightly from effect to cause and cause to effect. This statement is based on nothing but the fundamental law of Truth as Christ Jesus taught and revealed it; and we have no record that he, who best understood divine law, ever once failed in its application.

One frequently meets the query from interested yet credulous friends, "But do you really believe there is no matter?" Questions such as these are of themselves difficult to answer, not so much because they are based on statements wrested from their context, as because the inquirers are attempting to understand a corollary, before mastering the original proposition; to comprehend the supposititious contrary negation of a positive Principle before

the Principle is understood. This is a wholly unscientific method of procedure. It is impossible to make any headway unless this method is reversed. Can one learn subtraction (the negative), before addition (the positive), has been learned? No! There is nothing from which to subtract! Just so it is in Christian Science. The first step is to grasp the idea that positive Principle,—God,—is All, and in all, and then the question of what matter is, or is not, will take care of itself. It will become a perfectly self-evident, consistent corollary, based upon the proposition of what God is. Our Leader is very definite in saying that we can never reach the understanding of God by beginning with matter. In Science and Health, page 275, we read, "The starting-point of Science is that God, Spirit, is All-in-all, and there is no other might or Mind." Indeed so complete, all-sufficient, and comprehensive is this law, that, were it perfectly understood and applied, one would need no other statement to elucidate Divine Science.

The reasoning in Christian Science, following as it does, the deductive and inductive methods, is in itself simple, and the great difficulty lies, not so much in learning and applying its fundamental teaching, as in unlearning all past physical "knowledge," and reversing the testimony of the senses, which men for generations upon generations have believed to be infallible. For this reason, children who have been taught no other religious concept, and have little to unlearn, are quick to grasp its healing power and to utilize it. So scientific is this truth in its method, that rightly understood and applied it forms a most excellent mental training, developing the faculties in accuracy, observation, analysis, and logic.

"And how," ask they, amazed at this new knowledge, "can there exist a Principle so great, so universal, yet so minute, so individual, as to govern every action, in every hour, in the lives of the millions?" Truly to those outside of this understanding of God as Principle, Life, wrapped up as are all mortals in a material sense of existence, and belief in the seemingly inexorable laws of matter, the fact of such an omnipotent, omniscient, omnipresent Principle seems too good, too beautiful, too wonderful to be true. But nothing is too good to be true; indeed nothing is true but what is good. And here, again, we see the analogy to the other sciences. Just as, for instance, the laws of arithmetical and geometrical progression, of addition and multipli-

cation are forever intact, forever utilizable, fundamental and unchanging, in just the same way are the laws of Christian Science,—perfect, eternal, always applicable, the same yesterday, to-day, and forever; but the former concerns the science of numbers, the latter the Science of Life.

To all earnest seekers, asking the way to attain this new knowledge, there is but one answer,—the same answer which one who is ignorant would receive if he asked how to understand mathematics when he knew not the first rule: Get the text-book, study its teachings, apply them, prove them. There is no more royal road to the Science of Christianity than to the science of geometry, and the methods thereto are the same; *i.e.*, (1) a study and application of its laws, (2) actual and individual proof.

Our text-book is clear upon this subject; just as one gets right results in mathematics from right application of its laws, so in Christian Science does the demonstration of its truth inevitably follow, in the degree that the Science is understood and applied. Nor does even repeated failure in one's own personal application denote any fault with the Principle. Suppose one were continually unsuccessful in the solving of some geometrical problems, does he at once assail and deny the laws of mathematics, knowing as he does that some one before him has worked them aright? No, he recognizes at once that the fault lies in his lack of mastery of the subject, and that his personal attitude alters not one whit the basic law involved. Mrs. Eddy tells us that Christ Jesus "furnished proofs of these statements" (Science and Health, p. 472); that is, he proved the propositions made in our text-book, and it remains for us all to follow in his footsteps, knowing that only in proportion to our right following do we gain the power he possessed.

In summing up the above reasoning, we come logically to these conclusions: (1) that any one who believes in the works (the so-called miracles) of Christ Jesus and his apostles must admit that having once been done and historically proven, they can again be performed. (For this we have not only the authority of scientific laws, but also the declaration of the Master himself.) (2) Admitting that Christian Science does to-day heal the sick and reform the sinner, the Principle by which this healing is accomplished must be true in order to bring these results. (3) That Christian Science is what its name indicates, absolutely scientific in definition, method, application, and proof.

# HEALING AS EVIDENCE OF THE TRUE RELIGION.

JUDGE JOHN D. WORKS.

CHRISTIAN SCIENCE is looked upon by many as no more than an agency for the healing of physical diseases. By the uninformed its claim to be a religion is overlooked. Its claim that the healing is done by the same means that Jesus employed, and is therefore the work of God, aroused a prejudice that is fast giving way to a better understanding of Christian Science, its work, and its purpose. If it had done no more than heal those who had physical ailments, its work should still be commended for the good it has brought to the human race, but Christian Scientists see so much more in its ultimate purpose that even the great work of healing from disease is subordinate to its higher and holier mission of redemption from sin. The work of healing, however, is of great significance in two important respects, aside from the blessings which the healing bestows. The first is that the healing itself is a means of salvation, of redemption from sin, because such healing comes from a better condition of thought, which must, in a greater or less degree, elevate the sufferer mentally and morally; and second, it is the most convincing evidence to the person healed, as well as to others, that the healing is divine, and that Christian Science is founded on Truth.

The statement that Christian Science healing is the same as that practised and taught by Jesus, met with much opposition in the beginning. Many regarded the claim that any one could heal in the way that Jesus healed, as sacrilegious, but it should be remembered that Jesus made no claim of personal power to heal. He announced, time and again, that it was the Father who did the work. He said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father. . . . If I bear witness of myself, my witness is not true." And again! "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Not only did he say this, but he commanded his disciples to do the same works, and he declared without reservation that any one who believed on

him could do the same work, and even greater work than he had done. From the Gospels and the Acts we learn that his disciples did this work, as Christian Scientists do now. When Peter and John healed the lame man at the gate of the temple called Beautiful they disclaimed any "power or holiness" of their own, and directed the thought of the people to the omnipotence of God.

There is absolutely nothing in Jesus' teaching, or in any word ever spoken by him, so far as we know, to indicate that the power of divine healing could be exercised by him alone, or by those persons only who were personally instructed by him. There is nothing in the Bible to indicate any such thing, yet it had come to be erroneously believed that divine healing was not brought about in accordance with law, but that Jesus' healing works were supernatural, miraculous. On no other grounds could it be claimed that the divine power to heal was for the Master's time only, and through no one on earth but him. It was therefore necessary, in order to overcome this objection to Christian Science, to demonstrate that the healing is not supernatural, but truly natural, and in strict accordance with divine law. This has been clearly shown by Mrs. Eddy in "Science and Health with Key to the Scriptures," and had been proved by the works of healing done by her and by those who follow her teachings. Jesus did not content himself by merely preaching the Word. He demonstrated its power, proved it by his works. Mrs. Eddy learned by her own experience, in time of need, that there is a divine Principle of healing, and after she had received that great blessing, she was not content to believe that this was an act of divine favor extended to her, individually, in response to prayer, or that God could be moved by prayer to do more for her than for others. When her healing came she set to work to find the way, and she found it. She was led to search the Scriptures with an eye single to the discovery of the way shown by the Master, and the application of his divine teachings and demonstrations to the regeneration and healing of mankind. Having found the way, she proceeded to prove it, as Jesus and his disciples had done, centuries before, by healing the sick and sinful and teaching her students to do this great and beneficent work. The good that her work has done in the elevation of human thought, the redemption of mankind from sin, the bringing about of a better and more rational understanding of God

and man's true relation to Him, and the healing from disease and other human afflictions cannot be overestimated. The sufferer who has been brought under its influence cannot adequately express either the peace and happiness it has brought into his life, or the gratitude he feels for the blessing he has received. What is the significance of the healing, and what does it prove? Our tenets declare:—

"We acknowledge . . . that man is saved through Christ, Truth, Life, and Love as demonstrated by the Galilean Prophet healing the sick and overcoming sin and death" (Science and Health, p. 497). The mission of Jesus was two-fold. It was to preach the gospel and to heal the sick. The healing was the demonstration or proof of the truth he preached; namely, that he was of God and that God is Love. What was the effect of Jesus' demonstrations of healing from sin and disease? Did they not convince when mere words would have gone unheeded? Divine healing had been done before Jesus' time, and by this means was God's power made manifest to human conception. The poor widow who had divided her all with Elijah, said, when he had healed her son, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." The works of healing done by Jesus inspired the same confidence in what he said and established a conviction of his sonship with the Father. These works were an evidence of the reality of divine healing, and a proof that God is Love. They also pointed to the unity of man with God. It cannot be doubted that this proof of divine power, exemplified in beneficent works, gave a momentum and force to the religious teachings of Jesus that could have been attained in no other way. He said to the nobleman, before healing his son, "Except ye see signs and wonders, ye will not believe." It was so then. It is so now with many. We are told that it was after the beginning of his "miracles" that his "disciples believed on him." The New Testament is full of evidence of the convincing and educational effect of Jesus' work in the healing of disease. When the nobleman saw his son healed, he to whom Jesus had said he must see signs and wonders in order to believe, "himself believed, and his whole house;" and when Jesus healed the demoniac in the synagogue, "immediately his fame spread abroad throughout all the region round about Galilee." Upon the healing of Simon's wife's mother, "they brought unto him all that were diseased, . . . and all

the city was gathered together at the door." The leper who was cleansed, made known his healing and "Jesus could no more openly enter into the city, . . . and they came to him from every quarter." In reply to the scribes who denounced him as a blasphemer, because he declared to the paralytic, "Thy sins be forgiven thee," he said, "But that ye may know that the Son of man hath power on earth to forgive sin, (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed," and "when the multitudes saw it, they marveled, and glorified God, which had given such power unto men." When he raised from the dead the widow's son, "there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people." When he healed one dumb and blind, "all the people were amazed, and said, Is not this the son of David?" So when he raised Jairus' daughter, "the fame thereof went abroad into all that land." When the blind men, and the dumb, were healed, "the multitudes marveled, saying, It was never so seen in Israel." And when he went into the land of Gennesaret, "they sent out into all that country round about, and brought unto him all that were diseased," and as many as touched the hem of his garment were healed. So, when he had healed the deaf and dumb, and many others, they were "beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

In the case of the man who was blind from his birth, and who was healed by the Master, some of the Pharisees said, "How can a man that is a sinner do such miracles?" The man who was made to see, exclaimed, "If this man were not of God, he could do nothing." Again, when he healed the blind man at Jericho, "All people, when they saw it, gave praise unto God." So, when Paul healed the impotent man at Lystra, the people "lifted up their voices, saying . . . The gods are come down to us in the likeness of men."

No one can read these evidences of the effect upon the people of Jesus' acts of healing, and doubt that they carried conviction of two things; namely, that the healing was due to the exercise of divine power and that Jesus was a worthy, a divine instrument, by and through whom this power was brought to the consciousness of men, and thus made effective for good. Christian Science teaches that the

real man reflects God, hence is spiritual, and that all who accept the truth and keep the commandments may do the works which Jesus did, and heal through divine Principle every form of sin and disease.

Have we not convincing, yea, conclusive evidence of the truth of Christian Science in this respect? The works of healing done by our beloved Leader and her followers have excited the wonder of the multitude, and the friends of the sick and afflicted are bringing them from all the country round about, with the result that they are being healed. The people who have been brought up from the bondage of sin and disease through Christian Science may be counted by the thousands, and they bear witness to their healing with overflowing hearts of gratitude. They have been convinced, by their healing, of the truth of Christian Science and the power of divine Love. They tell the story at our Wednesday evening meetings, and elsewhere, and others are convinced and brought to believe. It is not alone the fact that Christian Science heals from disease; it is the manner of this healing, and its moral effect, that is most important. The healing is divine. It comes from the mental and moral regeneration of the individual, by which he is brought into harmony with the law of God; therefore, no one can be genuinely healed without being made better morally. It is because one is made better that he is also healthier and happier. The cure has been effected by eradicating from mortal sense some wrong, evil, or erroneous thought and substituting in its place a right thought, or the truth, thus elevating the one healed to a higher plane, mentally and morally. It is this uplifting of the thought, the life, that does much to convince him that his healing is the result of the action of Truth and that, therefore, Christian Science is the true religion.

There are doubtless many who believe in Christian Science, who are convinced of its truth, without having been healed physically, or having seen others healed; but no one can doubt for a moment that thousands have been convinced in this way who otherwise would never have given it a serious thought. Christian Scientists all rejoice in the truth, because it has brought so much of health, happiness, and peace to mankind; but, more than all, because it is enabling mankind to understand and realize the omnipotence of divine Love, the spirituality and immortality of man, and the nothingness of evil.

# THE UNKNOWN AND THE KNOWN GOD.

M. G. KAINS.

EVERY student of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, learns as one of his first lessons that Truth is eternal. The human attitude with respect to Truth presents various aspects, such as ignorance, belief, demand for proof, and knowledge or understanding. Ignorance of Truth may be due to mere absence of information or it may be the result of wrong teaching. In the former case it can continue only when the means of knowing are not present or are slothfully or foolishly neglected; in the latter, when they are purposely ignored. Belief, according to the Standard Dictionary, is (1) "a conviction or assurance of the actuality of anything on other grounds than personal observation or experience; (2) mental assent to or acceptance of anything as fact or truth on the ground of testimony or authority; (3) assurance of the truths of religion on the grounds of divine testimony."

Belief thus exhibits every phase of development from feeble acquiescence to the strongest conviction, or, as Cruden points out, from bare assent to hope, reliance, and even positive knowledge. On its accepted definitions, then, it may be misplaced confidence because the authority or testimony may not be reliable, though it may seem to be, thus giving rise to false beliefs. On this account belief is a nugatory state, because proof annihilates it either by establishing its verity and thus promoting it to knowledge; or by revealing its falsity. Demand for proof thus makes possible a transit from belief as to truth to knowledge of the truth. This last, knowledge, is the only impregnable attitude of the four mentioned, because its items can stand the test of repeated proof without suffering change.

Every fact now known to mankind has been embraced by each of the first three attitudes before reaching the fourth; and every fact which is still unknown, but which remains to be discovered, will sustain these varied relations to human sense. Still further, a countless array of what have been accepted as facts still remain to be challenged and either proved true or false. This is true of every department of thought. Physics, chemistry, geography, zoology, mathematics, music, art,—every branch of learning that has in-

terested man,—can present its quota of evidence, and can show that until the citadel of understanding or knowledge is won, belief serves only as a step in the right direction.

Our text-book says, "Finite belief can never do justice to Truth in any direction. It limits all things" (Science and Health, p. 280). History is full of the wrecks of false beliefs. In the archives of astronomy one may find the Ptolemaic chart showing our earth as the center of the universe. Geography blushes because she once depicted a flat earth. Botany and zoology are ashamed of their countless fanciful and untrue statements, especially those of classification. Mathematics seems to be comparatively untrammeled; but every realm in which credulity and authority rather than proof hold sway is redolent with preposterous absurdities, and in nothing are these more conspicuous, numerous, and flagrant than in the realm of religion. A few instances will serve to illustrate.

The ancient Greeks were deeply religious as a people. Their keen appreciation of human limitations led them to attribute all natural phenomena to so-called divine beings or gods, to whom presents and prayers were made either for past or prospective favors. Not only were there national deities, but there were also state, municipal, and even family gods, each supposed to hold sway over its own department. In this attitude of belief in unreal gods, for such they have been proved to be, the Greeks showed their ignorance of the only true God. They therefore take religious rank with more benighted races who had or yet have less clearly defined gods or gods of a still inferior order. They were never able to advance beyond the stage of belief, because their so-called gods, being hypothetical, could not stand the proving test; and thus they never reached the stage of being known.

Such was the religious status of the people whom the apostle Paul visited at Athens, that ancient seat of learning and the very heart and center of imaginary-god worship. In the seventeenth chapter of Acts we read how "his spirit was stirred in him, when he saw the city wholly given to idolatry;" how he disputed with the Jews in the synagogue, and in the market daily with the people, and how the curiosity of the Epicureans and the Stoics prompted him to speak of and for the God who is Love within the shadow of the temple of the Greek god of war. The boldness of his utterances and the confidence of his attitude were due to

his proved knowledge of the one God, knowledge which to him revealed the farce of all the religious thought of the Greeks. Thus equipped, he could and did say, "God that made the world and all things therein, . . . dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; . . . in him we live, and move, and have our being; . . . then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. . . . This ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

This terse and cogent explanation of the true God and His creation,—His constant presence, man's dependence exclusively on Him, and the fallacy of all mundane forms of worship, struck his hearers as every first declaration of the truth always does. "Some mocked;" they were so deeply steeped in superstition that they could not apprehend the truth. Their beliefs in non-existent deities precluded recognition of the real God. "Others said, We will hear thee again of this matter;" they were less involved in falsity, and had had their credulity so shaken that it seemed the presentation of a little proof only would be sufficient to convince them. Others "clave unto him, and believed;" they were in all probability the ones who, while listening, were best able to divest themselves of the prejudice due to dogmatic teaching, and so were mentally alert not only to apprehend but to comprehend the truth of Paul's statements.

In all periods of history the unknown, or plainly, the believed god has been a human invention, and consequently powerless in spite of what human credulity and blind fanaticism have bestowed upon it. Perhaps the most striking instance in Biblical history that can be cited in support of this statement is recorded in 1 Kings, chapter eighteen. King Ahab, all Israel, the four hundred and fifty prophets of Baal and the four hundred prophets of the groves were assembled at Mount Carmel to meet Elijah,—thousands representing the power of Church and State against one man,—in order to match their belief in Baal against his

knowledge of God. But Elijah said to the people: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." Then he proposed a test as fair to Baal and his adherents as to God and himself, and the wonderful manifestation of the divine presence and power was made; namely, to build an altar for Baal and another for God, and to let the demolition of the sacrifice by fire sent from the true God decide the question. The altars were prepared, and all day the priests of Baal strove in vain to produce the proof required, proof that a human invention has more power than what human credulity and fanaticism invents; "but there was no voice, nor any that answered."

In the evening Elijah repaired God's broken altar, and after placing the wood and the bullock, drenched the pile with twelve barrels of water—surely enough to prevent ignition by human means. Then, with no incantations, no frenzied crying aloud, no gashing his body with knives, he spoke once and directly: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, . . . and that I have done all these things at thy word." The answer was immediate. "The fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Then all the people said, "The Lord, he is the God."

In this answer to prayer is shown the importance of knowing the true God, and the futility of believing the false one. Still more. Had Elijah's attitude been one of ordinary belief or assent to the mere existence of the true God, his prayer would have lacked the expectancy of results which Jesus says must characterize all effective prayer. The supplicant "shall not doubt in his heart, but shall believe [trust] that those things which he saith shall come to pass." Did Elijah exhibit an iota of doubt? Did he hesitate or fear, even though alone in the midst of that great throng of misled Baal worshipers and representatives? Is there anything in the prayer to indicate aught but the positive conviction that God would answer his appeal? Not at all. He proved in the most signal way that "the people that do know their God shall be strong, and do exploits."

Other similar cases are not lacking in the Biblical records. In every one a study will show that there was conviction

that God is at hand, able, and ready. The three Israelites answered Nebuchadnezzar: "Our God whom we serve is able to deliver us from the burning fiery furnace, . . . but if not, . . . we will not serve thy gods." Their trust also was steadfast, they were staunch, and as a result they came forth unharmed; nay more, they were promoted in the province of Babylon.

Scores of less striking but none the less convincing cases are recorded in the Old Testament. The necessity for *knowing* is iterated and reiterated constantly; and the proofs of God's power, readiness, and certainty invariably follow when the supplicant is obedient to God's law. The phrase "shall know that I am" God or the Lord occurs in the elder Scripture more than seventy times, and the words know, knowing, knew, etc., are employed in hundreds of cases to enforce the necessity of something more tangible, practical, and active than mere assent or belief. "I will set him on high, because he hath known my name;" "I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

The standpoint of belief accounts for another phase of the question. It is evident from the definitions of belief quoted that the slightest accepted error concerning God gives a misconception of God as He really is; in other words, it depicts God as He is not. And if God is believed to be as thus portrayed, is He not unknown? What man is recognized or known from a false description? Would not any person wrongly described escape recognition by those who were given the false mental picture? And does this not apply with equal force to God? If it be true, as the Bible declares, that God is Love, in other words the personification of all this word means in its broadest, highest, profoundest sense, how is it possible for God to hate? If the prophet Malachi's statement be true that God changes not, what can prevent His being recognized from the true description when such is known? And if God is "of purer eyes than to behold evil," how is it possible for Him to sanction evil as a means to promote good, as some people assert? And if these Biblical authorities be set aside what becomes of the religions based on the Old and the New Testaments, singly or together? Is it not evident, then, that these and many other statements declare the truth, give a correct description of the only true God, and that the

portrait of the finite, changeable deity, with the jumble of contradictory attributes such as love and hate, stability and caprice, justice and revenge, mercy and malice, is not God at all but a human misconception of Him—the believed but emphatically the unknown God? Letters sent to an unknown man do not reach their destination, and similarly, prayers made to an unknown deity gain no response. How can they? And does not all this evidence that God must be known in order to be reached and to secure answers to petitions? John says, "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, . . . we know that we have the petitions that we desired of him."

But what is the meaning of this word "know"? Has it not a broader signification than to be cognizant of, to believe in, or to give assent to? The Old Testament answers by an emphatic affirmative and declares that the word signifies to understand, at least in some degree. Abundant passages certainly support this statement. What is it to know how to skate, or to swim? Is it not more than to give assent to the theory, true though this theory be? Does it not insist that the individual be able to prove his ability, at least partially? Does the musician, the mathematician, the chemist, the artist, become proficient simply by assent to rules or by committing such to memory? And is it any less logical to demand that the one who says he knows God in even the smallest degree shall be able to give tangible proof of this knowledge? Certainly not; it is the only way that he can prove his statement. No arrangement of words, no eloquence will or can satisfy this demand. No quoting of authorities can be accepted. Not even the citation of the Book of Truth itself can be accepted unless accompanied by evidence at least as incontrovertible as that presented by a musician, chemist, or other demonstrator of a theory and law of procedure. Proof by practice is the only infallible test of knowledge. It is the one insisted upon in every realm of endeavor. Unless proofs are presented the assumption is that the individual does not know even regarding lesser truths, and surely proofs are demanded in support of every declaration respecting the fountain of truth, God himself? The merely believed God is but an unknown God to the believer, though God is both real and knowable.

Insistence upon the proof test is constantly enforced in

the Bible, and especially in the New Testament. Jesus says, "Did not Moses give you the law, and yet none of you keepeth the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, . . . and thy neighbor as thyself." "On these two commandments hang all the law and the prophets." "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God." Obedience to God's laws is thus made essential; and unless this is given there can be no proof that one understands or knows. Indeed, it is conclusive evidence that he does not know, just as a failure to swim, skate, paint a picture, or play a musical composition proves inability in these directions. Again and again the command is repeated to do, to obey, to serve, to love. Every such command calls for action, not quiescence; understanding and application, not belief and shirking. Every such command is to the individual, to every individual, not to the mass as a mass. Notice these among the many: "Be ye doers of the word, and not hearers only." "Not the hearers of the law are just before God, but the doers of the law shall be justified." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." "If ye know these things, happy are ye if ye do them." "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

In all this the meaning is unmistakable that the most confident belief, even when placed in what is acknowledged by every one to be true, is of no avail in itself. It is merely a step, and a very easy step, in the right direction out of the realm of ignorance, crass or wilful. In itself belief has no more power to assist the holder out of a difficulty than if he did not believe at all or than if he believed an untruth. No amount of belief in swimming, for instance, is of the slightest service unless the confidence in the truth of the theory prompts the man overboard to put into practice his accepted belief. Similarly, no amount of belief in God will be any more satisfactory as a means of saving the believer. "Faith without works is dead . . . by works a man is justified, and not by faith only."

But what are these works that go to prove authentic knowledge of God? They are manifested in activity for good. The prophet Micah declares that God "hath shewed thee, O man, what is good; and what doth the Lord require

of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In striving to attain these prerequisites the aspirant acquires a knowledge that gradually broadens till he is able to apprehend and comprehend what Jesus meant when he said, "He that believeth [relieth] on me [that is, the Father that dwelleth in me], the works that I do shall he do also."

It is necessary, then, that the darkness of ignorance be dispelled, that the stagnant condition called belief be agitated by the proving process in order to become productive or to pass from a condition of ignorance or synonymous belief to knowledge. And it will be impossible for any one to reach the kingdom of God in obedience to our Master's command without breaking the bonds of belief by means of this proving process and thus gaining the understanding of what Jesus meant when he declared: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And as one after another gains in Christian Science this understanding and consciousness of God's active presence, which he may at some time have ignored, doubted, believed, then proved, is it not apparent that the fulfilment of the prophecy of Isaiah will be gradually consummated; namely, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"? To this there can be only an affirmative answer.

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[Written for the *Journal.*]

## I WILL ARISE.

LAURA DUNBAR HAGARTY.

WITHIN a little world of sombre light
I sit with self, whose unrelenting reign
Since time unknown has swayed this small domain,
Where brisk ambition elbows toward pride's height,
Where darkling doubt and fear and envy blight,
Where even death itself has dared to gain
Outrageous entrance. Can I here remain,
Fore'er content with naught but husks and night?
I will arise and to the Father go,
For He is Life—eternal life He gives;
For He is Truth—the infinite, all-wise;
For He is Love—His joy, love to bestow
On all His children. I will arise.

# THE RIGHT THOUGHT OF GOD AND MAN.

REV. G. A. KRATZER.

PROBABLY every child when he first learns of God thinks of Him in a general way as being an enlarged man up in the sky or away at a distance. Many adult people have not escaped from the habit of thus thinking of God, more or less vaguely, as having a body like the human body, or at least as having a body with definite outlines of some kind. The disposition to think of God in this way results in part from our teaching that mortals are the children of God, that they are made in God's image and likeness; partly from the fact that the "natural man" is unable to conceive of God spiritually. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The true way to think of God is that suggested by Jesus when he said to the Samaritan woman, "God is a Spirit." If Spirit, God, is infinite and omnipresent, it is manifest that He cannot be contained within a form having definite boundaries. In his endeavor to think about God in the right way, the writer has been aided by recalling his sense of liberty, which is comparatively clear and vivid. There is nothing for which men will more freely sacrifice their property, their health, their lives even, than for liberty. Yet no one thinks of liberty under a form. We do not think of it as either round or square or oblong, or under any form, except as now and then an artist tries to construct a symbol of liberty in the form of a statue. To think of God as having form, is, in a measure at least, to conceive of Him materially, to think of Him as an enlarged likeness of our mortal selves, and this is to base our thoughts of God, to a degree at least, on sense-testimony.

The harm that comes from thinking of God in this incorrect way is set forth by St. Paul in the first chapter of his letter to the Romans: "They claimed to be wise, but proved themselves fools; and for the glory of the immortal God substituted images in the likeness, either of mortal man, or of birds, animals, or reptiles. That is why God abandoned them to impurity, letting them follow the cravings of their hearts and make a degrading use of their bodies with one another; for they had substituted a lie for

the truth about God, and had reverenced and worshiped created things rather than the Creator." (Twentieth Century Version.) It does not matter whether we actually construct graven images of God and worship them, or whether we worship God under material thought-images; the error is the same in kind if not in degree.

To conceive of God under a form gives us a wrong idea of the real universe and of ourselves. In Psalm 106 it is said of the Israelites, "They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." If we think of God as having a form, we base not only our thought of Him, but our thought of ourselves, on sense-testimony; for man is His image and likeness. We thus discard the glory of knowing what is meant by the image and likeness of infinite Spirit. The fact is, that the real, the true, the spiritual man is an idea of God, he perfectly reflects God. This is man's great glory, and Christian Science has brought us that fuller and clearer realization of this momentous truth which effects the healing of sickness and of sin.

Both sin and disease have their root in the false testimony which the mortal mind gives us about God and ourselves. It asserts that we are in material bodies which have large power over us; that these bodies can say whether we shall be weak or strong, sick or well, shall live or die. It has been demonstrated, however, in Christian Science that in proportion as we learn that God is the only Life, that this Life is spiritual and limitless, and so is neither in the body nor of it, in that degree we are able to master the body instead of serving it.

To illustrate, suppose we go into a factory where there is an engine and many machines. We see the machinery in motion. But the power is not in the machinery; it is in the engine, and is transferred to the machinery by a belt. If you were to take off the belt, or cut it in two, the engine would run on just the same. The machinery cannot dictate to the engine as to whether it shall run or not. So man's Life is superior to the sense of body. If we know this, and enter into the realization of it, we shall dictate to our bodies instead of having them dictate to us. In asserting that our life is in the body, and that it is dependent upon the body, sense-testimony has deceived us. If a man is a liar, the only reason that he tells lies is that he gets some sort of satisfaction in making some people at least believe

his lies. If it should come to pass that absolutely nobody would believe a liar, or be in the least influenced by anything that he said, he would lose all motive to continue lying, and would therefore stop it. So, also, if we stoutly refuse to listen to the false testimony of material sense, and if we hold on to the truth that our life, strength, and health are from God, and are in no way dependent upon the body, so that the body can no longer induce us to believe its testimony, its rule over us will be broken. If, for instance, we know that sight is spiritual, is from God, that it is not in the eye nor dependent upon the eye,—if we get a clear realization of this we shall be healed of imperfect sight. To know that Life is God, and is spiritual and limitless, and so is in no way affected or modified by the body,—this heals all manner of disease.

Every form of sin originates from the belief that there is life and sensation in matter. If men did not think this, they would not resort to the use of liquor, tobacco, or opium. This belief, coupled with the belief that God's children dwell in finite, material bodies, results in various forms of sensuality. If, instead of holding this belief, we each realized that Life is not material, but spiritual, how quickly we would be free from the sins of the flesh. Over and over again, in Christian Science practice, it has been found that to realize the truth about man is to bring healing from habitual cravings for liquor, tobacco, and sensual practices. Thus truth casts out error, and all its train of consequences. The real universe is a universe of ideas and not a universe of matter. To grow into a realization of this fact is to become spiritually minded. While there is not life nor sensation in matter, so long as we practically consent to the belief that there is, by seeking pleasure through the body, so long we shall be obliged also to consent that there is by suffering pains through the body. To give up looking to the body for pleasure is to get rid of its pains, and this will greatly help us to acquire the true understanding of life.

In Romans, 8 : 11, we read, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies." Thus does Paul declare that the sense of body is to be controlled by Mind. The realization and maintenance of this order will bring to each health, harmony, and peace.

In 1 John, 2, we read, "Do not love the world or what the world has to offer. In any one who loves the world

there is no love for the Father; for all that the world has to offer—the things that our bodies crave for, the things that our eyes crave for [that is, the things that have the beauty of form], and a pretentious life—has its source, not in the Father, but in the world. And the world with its cravings is passing away, but those who do God's will live for ever" (Twentieth Century Version).

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[Written for the *Journal.*]

## THE GARDEN.

MARY J. ELMENDORF.

I KNOW a garden, green and sweet,
Where thrush and skylark sing;
A garden far from mart and street,
From dust and heat and clamoring.

Clear is the light that lingers there,
And soft the breeze that stirs;
Cool fountains flash, and flowers rare;
And angels are its gardeners.

Over the hill the long road winds,
Beyond the river's bend;
Yet he who follows ever finds
The smiling garden at the end.

Therein his worries, wants, and woes
He doffs—a grievous load;
Then forth he fares to succor those
Who faint or wander from the road.

Fragrance and joy are in his breast,
The garden's dewy dower—
Lilacs of light, roses of rest,
And harps that ring with primal power.

These gifts he shares—his golden fleece—
With all the weary throng,
And visions of the garden-peace
Are theirs, and echoes of its song;

Visions and echoes clear that guide
On to the radiant goal,
Where storms break not nor sorrows chide—
The sweet, green garden-deeps of Soul.

# TESTIMONIES FROM THE FIELD.

IT is twenty-one years since I first met a Christian Scientist. Then I was in quest of health and happiness, which I had not known for many years. From infancy I was a delicate child and cannot remember ever being well and strong like other children. Eight years prior to my healing I had been under the care of several first-class physicians, was in a hospital for a short time, and also in a home for invalids, but it was no help to me. I felt my days were numbered, and since my recovery I have been told by my friends that they had given me but a short time to live. While visiting in Boston for a few days, I met one of Mrs. Eddy's students, who had been under conditions similar to mine. She told me of her case, and she was surely a picture of health and happiness. I asked her to tell me about Christian Science, which she did, first explaining to me the Christian Science teaching, that God is the only Life, intelligence, and substance, filling all space and being all powerful; then of man's relation to God, as His perfect child.

In my childhood I was a constant attendant at Sunday School and church, and later I united with the church, but in time of sickness it gave me no healing or relief. Still I knew Jesus' teachings and promises; and I knew I should receive help from the teachings of the Scriptures. My first visit to the practitioner convinced me that Christian Science was the truth. I can never tell any one of my experience for the first few weeks. It was heaven indeed. I seemed to be conscious only of Truth and Love. It was like coming from darkness to the midday sun. I then saw but little change in the physical condition, but that did not trouble me; I knew God would heal me, the new light brought so much joy and peace. My physical healing was slow but sure,—I continued under treatment some six months. I attended the Sunday services at Hawthorne Hall, Park Street, Boston, then conducted by our beloved Leader, and with the study of her book, "Science and Health with Key to the Scriptures," I gradually improved.

I said from the first I wished to give my time to this good work, that when I was healed it should be my lifework in return for the blessing I had received. I had such a yearning to do for others and relieve their sufferings, and

the best of all was to bring them to the knowledge of Christ. This I have been enabled to do.

I remember when there were but a few Christian Scientists in Boston, and when our dear Leader preached in Hawthorne Hall there were only a few present. Now no hall or church in Boston could hold the multitude if it were known she was to preach. I was present at Tremont Temple when she addressed the audience and answered the false statement made in regard to Christian Science, March 16, 1885. I was also present when, in 1897, thousands of members of The Mother Church of Christ, Scientist, met in Tremont Temple, and all arose to greet her when she appeared on the platform. What a contrast between her first and last visit to that Temple! Surely God is Love and God is just. I have had the pleasure of following the Christian Scientists from hall to hall, and have seen the growth of the Cause. I was present at the first service in The Mother Church of Christ, Scientist, and also the first Communion held there. I have watched the increase of its membership, also seen the increase of branch churches. Nine years ago my brother was given but two hours to live by the physician, but Truth saved him and to-day he is an earnest seeker for the truth. It is a great satisfaction to look over the past twenty years, to see our dear Leader still faithful at her post, guiding her followers on their passage from sense to Soul, alive to every call of duty.

Christian Science has indeed brought liberty, and the Bible, which was a sealed book, is now being understood, and the sinner and the sick are rejoicing in the saving power of the truth. We have learned through Science and Health that we need not prepare to die in order to enter heaven, but rather prepare to live and walk in the footsteps of Truth until all evil is overcome.

*Elizabeth J. Moulton, Brunswick, Me.*

About nineteen years ago my father, after years of suffering from asthma and after all remedies known to *materia medica* had failed to give relief, was passing along a street in the city of Denver in a state of abject despair, when the sign of a Christian Science practitioner arrested his attention. It instantly occurred to him that Christian Science might do for him what medicine had failed to do, and though he knew nothing of it the name bespoke a superhuman power which roused his weary sense and led him to

seek divine aid. This was but another instance of the truth of the statement, "Man's extremity is God's opportunity," for in his extremity my father stepped aside from the beaten path of materialism and took refuge "under the shadow of the Almighty," where he has since abode in freedom. The cure was completely made, the disease being eradicated in, I think, three treatments.

My mother, who had been for years a member of an orthodox church, marveled at the cure which Christian Science had wrought in my father's case, and in the case of my two-year-old sister a few days later; but when she learned that Christian Science purported to be the Science of God, as taught and demonstrated by Christ Jesus, her wonder ceased. She at once took up the study of Christian Science—the home was cleared of all material remedies, and was transformed from an apothecary-shop into a habitation where the presence of "the most High" was felt to be the guardian of those who had experienced Truth's healing power. Six months after my mother's course of instruction in Christian Science a dear old German lady who did her washing came to the house with twenty-five dollars in gold as an expression of gratitude for one week's treatment which had removed a cancer from her sister's tongue,—nor would she leave without placing one of the five-dollar gold pieces in the baby's hand.

With shame I come to speak of myself, but I do it that others may not suffer such deep regrets as follow in the wake of conscious ingratitude. For eighteen years I was about as firm a believer in the healing power of Christian Science as one could be without an understanding, but I was content to rely upon my mother for help when any trouble presented itself. I had no time or inclination to study the subject, or even to attend the services or a lecture, though often requested so to do in the sweetest way by my mother. I went on about my worldly affairs, firm in the belief that I must first make a success in my profession (the law) before I could afford to devote any time to the study of Christian Science.

Among other reasons for such rank ingratitude, was the fact that I had imbibed enough of orthodoxy to have deluded myself into the belief in eleventh-hour repentance, although I persuaded myself that I would not take such unfair advantage of God's goodness as to procrastinate to the very eleventh hour. I listened to the false testimony

of material sense, argued its false claims with all the zeal of self-righteousness and believed them to be true, basked in the alluring delusion of its flattery, grew to manhood in its deception, dreamed of vast achievements in its field of labors, judged man and the universe to be material, and sentenced man to death without even placing my ear to the door of the court-room to listen to the plea of the "still, small voice" of Truth which was seeking to enter my consciousness.

This unholy status existed until about a year ago, when a shock of electricity left me in a state of unconsciousness. The next day an electrician informed my wife that the voltage was so large that I could not have survived the shock if my heart had not been in perfect condition. The shock and the electrician's statement frightened me into a desire to know the truth,—but it seems that fear was not the proper door through which I should make my entrance to the realm of Truth after having enjoyed years of physical health through the protection of its laws.

About two months later, however, there welled up in my heart a feeling of gratitude on the occasion of the healing of my beloved wife, which opened wide the portals of Truth to my consciousness, and into which I have been entering as fast as reading, study, and earnest desire to help others, the church services, lectures, etc., would lead me; and if I could only tell the whole world what I have learned, so that every one would understand even the little that I do, what a joyous journey we would have together as we wended our way homeward, "all the rugged way" from a false belief of life in matter to the reality of Spirit; from self-will, self-love, and self-justification to humility and brotherly love, from discord to harmony, from belief in a pigmy of mortal mentality "unto the measure of the stature of the fulness of Christ." Thanks be to God and to our beloved Leader for all these blessings. I gladly echo the thought expressed in her grand hymn, "Christ my refuge,"—"Father, where thine own children are, I love to be" (Miscellaneous Writings, p. 397).

*Bret Harris, Denver, Col.*

I CAN hardly find words to express my love and gratitude to our dear Leader, Mrs. Eddy, who made known to us the great truth that God will heal us when we turn to Him. I cannot remember when I had good health. I was born

in South America, where it was so very hot that it was thought I must die with chronic dysentery. I was taken away from there, and seemed to be better, but always had to be careful of what I ate, or the old illness would return, with much pain. When I grew into womanhood I became more sickly, and after the birth of my last child, in 1894, I was bedridden for a year with what was called milk leg, blood-poison, abscess on the liver, etc. Although all was done that the best doctors ordered, I did not get well. In 1897 I learned of Christian Science, but I would not read Science and Health and received no help, although I saw many others who had received much benefit. I tried all other treatment that I could hear of, but in 1899 I went back to bed worse than I ever had been. We called in three of the best doctors here, and they advised an operation. One of them said that there was very little chance that I would live through the operation, but that I might live on, even if in misery. Then I got so that I could sleep only as I took a sleeping powder.

The spring of 1900 found me a total wreck, having no hope on earth, when a friend who was with me called in medical help for herself, but kept growing worse. After six weeks of suffering, she turned to Christian Science and was healed in three days. I saw and believed. She brought home a copy of Science and Health, and I began to read it aloud to her. To my surprise I found that I could go to sleep without the powder; then I found I could move myself by holding on to a chair. We then decided to write to a practitioner, and in five days from the time of writing I was strong enough to walk a few steps with two sticks, though I was all bent over.

When I went for treatment, the motion of the train seemed to hurt me very much, but I felt that if I had to die on the way, nothing should stop me. I arrived at the house of a Christian Scientist, and to my dismay I found that my room was upstairs, but I was told not to be afraid. All that night the twenty-third Psalm, as given on page 578 of Science and Health, was with me. The practitioner called to see me on her way to Wednesday evening meeting, and gave me treatment. She also asked me to go with them. I said I would be sore and sick the next day if I did. She said, "God is your strength and He will care for you." I went there, and found such peace. Every one was either well or getting well. I was so glad! I was better in the

morning, ate all that was set before me, and never suffered from it, which I could not understand but rejoiced at it. I improved rapidly, could run up and down stairs without pain,—something I had not done in twelve years. I then seemed to be worse, could not think, all was confusion. When I went for my treatment I was told to read in Science and Health, page 421, where chemicalization is explained. I at length dropped into a sweet sleep, and waked up to find the world a happy place where all was peace. That evening a piece of decayed flesh came away and my right side has never troubled me since.

I was absent from home three weeks. On my return, I walked from the depot twelve blocks, and never felt it. My husband said I looked ten years younger, but I said I had been born again. Others said the trouble would come back, but it did not. I only grow stronger, happier, and better able to know God. I have never used any material remedies for the children or myself since being healed, and through the power of Truth I have been able to help many others who were in great need.—*Corina Cowden, Caldwell, Idaho.*

CHRISTIAN SCIENCE has brought me so many blessings, that I give my testimony with sincerest gratitude. It has turned my sorrow into joy, my sickness into health, and has given me the understanding that Life is God, and that God is Love. My physical healing, from a material standpoint, was almost miraculous. From girlhood I had been a sufferer from an internal malformation, pronounced incurable by a number of eminent specialists. When sixteen years of age I was operated upon in the hope of being relieved of the acute pain, but the operation gave me no relief, and I continued to take treatment from various physicians, until some years later, when I was again operated upon. I was promised great results from this operation, but was again disappointed. The fear of a third operation, about three years ago, drove me into Christian Science. I say drove, for I was literally driven. A loved member of my family had tried to lead me to this fountain of living waters, but I would not drink until sorrow and suffering had done their work, and then in sheer desperation I turned to Christian Science for help.

My opposition to Christian Science had been very bitter, and when I asked for help I told the practitioner that I did not want to be a Christian Scientist, but that I did want to

avoid this operation. The first treatment in Christian Science enabled me to leave my bed, to which I had been confined for ten days, languishing with weakness, nervousness, and pain. Although three years have elapsed since that time, I have never had the slightest recurrence of my former ailments. In addition to the above, I was healed of rheumatism, catarrh, and a complication of difficulties with my eyes. Three eminent oculists had pronounced my trouble astigmatism, far-sightedness, inflammation of the lids, and spasms of the muscles of the eyes. I wore two pairs of glasses, but neither gave me perfect vision, nor did they relieve the intense pain. At times I could not see to read or sew and never could use my eyes at night. The distance glasses were put off at once but the giving up of reading glasses was a slower demonstration. Earnest, persistent seeking for the truth, however, brought the light. Need any wonder that I am joyously happy, and that there is a song of gladness and praise in my heart and on my lips. I thank God for our beloved Leader, Mrs. Eddy, whose purity fitted her to transmit the light to a world groveling in darkness and despair. I thank her for the love, fortitude, and courage she has shown, despite the persecution and calumny hurled against her. My daily prayer is that my gratitude may be expressed "by bringing forth the fruits of Love—casting out error and healing the sick" (Science and Health, p. 35).

*Mrs. Amelia B. Huber, New York, N. Y.*

I HAD suffered for about five years from a general breakdown in health, had gone from one physician to another until three of Topeka's best physicians had done all they could for me without success; I had tried all sorts of medicines and supports as fast as recommended by interested friends, with no improvement whatever, but rather a terrible hopelessness of ever being any better. Then, what seemed to me the last straw was added to my burden, for my eyes, which I had been using very steadily, suddenly began to pain me so severely that I was compelled to protect them from every ray of light. At the time Christian Science found me I had been in a darkened room for three months, the shutters closed, the shades closely drawn, and my eyes tightly bandaged. A physician comfortingly told me that my blood was all turning to water from this close confinement, that he could do nothing for me until I should get

fresh air, and my eyes were better; while an eye specialist said that he could do nothing for my eyes until my general health was improved. Shortly after this point of despair was reached a friend who had been greatly benefited by Christian Science treatment brought a practitioner to see me, who was also an old friend. She of course told me of Christian Science, and I was interested because it offered a hope that my eyesight might be saved. The first treatment was given that day, and my bandages came off never to go on again, the shades went up and the shutters were opened, and I again looked out into God's beautiful outdoors. I laid my bandages away, saying to the practitioner, however, "You do not realize how bad my eyes have been, and how careful I have to be of them." "Yes," she said, "I know that all these months you have been taking care of them your way; now let God care for them His way." This gave me a new thought, and courage and hope that God could do for me what had not been accomplished in a material way. The second day I was driven to the home of the practitioner; but my fear was so great that I covered my eyes up tight while outdoors, though on returning I wore only a pair of dark glasses to protect them. In a day or two this fear was so overcome that even the glasses were laid aside forever; also glasses which I had used for two years when sewing and reading, on account of near-sightedness from birth. After my healing I went to see the oculist, who was amazed to see me, and asked what had helped my eyes so much. And when I answered, "Not you, doctor, but Christian Science," he laughed long and heartily, and said, "All right; but, my girl, be careful of those eyes." I answered "I am learning how to be careful. I never knew before." He also tested the eyesight and said that the near-sightedness was greatly improved.

The healing of the other troubles came more gradually. I think, however, that treatment taken at that time was only about six weeks. Since that time, over ten years ago, every discordant condition of the body has been overcome through Christian Science treatment.

*May Ebright, Topeka, Kan.*

My attention was first called to Christian Science in 1896, while in the Northwest. At the time I was actively engaged in the slum mission and revival work and was preparing to enter the ministry. While in Idaho I had the pleasure

of meeting a lady who was a Christian Scientist, and while I had several conversations with her I never gave Christian Science a serious thought until the following incident occurred. One afternoon my mother was invited to attend a meeting of the Woman's Club which was held in the parlors of the hotel. After the business of the meeting had been disposed of the conversation turned to a scandal that had recently occurred in the town. It was soon noticed that three of the ladies had drifted out of the crowd and were engaged in conversation in a corner of the room, and a prominent member of the club called the attention of the others to the fact, with the remark that the ladies in question were more than likely in a position to give them an account of the latest developments regarding the scandal; whereupon the three ladies were soon besieged with questions. With one accord they met the questions with, "Really, ladies, you know we never discuss such matters." At this rebuke the lady who had been most aggressive turned upon her heel and said, "Oh! They are Christian Scientists!"

When my mother narrated the above incident to me, I was very much impressed and wished to know something of Christian Science, so I wrote to the Publishing Society in Boston, requesting such literature as they might have for free distribution. The literature was forwarded to me and I read it while returning South. The theory and arguments appealed to me at once. My only question was, "Can they prove it?" Before I arrived home I had reached the conclusion that if the Bible were true Christian Science must also be true, and now I concluded to place myself under the care of a Christian Science practitioner as soon as I arrived home, for I was in great need of physical healing.

I had always been considered delicate. When about three years of age I began to suffer with catarrh of the throat and head, which was supposed to be hereditary. I had been under the care of physicians and specialists every year for seventeen years, receiving only temporary relief. In 1893, while playing base ball, I was struck by a ball and received an umbilical hernia for which I had to wear a special truss, the physicians stating that my only hope for relief was in an operation. For two years I had suffered from hemorrhoids and piles. Having always suffered from

weak eyes a pronounced case of astigmatism had developed and was giving me a great deal of trouble.

Immediately upon my return to Atlanta I called upon a practitioner and received treatment for two weeks, but without receiving any benefit that I could see. This left me in a worse state mentally than before, for prior to learning of Christian Science I had thought that by these afflictions God was chastening me and thus preparing me for greater things and for my work in His vineyard; but now I was miserable, without hope, "and without God in the world." I thought that the Christian Scientists had failed to substantiate their claims; therefore, according to the reasoning I applied, Christian Science and the Bible were both a farce and a lie. All thought of ministerial work vanished and I became an agnostic, or worse.

For a profession I turned to law, attended the law school of the University of Georgia, and while there boarded with a physician and his family. I was sick during the entire course; all the troubles above enumerated became aggravated and operations therefor were urged. Upon graduation I was very anxious to go immediately to Columbia University to complete my legal education, but my father insisted upon my putting that off a year, with the statement that in October, when it was cool, I must go upon the operating table. Miserable as I was, I shrank from the knife, and as a last resort I literally sneaked back to Christian Science for help. This on the 10th day of August, 1898.

The practitioner agreed to take the case provided I would purchase a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I told him that I was there for healing if it was to be had, and not for a course in theology, as I had had a sufficiency of that. Seeing, however, that the case would not be undertaken unless I complied with the request, I purchased a copy of Science and Health. Taking the book home, I slipped the volume into the house and read it every afternoon and night for three weeks. During this time the peace and joy that came into my consciousness was most beautiful, for after passing the first one or two chapters I greedily devoured each page. At the end of the first three weeks the first physical relief was noted. I had gone without my glasses a whole day! The astigmatism had been entirely cured. No words can express the gratitude that came to me at this first actual

proof of the efficacy of Christian Science in the healing of physical ailments.

I was under treatment constantly for a year or more, but only received relief from the acute sense of pain. I then realized that as I had accepted Christian Science, it was incumbent upon me to prove my understanding of the Principle, so I applied myself diligently to the study of the text-book, and as the understanding came the chronic troubles vanished, and it was not long before I was every whit whole.

While I am profoundly grateful for the physical healing, that for which I am equally grateful is the destruction of a violent temper and an intense sense of hatred. In their place has come a love for God and man, a realization of the truth enunciated in "Miscellaneous Writings" by Mrs. Eddy, under the title "Love your Enemies," and an appreciation of what it means to be always obedient. No words can convey an adequate expression of the deep love and gratitude which fill the hearts of those who have learned somewhat of the deeper meaning of Christian Science, for her who, impelled solely by a love for God and man, has for the last forty years incessantly labored, in season and out of season, through sunshine and storm, for the uplifting of sick and sinning humanity. This gratitude can only be shown through a compliance with the Master's precept, "If ye love me, keep my commandments," and so we hail with joy and delight every new opportunity that is afforded of letting her know that her sacrifice has not been in vain.

*William M. Goodwin, Atlanta, Ga.*

I WISH to testify to what Christian Science has done for me. When I was about four years old I had scarlet fever, which left me a nervous wreck. There seemed to be a hardening of the spine, and the contraction of the muscles was so great that to look to either side I had to turn my entire body. I was wearing the strongest lenses in order to see, and could not lay them off even for a few minutes. The contraction of the muscles of the eyes was so great that one eye protruded and touched the glasses. For years I suffered so from nervous prostration that oftentimes I could not bear to have any one talk to me, but had to be left entirely alone in a darkened room. I was not able to thread a needle, nor to do sewing of any kind. For four years there was a constant pain in my jaw, which the

doctors were not able to locate or to do anything for. A dentist extracted two solid teeth, hoping thereby to overcome the difficulty, but this only caused a worse condition. This pain never ceased day or night, and the suffering was so great that I oftentimes wished for death.

After all had been done for me from a medical standpoint, my physician said that nothing but a surgical operation would do me any good, so arrangements were made to have the muscles of the eye cut. To this the family had consented; yet my mother felt that the operation must be put off for a day or two longer, hoping and praying there might be some way, through divine means, to bring about the desired result. I am glad to be able to say that this help did come; and we see that it came about in God's own way, as a result of earnest prayers.

About a year ago, and at the very time set for the operation, Mr. Young of Chicago delivered a lecture in this city on Christian Science, and a very dear friend invited my mother to attend, which she did. It was while she heard this lecturer speaking of God's promises to heal all our physical infirmities, as well as our transgressions, and also of the hundreds of cases of healing through Christian Science, that she saw a hope at least of escape from the dreaded operation. The next day she called on a Christian Science practitioner and arranged for treatment; with the first treatment relief came, and in a very remarkably short time I was healed of all my troublesome complaints. The contracted condition of the spine was soon overcome, and the eye was restored to its normal condition. The glasses were soon laid aside, for all pain had subsided and my eyes were perfectly well. I can now see to do all kinds of work either by day or night. My Bible, which I could not then read for any length of time, and which had but little meaning to me, has now a new meaning, with the light thrown upon it through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, for God's promises have been made plain and practical. My wonderful healing stands as a living proof of God's care, and that the day of Christian healing is not past, as many are taught to believe.

This has been a blessing to our entire family, and while we are members of an orthodox church, we are now able to see, as never before, the depths of God's promises to heal and save from all sin, and that the hand of divine Love

is guiding and caring for us. To be able to say that I am well, after twenty years of suffering, has a meaning that cannot be expressed in words, and this has all been brought about through a better understanding of God and His promises, as given in the Scriptures.

*Miss Jennie Perrine, Dayton, O.*

[Translated from the German.]

In June, 1904, my wife fell from the street car and broke her arm. She went to a physician, who placed it in splints. Her hand and the whole arm were terribly swollen, the pain was almost unendurable, and she could find neither rest nor sleep. Two days later we called in a Christian Science practitioner, who gave her a treatment; the pain disappeared entirely and the swelling decreased. The practitioner reminded us of the Master's words, "Ye shall know the truth, and the truth shall make you free." She brought us a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which we studied daily and earnestly to learn something of this wonderful healing power. When the physician removed the splints, he was amazed that the arm was perfectly healed and that it could be used freely.

Six weeks later a horse, which I had just bought, kicked and struck my wife in the face, and she fell to the stone pavement unconscious. She was carried into the house, and medical aid was called. Three physicians appeared, and they declared that my wife could not live. The examination showed that her skull was fractured, and the nose was broken so that the lower part of her mouth was visible. On one side of her face the upper cheek-bone was broken in three places and the lower jaw-bone once. The physicians considered it necessary to take her to a hospital, where she was to undergo the inevitable operation, if she lived long enough to have it done—even that was considered doubtful. I sent immediately for the Christian Science practitioner, who appeared a few minutes later and took the case. She went into the adjoining room to work undisturbed. A few minutes later I went in and complained that I must now lose my wife after all. The practitioner looked at me with a loving and fearless expression, and replied: "Do you want your wife to live? Then you must expect it, and let her live. You should know that God is her Life." She assured me that God's law never says, "There is no hope;" and Christ Jesus said, "Because I live, ye shall live

also." These words gave me the needed comfort and sweet hope that my wife would get well.

During the four weeks that she was in the hospital, the wounds were kept clean but there was no trace of any fever, —her temperature was normal,—which puzzled the physician. She was free from pain after the first treatment in Christian Science. Every one who heard it was surprised, for from a human standpoint this was a severe accident. The physician feared blood-poisoning, and he was still without hope of her recovery, but this erring mortal belief was proved untrue, through the understanding of the all-power and presence of God. The Christian Science practitioner visited my wife every day to continue the treatment with precaution and wisdom. The wounds are perfectly healed, only on the nasal-bone, where a loose splint was removed, there is a slight indentation noticeable. In spite of all medical assertions that her sense of smell would be lost on account of the disturbance of the olfactory nerves, an examination proved that it was perfect. Her healing was also perfect in every way, and after five weeks she was able to perform her daily duties without fear.

This wonderful healing has convinced us that Christian Science is the practical religion of which Jesus spoke when he said, "By their fruits ye shall know them." We know now that we can and shall depend upon divine Love at all times for physical as well as mental healing. In order to do this we have withdrawn from the orthodox church where we were members, and there is now no obstacle in our way to devote ourselves to the study of Christian Science, whereby we learn that God is Love and All in all.

*Richard P. Wichtel, Milwaukee, Wis.*

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## CORRECTION.

Through mistake, which we regret, a letter was omitted from the name of the lady whose testimony was published on pages 103 and 104 of the May *Journal.* The name should have read Leonora Hearle.

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## CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### DEDICATORY MESSAGE

BY

**Mary Baker G. Eddy.**

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### CHOOSE YE.

*My Beloved Brethren:*—The divine might of Truth demands well-doing in order to demonstrate truth, and this not alone in accord with human desire but with spiritual power. St. John writes: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The sear leaves of faith without works, scattered abroad in Zion's waste places, appeal to reformers, "Show me thy faith by thy works."

Christian Science is not a dweller apart in royal solitude; it is not a law of matter nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding. It is the higher criticism, the higher hope; and its effect on man is mainly this—that what one knows of him, on examination one is compelled to think genuine, whoever did it. A Christian Scientist verifies his calling. *Choose ye!*

When, by losing one's faith in matter and sin, one finds the spirit of Truth, then he practises the Golden Rule spontaneously; and obedience to this rule spiritualizes man, for the world's *nolens volens* cannot enthrall it. Lust dishonesty, sin disables the student; it precludes the practice or

efficient teaching of Christian Science, the truth of man's being.

The Scripture reads: "He that taketh not his cross, and followeth after me, is not worthy of me." On this basis, how many are following the Wayshower? We follow Truth only as we follow truly, meekly, patiently, spiritually, blessing saint and sinner with the leaven of divine Love, which woman has put into Christendom and medicine.

A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D.,—loves all who love God, good; and he loves his enemies. It will be found that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that Mind-power is good-will toward men. Thus unfolding the true metal in character, the iron in human nature rusts away; honesty and justice, not "just ice," characterize the seeker and finder of Christian Science.

Thanks for the railroad company's courtesy; long live that railroad management, in which "man 's a man for a' that!"

The pride of place or power is the prince of this world that hath nothing in Christ. Our great Master said: "Except ye become as a little child, ye cannot enter the kingdom of heaven"—the reign of righteousness, the glory of good, healing the sick and saving the sinner. The height of my hope must remain. Glory be to Thee, Thou God most high and nigh.

Whatever is not divinely natural and demonstrably true in ethics, philosophy, or religion is not of God and originates in the minds of mortals. It is the Adam dream according to the Scriptural allegory, wherein man is supposed to start from dust and woman to be the outcome of man's rib,—marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!

Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, co-existent with Him—and God giving all and man having all that God gives. Whence, then, came the creation of matter, sin, and death, mortal pride and power, prestige or privilege? The first commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me," and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism, which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory.

The spiritual understanding, which demonstrates Christian Science, enables the devout Scientist to worship, not an unknown God, but Him whom, understanding even in part, he continues to love more and to serve better.

Beloved, I am not with you *in propria persona* at this memorable Dedication and Communion season, but I am with you in spirit and in truth, lovingly thanking your generosity and fidelity, and saying virtually what the prophet said: "Continue to choose whom ye will serve."

Forgetting the Golden Rule and indulging sin, men cannot serve God; they cannot demonstrate the omnipotence of divine Mind, that heals the sick and the sinner. Human will may mesmerize and mislead man; divine wisdom, never. Indulging deceit is like the defendant arguing for the plaintiff in favor of a decision, which he knows will be turned against himself.

We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? "God is not mocked." "Whatsoever a man soweth, that shall he also reap." To abide in our unselfed better self, is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation. When we have overcome sin in all its forms, men may revile us and despitefully use us, and we shall rejoice, "for great is our reward in heaven."

You have dexterously and wisely provided for The Mother Church of Christ, Scientist, a magnificent Temple wherein to enter and pray. Greatly impressed and encouraged thereby, deeply do I thank you for this proof of your progress, unity, and love.

The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior Extension is the crown. The room of your Leader remains in the beginning of this edifice, evidencing the praise of babes, and the Word, which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance—the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth, which most prefigures self-abnegation, hope, faith, love, catching a glimpse of glory.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 9, 1906.

AS the exercises in connection with the Communion, the dedication of the Extension of The Mother Church of Christ, Scientist, and the Wednesday evening meetings of June 13 have been so fully reported in the *Christian Science Sentinel* of June 16 and 23, we shall not attempt to report them again in the *Journal.* There was, however, one feature of these exercises which stood out beyond all others —our Leader's Message to her Church—and this we republish on page 242. The exercises of Sunday, June 10, were made complete and memorable by this inspiring and satisfying message,—"Choose ye,"—which was ably read by Mr. McCrackan at each of the six services.

It has been Mrs. Eddy's custom upon occasions of special moment in the progress of the Christian Science movement to send to her Church messages of instruction, admonition, and encouragement,—messages which have been of priceless value to her followers in pointing them to the way of salvation, and her latest contribution to the literature of Christian Science is no exception in this regard. "Choose ye," takes rank with Mrs. Eddy's best literary work, and the world has again become her debtor for its clarion call to righteous, Christian living. The thirty thousand people who heard this grand spiritual benediction read on Communion Sunday are unanimous in their expressions of gratitude for it, and it is with the greatest pleasure that this acknowledgment is made in their behalf.

ARCHIBALD MCLELLAN.

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THE *Sentinel* of June 16 contains the interesting testimony of Mrs. Rowney, accompanied by a physician's letter substantiating her statements. This letter refers to a report of the case in the April number of the Journal of the British Homœopathic Society, a copy of which is before us. From this we learn that Dr. Stonham gave a detailed statement of Mrs. Rowney's case at a meeting of the above-mentioned society, on Jan. 4, 1906; the report of the case and its discussion by members who were present covering about twenty-three pages of this medical journal. Dr. Stonham says that Mrs. R. "underwent both surgical and medical treatment without deriving any appreciable benefit," and he adds that "her case was a remarkable one both from the nature of its symptoms and from the manner in which they were ultimately cured." He goes on to say

that her illness began ten years ago, and that during much of the time she was under medical treatment. The report shows that the case was carefully studied from a medical standpoint, and there is every evidence of a truly humanitarian spirit upon the part of the doctor, and to this the patient gladly testifies. The doctor, however, candidly admitted to his confrères that *materia medica* had failed to heal her, and that Christian Science did, and he says further, that Christian Scientists "would not have made such headway as they have recently done in America and in this country unless they had something to show for it."

The report of this case and its discussion by the members of the medical society reveals the fact that while the utmost care is taken in the diagnosis of such cases, the observations and deductions are confined to matter, with no reference to mental or spiritual possibilities. It is maintained that exact science must deal entirely with material phenomena, to be exact, and that the spiritual element is unreliable or unknowable. An amusing instance of this appears when one of the members wished to credit Mrs. Rowney's remarkable cure to a single dose of a certain drug, given six months before, though she had grown steadily worse until she had treatment in Christian Science. The vital point at issue, however, is the fundamental question, What is Truth? The position taken by these representatives of *materia medica* is that disease is real, hence true, and consequently, that a declaration to a patient of the reality of health would be untrue; though it was admitted by some of these doctors that such a declaration might heal the patient, when the truth (?)—the statement of disease—failed to do so, though backed up by the very best medical methods. Jesus said, "Ye shall know the truth, and the truth shall make you free."

It is not difficult for Christian Scientists to see the position in which medical men find themselves when they attempt to account for spiritual healing by material means. Nearly all who come to Christian Science find themselves more or less confused until they understand and acknowledge the spiritually scientific standard of Truth, which is so clearly defined in "Science and Health with Key to the Scriptures" by Mrs. Eddy. From the study of this book they learn what has so long been hidden "from the wise and the prudent;" namely, that disease has no reality in the strictly scientific sense, because it neither possesses

nor expresses entity, inasmuch as it is not a manifestation of Life or intelligence. Disease is, therefore, but a purely negative condition of human consciousness, and when it is removed from the human mind and body, nothing has been taken from the sum-total of the individual's existence. This statement may be further explained if we use light as an illustration. Now light symbolizes Life, Principle, while darkness is merely the absence or suppositional absence of light. Darkness has no centre from which to radiate. It would be impossible to bring darkness into a lighted room, but light replaces darkness instantaneously, and when it does, the latter does not require any other space in which to manifest itself. Christian Science teaches that disease has no principle any more than has darkness, and this statement is susceptible of the same proof as the proposition respecting darkness and light.

Christian Scientists readily admit that it would be both wrong and useless for physicians or others to tell the sick that which they themselves believe to be untrue; and they hold that any exercise of hypnotic influence is both wrong and unnecessary. The poor sufferer's mentality needs to be liberated, not enthralled, and the divine Mind alone can give true freedom from the bondage of sickness and fear. Christian Science lets in the light of Truth upon thousands of sufferers, and with the physical healing comes the proof that God heals to-day as in the blessed ministry of Christ Jesus, for it is accompanied by a sense of the divine presence and nearness, which uplifts and purifies the whole being. It also reveals the "Reign of Law" which proves a divine and benevolent Lawgiver; and as spiritual law is understood and obeyed a mighty transformation takes place which could never be effected by any lesser means—by an inanimate drug, or by the influence of the mortal mind.

Mrs. Rowney but voices the experience of thousands when she says, "In addition to this blessing of restored health, Christian Science has brought into my life a peace and joy I had not known before. It has shown me God as Love. Science and Health has indeed been to me the 'Key to the Scriptures,' and by its help I am realizing more and more each day that divine Love is sufficient for all our needs." Surely the means that can bring such results—such healing and uplifting—deserves the unbiased consideration of all conscientious doctors as well as laymen.

ANNIE M. KNOTT.

ONE of the bulwarks of Armenian theology is its doctrine of the "Freedom of the Will," and Christian Scientists not infrequently meet those who refer to it as though it were the final and entirely satisfactory solution of the deepest religious problems. It is claimed that it not only explains the origin of evil, but that it makes clear evil's present utility as a necessary test-factor in the attainment of moral character, the power of contrary choice being regarded as a prerequisite of every act of moral merit. It is asserted that this freedom to choose evil is a divine endowment; that it exalts man's nature and identifies him as made in the image and likeness of God, who knows evil and could choose it himself if he would. It is maintained furthermore, that while sooner or later the free responsible sin will be committed by every man, so that a responsible depravity becomes universal by necessity, nevertheless, God, "by His unchanging right choices, will eternally make His own happiness in eternal right."

This teaching, so ably championed by Dr. Daniel Wheedon in his famous reply to Edwards, and so generally held by Christian believers, utterly breaks with itself, and so breaks down, in its failure to stand by its fundamental postulate that man is the image of God, for it is apparent that this asserted likeness becomes no likeness at all if man is sure to do that which it is conceded is practically impossible to God. It is also self-contradictory in that the moment man chooses, *i.e.*, asserts his freedom in the exercise of a divinely bestowed capacity, that moment the sense of freedom is marred and enslavement to sin begins; and furthermore, it makes God responsible for sin, since, though man were created self-determining, so that evil is chosen in the exercise of a freedom that always embraces the possibility of the choice of good, the conditions which make his choice of evil inevitable were divinely appointed, and when these become the determining factor, man's asserted freedom is the merest fiction. This is recognized by a late exponent of the teaching (Thomas G. Carson, in "Man's Responsibility"), who declares that evil was introduced "by the hand of the Almighty himself," and this results, he says, from the fact that while God gave man the power of self-determination He so constituted him that his various endowments, while good in themselves, could but become occasions of evil.

In contrast with this view, Christian Science adheres to

the fundamental teaching of Christ Jesus, that man is not a composite of Spirit and matter, of good and evil possibilities, but is indeed a child of God and therefore wholly spiritual, the present and continuous going forth of the divine nature, with which he ever remains in perfect accord. St. John clearly saw and declared the perpetuity of this relation of man to God when he wrote, "Whosoever is born of God cannot commit sin . . . he cannot sin because he is born of God . . . he that is begotten of God keepeth himself and that wicked one toucheth him not." These unequivocal statements support and enforce the logical and rational teaching of Christian Science that, by virtue of his nature and unchanging relation to his divine source, the true man has no more privilege or possibility of choosing evil than has God. Ideal freedom does not mean liberty to ignore or dishonor the right, but absolute conformity to the right. No one would think that a mathematician is free save as he is entirely in harmony with the law of numbers; he cannot say that three times three is seven, for the reason that in so doing he is self-contradictory; he is no longer a mathematician. As the freedom of God is manifest in his maintenance of His integrity, to the end that every least divine idea or activity shall express His perfect and eternal nature, so man is free in his unvarying conformity to divine law, the law of his being. To say that God's child, the divinely guided man in whom God willeth and worketh to do of his good pleasure, could or would choose that which God cannot choose, is a contradiction in terms. Such a choice could only be that of an asserted will which is opposed to God, and which is therefore not His image or son.

This whole subject is illumined when we realize in Christian Science that to Him who is All-in-all, the infinite good, there can be no evil and therefore no possibility of its choice; and that the command of God to men in every age, "Be ye therefore perfect, even as your Father which is in heaven is perfect," enjoins that Godlikeness which interdicts not only the doing but the knowing of evil. It is no more possible for "perfect" good to know evil than for perfect evil to know good. Where there is no evil there certainly can be no possibility of its choice, and therefore the theological insistence upon the freedom to choose evil, on the part of both God and man, involves the necessity of positing evil as a factor of the divine consciousness which

is imaged forth in man. More than this, the divine image, man, must think evil to be good before he can choose it, for when recognized for what it is it can but be repulsive to good; hence the paradoxical conclusion from this view that man must have been depraved or fallen before he could exercise that choice which is said to have effected his fall!

In denying the reality of evil Christian Science conserves in human thought the integrity of the nature of God and of His man, and re-affirms the statement of St. John, "He that committeth [chooseth] sin is of the devil [evil]," a teaching which is emphasized by Mrs. Eddy when she says, "A false belief is both the tempter and the tempted, the sin and the sinner" (Science and Health, p. 393).

In its endeavor to explain the origin of evil, theology has been compelled to maintain its reality, and this has been its undoing. Christian Science counsels not the knowing but the unknowing of evil, the annihilation of falsity by the attainment of the "mind of Christ." The realization of the allness of God, good, leaves no illusion of evil to be explained, and hence the only thought regarding evil which is authorized and profitable, is that which forever destroys it. Failing to distinguish between man in the likeness of God, and mankind in the likeness of human sense, theology has attributed to one a character and capacity which pertains alone to the other,—a colossal and far-reaching error which is rebuked by the searching and significant declaration of Christian Science that "the Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259).

JOHN B. WILLIS.

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## EXCERPTS FROM EDITORIALS.

The dedication of the new Mother Church of the Christian Scientists in Boston is not a matter of interest to that city alone, but to the nation; not to the nation alone, but to the world; not to this time alone, but to history.

The growth of this form of religious faith has been one of the marvels of the last quarter century. It is, in some respects, the greatest religious phenomenon of all history. That a woman should found a religious movement of international sway; that its followers should number many

thousands during her lifetime; that hundreds of great buildings should be filled at every meeting Sundays or on week days with devout worshipers, wooed by no eloquence of orator or magnetic ritual—all these things are new, utterly new, in the history of religious expression.

Unaccountable? Hardly so. Whatever else it is, this faith is real and is given very real tests. Thousands upon thousands believe that it has cured them of diseases many and diverse. All the passionate love for life with which nature endows the children of men grips hold of their faith and insures fidelity in pain or death for self or dear ones. But, while health-seeking is the door to this gospel for many, it is not the only source of appeal. A faith which teaches that hate is atheism, that discord is poisonous, that gloom is sin, has a mission that can be readily grasped by sick or well.

The world is enormously richer for this reincarnation of the old, old gospel of "on earth peace, good will toward men."—*Denver* (Col.) *News.*

Christian Science, one of the most modern and certainly least demonstrative of religious bodies, has gradually spread over the country from a small beginning until its adherents can be found in every place of consequence from the Atlantic to the Pacific and from the Gulf of Mexico to McKenzie River. It may well be asked: What is the secret of the remarkable growth of the cult?

The question, like many others, is easy to ask but hard to answer. Little circles are formed whenever there are enough members for the purpose. Gradually it begins to grow in membership and influence. It seems to appeal particularly to women, this strange belief, and all of its members, regardless of sex, are as certain of its benefits, material and spiritual, as they can be of anything.

Thousands are willing to attest to its efficacy in curing disease and lightening the burdens of life, and as it affords relief from bodily ills and inculcates right principles of living, no fault can be found with Christian Science. The meeting at Boston attracts national attention.

*Helena* (Mont.) *Record.*

In discussing the recent great demonstration of Christian Science in Boston the editor of *The Watchman,* a Baptist paper, concludes with the statement that this system

of religion engages in no work of charity in any form, and that it alone, of all the religions, therefore lacks the element of self-abnegation. It is not proposed here to enter the ranks of disputants over the issue thus raised. The Christian Science defenders are an able body, and constantly show that they can at all times stand and defend the faith and good works which they profess. We may, however, say in a dozen words, which will be indorsed by those who are intimate friends of representative Christian Science followers without being full sharers of their faith, that no people are more earnest and devoted in their efforts for the good of others, both material and spiritual. This is the fruit of love for others, and it is therefore charity. It would be unfair to say, without ample proof, that this development in the lives of individuals is not at least a part of their religion, even though it may not be the whole of it. The apparent lack of charity organization in the church body does not discredit the fact of individual charity.

*Boston Herald.*

The dedication of the edifice of the Christian Scientists on the Back Bay has proved one of the most interesting and in some of its aspects the most notable of such occasions.

The attendance at the ceremonies yesterday was remarkable, probably unprecedented, as regards numbers. Not even the great size of the auditorium could accommodate the throng of participants. At each of the identical services, repeated at intervals from early morning until the evening, the attendance was greater than the building could contain. And the transportation facilities of the town have been strained to their utmost to care for the multitudes going and coming.

The temporary increase of the population of Boston has been apparent to the most casual observer. And so, we think, must be the characteristics of this crowd of visitors. It is a pleasant, congenial, quietly happy, well-to-do, intellectual, and cheerfully contented mutitude that has invaded the town. There are among them visitors of title and distinction, but one does not notice these unless they are pointed out. The impression created is that of a great gathering of people we like to know and like to have here.

We congratulate these comfortable acquaintances upon the fact that they have their costly church fully paid for,

and we feel that Boston is to be congratulated upon the acquisition of an edifice so handsome architecturally.

*The Boston Post.*

The dedication of The Mother Church of Christian Science at Boston, with its paid-up cost of two million dollars and its tremendous outpouring of eager communicants from all over the civilized world, is an event of impressiveness and momentous significance. The historic place of Mrs. Eddy as the founder of a great denomination can no longer be questioned, and the sources of her power and following can be readily apprehended. Prominent among these is the denomination's peculiar department of healing, whose efficacy to some extent is established beyond cavil. The immense membership of the body is proof positive that it supplies these persons, most of whom were already nominal Christians, something they did not find in other communions. It affords refutation of the notion that spiritual and mystic mediation has been drowned out in this so-called commercial age. The Christian Scientists set a good example to other denominations in requiring their church edifices to be fully paid for before they are dedicated. It is to be said for Christian Science that no person's spiritual aspirations were ever deadened or his moral standards debased through its agency. Its communicants are cheerful, and shed sunshine about them—no insignificant element in true Christianity.—*Terre Haute* (Ind.) *Star.*

Facts and figures are stubborn things and ignore them as we may their existence points out their meaning and leaves no choice but the acceptance of them at their face value. The recent dedication of a Christian Science temple in Boston has inevitably brought out in connection with the event some of the facts and figures belonging to it, which are as remarkable in their aggregate as they are unmistakable in their trend. The temple recently dedicated at Boston cost about two million dollars and is therefore the property of no poverty-stricken sect. On the Sunday of the dedication, thirty thousand worshipers were present in the building, coming from all, or nearly all, parts of the country, and representing a vast number of the followers of the cult. It is only twenty-five years, or thereabout, since the Christian Science sect made its appearance as a distinctive organization among religious bodies, but its members are numbered

by thousands to-day, and they are very generally of a class who are reputable, intelligent, and who think for themselves. The *Springfield Republican* remarks anent this matter: "But mere statistics give a feeble impression in comparison with so huge and concrete a demonstration as the dedication of this vast temple whose dome dwarfs the State House. The statistics have been ridiculed by the hostile as mere guesswork, but one cannot sneer away the two-million-dollar stone edifice or the thirty thousand worshipers who entered its portals Sunday."

*Bridgeport* (Conn.) *Standard.*

Ever since the dedication of the Christian Science church in Boston this sect has been subjected to the sharpest criticism and ridicule by the clergymen of various denominations, and by not a few newspapers and magazines.

It has not yet dawned upon the minds of their opponents that the Christian Science church has reached a financial and numerical strength and made a record of attainment which adverse opinions and ridicule cannot overcome.

The conservative press is surprised by the lack of tact and judgment used in considering the claims of this new sect by representatives of other denominations. The *Newburyport News,* which is in no way allied to Christian Science, says,—

"The members of the Christian Science faith certainly set a better example of brotherly love and broad-mindedness than some of their critics in the old-line churches. They asperse the beliefs and doctrines of no other sect, they simply live their lives, exert their faith, and expound their preaching, and seem to be willing to let others do the same. When the critics in the old-line churches can give so many expositions of faith, so much assistance to the cause they believe in, so many examples of tolerance and real assistance to the sick and afflicted, either mentally or physically, as the Christian Scientists seem to do, they can with better grace pose as critics. Until they do this there will be a great many people who will attribute motives other than the good of Christianity to their aspersions upon another sect."

The berating of these people as frauds and impostors—as deluded fools—is doing harm to the religious leaders who are irrational enough to indulge in this kind of talk. If the Church expects the people it addresses to believe in

the testimonies of two thousand years ago, so often quoted from the New Testament, it should not refuse to accept the evidence of divine healing testified to by hundreds of persons at the time of the great meeting in Boston, who are living witnesses to-day. Is it building up confidence and faith in the minds of the people to say that the printed evidence of two thousand years is undeniable, and that the living witnesses of to-day are deluded? By what rule of logic can the belief in past evidences be strengthened if every-day manifestations of our time are to be repudiated as delusions? There must be a calmer and wiser treatment of this issue.—*Norwich* (Conn.) *Bulletin.*

Christian Scientists are a remarkably optimistic body of people, and it must be said in their behalf that they are enthusiasts whenever their form of religion is concerned. They have recently built a splendid cathedral in Boston, seating five thousand people, at a cost of two million dollars, and when it was dedicated there was not a cent of indebtedness left. Thirty thousand of the faith, coming from all parts of the world, attended the dedicatory exercises, and the press reports state that the contribution baskets when passed around were literally stuffed and jammed with money.

Less than a generation ago there was not a Christian Science church in the land. To-day there are hundreds of such churches. The denomination has grown with a rapidity that is startling, and the end is not yet. A few years ago the church was the butt of almost every humorist, professional and otherwise, in the land. To-day the humorist, as a rule, leaves Christian Science severely alone, for it has been discovered that a laugh is not capable of hurting it very much, while the response is not so hearty as it used to be. Christian Scientists are terribly in earnest, and this is why they grow strong. All people are conquerors so long as they are earnest in behalf of their cause. A laugh never injured earnestness and it never will. People say that Voltaire laughed Christianity out of France. That is a mistake. There was no Christianity in France in Voltaire's time. There was nothing but sham and humbug, miserable, hypocritical pretence—and these monstrosities masquerading as faith Voltaire pretty effectually demolished. Robert Ingersoll in this country could raise a good many laughs in the course of

two hours, but the people who laughed were not people who believed in the Biblical stories and church dogmas over which he made so merry.—*Denver* (Col.) *Republican.*

The Christian Scientists, who descended upon Boston to the number of forty thousand last week, to dedicate the new temple, just built at a cost of two million dollars, have mostly departed, but Boston has not yet recovered from the effects produced by that stupendous gathering. The incidents witnessed during the week were calculated to impress the most determined skeptic. Forty thousand people truly make up a mighty host, but these, it is declared, are but a twentieth of the Christian Science army in this country to-day, and this is the wonderful growth of less than a score of years. Christian Science may be anything that its foes try to prove it to be, but that magnificent church, holding five thousand people, dedicated free of debt, and the centre of an enthusiasm and reverence of worship such as religious annals hardly parallel in modern times—is a tangible reality, and critics who seek the light must have done with scoffs and jeers if they would deal with the phenomenon with any effect.—*Athol* (Mass.) *Transcript.*

The erection in Boston of the two-million-dollar church of the Christian Scientists and its dedication free from debt has been a wonderful achievement, but as our contemporary, the *Boston Times,* comments, it is but one of the marvelous, great, and really good things that this sect is doing. It says, "A faith which is able to raise its believers above the suffering of petty ills; a religion that makes the merry heart that doeth good like a medicine, not a necessity, but a pleasure and an essential; a cult able to promote its faith with so great an aggregation of good and beneficial works, is welcomed within our midst and bidden Godspeed."

*Portland* (Me.) *Advertiser.*

*Zion's Herald,* a rather bitter critic of Mrs. Eddy and her cult, speaks of "the audacious, stupendous, inexplicable faith of this well-dressed, good-looking, eminently respectable, evidently wealthy congregation in their teacher and her utterances." The opening of the new Mother Church of the Christian Science faith at Boston has opened the eyes of the country anew to the growth of the new church and the zeal of its membership.

*Lincoln* (Neb.) *State Journal.*

THE
# CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

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## REGARDING THE BELIEF IN MATTER.

SAMUEL GREENWOOD.

NOTHING is more frequently misunderstood regarding Christian Science than its attitude towards the phenomena of what is called material creation. The bald statement of the unreality of matter might cause a state of consternation in the thought of some people who are inquiring into Christian Science, though the premise from which this conclusion is logically drawn; viz., that God, Spirit, is infinite, is generally accepted by them. Not having thought out the logic of this deduction, they jump to wild conclusions which have no relation to Christian Science teaching at all. Admitting the premise with which Christian Science starts, they could well afford to thoughtfully analyze what may logically be deduced therefrom. The conclusion of Christian Science being properly drawn, the fault, if fault there is, must be with the premise,—a premise, be it remembered, that is not peculiar to Christian Science, but which is commonly accepted by other Christian denominations, and before their time by the Jewish nation.

To assume because, scientifically speaking, there is no matter, that therefore man has no body, or that there are no trees, flowers, stars, sea, or sky, or any of the other things that make up the phenomena of the universe, is to assume regarding Christian Science teaching what is altogether foreign to it, and what no Christian Scientist believes. When Christian Science declares the nonentity of matter it does not figuratively take a sponge and wipe the



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slate of the universe clean, leaving only a blank where before had been the lovely forms of nature, and the difficulty in perceiving this point pertains to one's mental education or process of reasoning. To the thought that conceives of nothing as substantial except as it is material, the suggestion that there is no matter at all seems to take away the very foundations of the universe and plunge creation into chaos, while in fact the teaching of Christian Science reveals the harmony, consistency, and permanence of real being, the knowledge of which has ever eluded the search of the materialist.

The statement that matter is unreal because God is Spirit and constitutes the all of being, is a correlative of the statement that darkness is unreal because God is light. And yet darkness is generally accepted as intrinsically unreal, as representing a lack of something rather than its presence, as a shadowy appearance, without solidity or tangibility, which interferes more or less with the normal perception of things, according to its density. To the material sense of sight darkness is just as real as are other manifestations of matter to the material sense of touch, hence if these senses are equally reliable and trustworthy the conditions cognized by them are equally true or untrue.

Material darkness, the accepted prototype of mental unenlightenment, is practically a state of material ignorance through which the facts and relations of things are but faintly perceived. In like manner may not matter itself be called a state of ignorance concerning reality, a mental shadow through which the actual objects of creation are but dimly discerned or apprehended? In other words, does not matter represent the ignorance of mortals regarding the existence of Spirit as the infinite creator, and of His works or ideas as spiritually manifested, and hence spiritually substantial and discernible?

This is clearly seen in the case of mortal man himself. As with light and darkness the degree in which one is present is in keeping with the degree to which the other is absent, so in the human consciousness the presence and the control of the material or the spiritual concept of being is according to the absence of the other. The results of these opposite states of thought are described in Scripture as the fruits of the flesh and the fruits of Spirit, conditions which cannot be present simultaneously in the same individual.

God is the cause of one only of these states of consciousness, and hence the other can have only a speculative existence.

Darkness has no effect upon light, its seeming obscuration of which, to human sense, results from the departure and not from the banishment of light. Light on the contrary destroys darkness, rendering it absolutely non-existent in its presence. Likewise the belief in materiality and evil has only a negative relation to the real being of man, and occupies the vacuity in human thought which we may correctly designate as ignorance of spirituality and goodness. The material concept, then, with all its varied phenomena, represents only what appears to mortals to exist in the absence of the spiritual or divine concept. Otherwise stated it represents the lack of being,—that is, nothing.

It is certain that if mortals perfectly understood that Spirit, God, is infinite, and is the only creator, origin, substance, and Life of man, they would not conceive of themselves, as they do, as made up of so much flesh, blood, bones, nerves, and brain-stuff, and as filling up their measure of existence with a mixture of pain and sorrow, care, anxiety, anger, strife, vice, passion, and sensuous, unsatisfying pleasures. Instead they would conceive of man as spiritually formed and sustained, existent in Mind only, and as made up of those divine qualities of love, joy, peace, purity, righteousness, honesty, goodness, and so on, qualities which are never discordant, which never lead men into sin, which never suffer, sicken, or die, and hence which constitute the real immortal man. Experience shows that when men learn to know even a little of divine Mind, they cease to depend on material evidence to the same extent as formerly for their knowledge of what man is, and the betterment of their conditions which this brings is continuous evidence that they are gaining the true knowledge of man.

Is it not apparent that if men knew all they might know or ought to know about man as God's "image and likeness," they would rise in that very knowledge above the flesh and evil as their Master did? Jesus' experience proved such knowledge and progress to be possible, and his teachings point out their necessity in order to fulfil the purpose of Christianity. This possibility is proved in part every time a man overcomes any evil with good, every time he conquers or rises above his animal propensities through his growth in purity and spirituality. These partial demonstrations prove that the whole is possible, and that therefore

the continued existence of mortals in sin and suffering is accounted for by the fact that they do not yet know all that pertains to the perfect man. The belief in matter represents man as what he ought not to be, and is therefore a temporary condition enduring only so long as the individual's ignorance of Truth shall endure.

The process whereby mortals put aside their fleshly concept, or in the words of Paul "put off the old man," and reach a purer and holier state, is entirely a mental process, although the effects are seen in the physical conditions or environment. If angry or hateful thinking can disturb digestion and induce physical disease, as physicians generally allege, is it not evident that material man, so called, is only a mental concept, or outline, materially tangible in mortal thought but always susceptible to that thought's fluctuations, whether good or bad? Is it not clear that in his every habit and custom man is more than a piece of matter, however symmetrically it may be formed, more than an aggregation of material elements that are constantly changing? Is it not clear that even the human consciousness is larger, more extensive than the human figure, and that the human intelligence is not less than a handful of brain matter, but immeasurably more? Admitting these things, as we must, is it not clear also that material forms and things are but thought figures which the human mind holds within and not without itself? Mortal man is not within his stomach, but his stomach is in the mental picture of himself which he holds within his thought, hence his thought-action rests upon it and produces good or bad effects according to its kind.

It is claimed that man is materially conscious and intelligent because the sensations of pain and pleasure seem dependent upon material conditions, but the fact is overlooked that the human mind and not matter has first planned the sensation, has planned the causes leading thereto, and then must admit the results before they can be recognized. We can have no concept of anything except as it enters into our thought, and all that is included in thought is mental. We talk about matter, about its properties, elements, qualities, forms, etc., yet all this is only what we *think* about an unknown quantity or condition. Matter has not named itself matter. This is a name which human thought has attached to its belief in an existence and creation apart from Mind, God. If this thought were fully enlightened re-

garding the infinitude of Mind, it would have no concept of matter left. It would pass away as does a shadow before the light. Admitting that such enlightenment is possible, we must admit that what is called matter is a condition dependent upon ignorance of Mind for its apparent existence and continuity.

The material concept and spiritual man are opposite. They cannot mingle or fraternize, and are not co-existent but mutually antagonistic. Nothing evil can be scientifically conceived of as belonging to or emanating from spiritual man,—that is, the man whom God created in His own likeness. All that can be conceived of as evil relates to what is called material man, or to the material concept of being, and to nothing else. How, then, can matter be the substance with which God fashioned His own likeness, and with which He made the universe? How can matter be substance and Spirit shadow, when the former includes all that is known as evil and the latter is the origin of all that we know or can know of good?

Matter cannot be God's medium for the manifestation of beauty, for it has not the permanence needed to sustain it. The decaying flower is not the perfect idea, however beautiful it temporarily is, for beauty is the expression of the perfect and cannot therefore lapse into ugliness. When the material flower dies and decays, material sense says that its beauty has gone, but this decay indicates that the human concept, though partially true and beautiful, was incomplete, and that it was incomplete through ignorance of what the perfect idea is. The flower that decayed and lapsed into dust was not the real, else it would have remained permanently in its place, to be "a joy forever." It is the same with all that is called the material universe; matter is everywhere doomed by its own law to decay and is unable to present any idea of perfection. It is represented in Scripture as that which must pass away entirely before the new heaven and new earth appear. Is it not, then, a state of human ignorance regarding the real earth and heaven and man, and is it not this ignorance and not material substance which must pass away upon the recognition of Truth, the true God and His eternal works?

Materialism is utter darkness as far as spirituality is concerned. It contains no truth essential to salvation and hence has no relation to Christianity. Apart from it there could be no cognizance of mortality or of any of the vicis-

situdes of human existence. Apart from it there is no concept or manifestation of disease or decay, either in man, tree, or flower. All the sadness and pain and misery of earthly sense come to mortals from the material side and have no recognition apart from it. What, then, is the inevitable conclusion but that materiality has no relation to God, Spirit, has no participation in His image and likeness, and does not express immortal beauty and perfection. In all the ages of belief in matter, it has never imparted to them one iota of permanent joy nor one righteous motive; it has not given them one throb of compassion, nor one heart-beat of love, nor one purifying influence. What place, then, can it occupy in the thought or the knowledge of God, in whose presence is "fulness of joy," whose truth is a "shield and buckler" from all evil, and who sent His Son to redeem mortals from the very conditions which their belief in materiality necessarily includes? How better can we designate its presence in human consciousness than as a lack of apprehension respecting truth,—the spiritual reality of being; that is, the being in which there is no knowledge or experience of sin, mortality, or discord?

The extent to which Christianity is successful is the extent to which it spiritualizes thought. Hence to get away from materiality is not to get away from truth but from error. St. John tells us that "all that is in the world [material], the lust of the flesh, and the lust of the eyes, and the pride of life [material], is not of the Father." This summing up of the material concept of life as not of divine origin, and as eventually passing away, denotes its unsubstantiality as well as its false and evil character.

Matter does not reveal the Godlike perfection of man, nor the beauty and permanence of creation, but hides them. It does not bring out the good qualities of men, but conceals them with bad ones. It makes men selfish instead of loving, hateful instead of kind, enemies instead of brothers, sick instead of well, mortal instead of immortal. One might know all there is to be known concerning matter, he might know all that all the scientists of all the ages have ever discovered concerning it, and yet be in complete ignorance of the first fact concerning Spirit, God. Is not, then, the truth of Christian Science teaching clearly evident, that matter and Spirit are not two realities occupying infinity, and both entering into the nature of man, but that the condition represented by matter is a condition of mental ig-

norance or lack of knowledge concerning the things of Spirit? And does it not necessarily follow that the more spiritual our thoughts become, or the more we understand of Spirit, the more spiritual and less material will all creation appear to us?

The practice of Christian Science demonstrates that human salvation is characterized and accomplished by a change of thought and not by a change in matter. The healing of disease by Christian Science shows how a transformation is effected in what is called a physical condition by changing the sufferer's thought, when there has been no material application whatever. Mortals know only what is embraced in their thought, whether it be health or disease, purity or sin, heaven or hell. Following up the material thinking of generations, accepting their deductions from wrong premises, and their wrong deductions from right premises, all that appears to them of man and the universe is seen through these material concepts, which present everything as material instead of spiritual. Looking at man from this material viewpoint we think we see him as a corporeal personality, as a discordant and dying bit of flesh, as the victim of mischance and misfortune, and subject to all the evils that are held in human thought. Christ Jesus came to separate the human concept of man from these errors, and to present him in his original, immortal, perfect state as the child of God, Spirit. This transition from the material to the spiritual, from evil to good, from mortality to immortality, is the salvation which Jesus offered, and which he toiled and suffered with such sublime patience and self-sacrifice to bring to human recognition and acceptance. He did not come to save mortals from real things but from delusions, from their wrong knowledge, from the things which God did not make. He came to teach them the things which they did not know; that is, the knowledge of spiritual life and truth. It was said of Jesus, "Never man spake like this man," and that he taught "as one having authority." It is admitted that he knew more of the Truth and Life of man than any other before or since. He so understood the Science of being as to destroy sin, sickness, and even death, and yet he never taught his disciples that they lived in and of matter, he never taught them physiology, anatomy, or material hygiene, he never taught them that man is an animal, that he was evolved from mindless, inert matter, or that he has any other intelligence

than Spirit. But why not, if these things are true and represent the true knowledge of being? Why not direct mortals to matter, if through it they must learn to know themselves and God?

Paul said that "flesh and blood cannot inherit the kingdom of God," and hence matter can have no place there, however strongly its claims may be upheld and defended as being the substance and life of man. The low estimate which the inspired Scriptural writers placed upon materiality, as well as Jesus' own teachings, sustain Paul's statement, and should prove sufficiently that matter did not enter into God's creation, and that it stands for that which man ought not to know, since material knowledge brought woe and suffering and death. Its co-existence and co-action with evil should utterly condemn it, and least of all should Christians seek to rehabilitate this false condition as the genuine man or that genuine creation, or as that from which life springs and by which it is maintained. If man would know himself truly, it must be as God knows him; that is, as God made him, and not as material sense would picture him, in sin and disease and mortality. All the wisdom of the material world is "foolishness with God," for all that men may know materially cannot teach them the first letter of the alphabet of spiritual knowledge or Science. According to Scripture, God can only be spiritually discerned or understood, and God comprises all that man may ever know of Truth.

Jesus condemned the fruitless fig-tree and it withered, and hence the material tree did not manifest to him the true idea. The beauty of the flower shines through its material mask much as the sun shines through the cloud or the morning mist. The beauty of the true idea or reflection of the infinite is so resplendent that mortals are enraptured and amazed at even the filmy glimpse they get of it through the "veil" of materiality. Their mistake has been of confounding the real thing with the veil which well-nigh conceals it, and hence they have supposed that what they see as material men and nature, short-lived and transiently beautiful, are the real works of God. Could they but emerge from their material thought and discern things spiritually, they might gaze with sight undimmed and unobstructed at the beauty of Divine creation in all its glory and immortality.

Christian Scientists do not believe that they have no

bodies, or that there are no trees or flowers or sky. On the contrary, they are working for the redemption of their human sense of body, and they find that as they study and practise this Science of spiritual being they have better bodies than they had before, and that they see more beauty and reality in all the objects of nature, including man. They realize that this improvement has come to them in proportion as their mental belief in matter as substance or power has diminished and their knowledge of spiritual truth has increased.

The statements about the unreality of matter are easily made, and if Mrs. Eddy, the Discoverer of Christian Science, had left the question there, she had not benefited the world more than others; but Christian Science, as elucidated in its text-book, Science and Health, offers the rules by which these statements may be understood and demonstrated. The wonderful healing of disease of all kinds, as well as of poverty, sin, and sorrow, and the deliverance from all phases of misfortune and misery, which Christian Science has accomplished, has been in demonstration of these statements as to the unreality of matter and the allness of God, Spirit. This is the sum and substance of Christian Science, the Science of being, and bases all the student's practice. It is evident that if a knowledge of God is essential to our salvation from evil,—and Scripture teaches that it is,—then there must come a time in the individual's experience when he begins to turn away from materiality to learn life spiritually. When mortals know nothing but God, Spirit, they will know nothing materially, they will have reached the ultimate of human knowledge as contained in the truth of the allness of God, and will be no longer mortal but immortal. Then will be demonstrated the absolute truth of what is taught in Christian Science; namely, that God, Spirit, is all; then there will be no belief in matter.

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## LIST OF MEMBERS.

The List of Members of The Mother Church, including those admitted June 5, 1906, is now on sale. Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

# "THE LIGHT OF THE WORLD."

RICHARD P. VERRALL.

[Spiritual] Nature is the glass reflecting God, as by the sea reflected is the sun.—YOUNG, *Night Thoughts.*

The [mortal] mind is like a double mirror in which reflections of self within self multiply themselves 'till they are undistinguishable.
J. H. NEWMAN, *Grammar of Ascent.*

IN the first part of St. John's Gospel we read that "there was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." We are shown in Christian Science that the "Light" to which John referred was not the personal Jesus, but the incorporeal Messiah or Christ. In fulfilment of the Baptist's prophecy, the great Teacher later announced himself as "the light of the world," saying, "He that followeth me shall not walk in darkness, but shall have the light of life." Again, in his Sermon on the Mount, Jesus informed his hearers that in so far as they were faithful to his teachings, they also would become "the light of the world," adding, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It is manifestly the duty and privilege of all professing Christians, therefore, to be the light of the world. To this end Christendom has been striving since the days of the early Church. Such pious and devout men as the great St. Augustine, "the most illustrious Latin Father of the Church," and later the beloved St. Francis of Assisi, who devoted his life to the service of Christ, were splendid examples of light shining in darkness, which the darkness comprehended not; yet, according to history, in spite of their personal goodness and devotion to the Church, their prayers were seldom instrumental in healing the sick. They knew full well that Jesus, the Founder of Christianity, had said, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover;" yet, try as they would, they could not meet this particular test of applied Christianity, and in their bodily sufferings turned to matter for relief. Now that the power to reflect the healing Light has again been discovered, thanks to the purified life and patient labors of our honored Leader, Mrs. Eddy, we can drink anew at this fountain of spiritual healing.

As electricity was known to mankind long before its phenomena had been practically made use of, so too the spiritually illuminating power of the Christ-mind had been known to exist, though few attempted to avail themselves of it and none knew its Science. In his epistle to the Corinthians, Paul clearly foretold the ultimate emancipation of the human sense from the bondage of materialism when he said, "Where the Spirit of the Lord is, there is freedom. And all of us with unveiled faces, see, as if reflected in a mirror, the splendor of the Lord, and are being transformed into his likeness, from one degree of splendor to another" (Twentieth Century New Testament).

The phenomenon of the reflected image in water so frequently seen in photographic effects has often been used as type and symbol of the spiritual reflection of God by His creatures. That surface of water which reflects an image most distinctly is perfectly calm and free from impurity. So, too, the consciousness of man must be calm and pure and free from impurity in order that it may reflect the divine Mind. The commands, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and have that mind "in you, which was also in Christ Jesus," are proofs of our inherent capacity to image the Mind of our Father in heaven.

Jesus well knew that the human sense of his followers was clouded with worries and disturbed by fears. His first step was to expose these errors, and then heal them with his unbounded reflection of Love. In the Sermon on the Mount, Jesus enjoined his followers to take no thought for the things of the morrow, "for the morrow shall take thought for the things of itself;" saying in substance, If you will stop worrying about your material bodies and will understand that Spirit is the only source of supply, you will then find yourselves in the right mental state to reflect the love of your heavenly Father.

Solomon has said, "As in water face answereth to face, so the heart of man to man," and in her spiritual interpretation of the passage "Lead us not into temptation, but deliver us from evil," in the Lord's Prayer, Mrs. Eddy gives the meaning as "Love is reflected in love." This also agrees with another saying, in which Jesus declared, "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." The above teaching emphasizes the need of using

our light if we would keep in touch with the great Source from which light flows.

Tait, the noted Scotch physicist, informs us that "a perfectly reflecting body is one which cannot absorb any ray." Black, we are told, reflects no light because it absorbs every ray. From this may we not logically conclude that a perfectly reflecting spiritual consciousness is one which manifests nothing but the image of God, which does not absorb or fail to give out, every ray of the divine likeness.

"Deflection," according to the Century Dictionary, is "deviation from the right, regular, or expected course of action or thought." The purpose of Christian Science is to teach us how to reflect the likeness of true Being. Its first step is to undermine the time-honored belief in the reality of evil and to exalt Mind as the Saviour of mankind. In order to demonstrate the blessings of Christian Science, we must first awake to recognize the illegitimate nature of evil, and see through its false pretensions. When we learn that good alone is real and that man is not matter but spiritual consciousness, we can then realize that we have the right to reject all evidence of evil, on the ground that it is false, hence, unreal.

The art of spiritual reflection requires no special talent or skill, but can be cultivated by all who sincerely desire to know and live the truth. The seed of Truth, if planted in the soil of an honest and good heart, as we are told by Jesus, will produce an hundredfold.

After studying the Bible in the light of Christian Science, we are led to the conclusion that the divine reflection is the only scientific and satisfactory healing power for mankind, and this power can be applied only as we become pure in heart. "Then shall the righteous shine forth as the sun in the kingdom of their Father;" and "the elements [of mortality] shall melt with fervent heat." But unto those who have conquered the image of the beast (finite personality) "shall the Sun of righteousness arise with healing in his wings," and they will sing with the psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

[Written for the *Journal.*]

# "CONSIDER THE LILIES."

BEN. HAWORTH-BOOTH.

O FAIR white sisters of the field and fell,
With your sweet-honey lips thus laid on mine,
In world-forgetfulness I fain would tell
Of Him, my Father-Mother God and thine,
And breathe the while a word of praise and prayer divine

Have you, as I, a consciousness of Him
Who is the center and circumference
Of earth and heaven? and is He clear or dim
To your white lids of sainted innocence,
Who is our Soul and source, creator and defence?

Each flower a secret hath, beyond the ken
Of earth's philosophers; the gifts of God
Are multifold, and have their origin
Beyond the cloistered darkness of the sod,
In Wisdom's secret cell by mortal feet untrod.

At morn the lamp of Love is in the sky,
At eve the crescent of the lovely moon,
The nightly miracle and mystery
Of stars is painted on the still lagoon:
Yet all as flowers shall fade, O Lord of heaven, how soon!

Consider then the lilies, how they grow,
That toil not, neither do they spin;
And when we touch their lips of love and snow,
Think of their purity and peace within,
Their source of secret sweets, their ignorance of sin.

Wear their white raiment, as the robe of Truth,
Unsoiled, immaculate, and glistering:
Like them, may we renew perennial youth,
Regenerate, at Life's eternal spring;
And, satisfied, arise, to Love's awakening.

# THE SACRED RECORD.

JUDGE L. H. JONES.

ONE of the greatest obstructions to an intelligent, rational, and systematic interpretation and understanding of the Bible has been, and is yet, indeed, for many people, the hard and fast notions which have been entertained on the subject of the literal or verbal inspiration of the Bible, its absolute inerrancy, and the almost superstitious veneration and awe with which the book has been regarded merely as a book, a feeling which, in some instances, seems to fall little short of fetishism. There are those who appear to take it for granted that our good King James version, with its division into books, chapters, verses, etc., must have been received from God pretty much as we received it from our ancestors. Most of us, however, are more or less familiar with the history of our English version. We know how it was first translated from foreign and dead languages into the English of the common people by Wycliffe and his associates, by Tyndale and others; with what fidelity and consecration of purpose these heroic men labored, against almost incredible difficulties, and at the imminent risk of their liberty and even their lives, in order that Englishmen everywhere might enjoy the privilege of reading the Word of God in their native tongue and around their own firesides. But with the earlier history of the sacred text and its gradual formation into our present Bible it is quite different. Not so many of us are aware, for instance, that so far from the books of the Old Testament having been dictated at one time to their ostensible authors by the Holy Spirit, as is commonly supposed, probably not one of its historic books was wholly written by the author whose name it bears, and many of its books bear evident marks of having been composed by many authors at different and greatly divergent periods of Hebrew development. Prof. S. R. Driver (An Introduction to the Literature of the Old Testament, p. 3) says,—

"The historic books of the Old Testament form two series; . . . no entire book in either series consists of a single original work; but older writings or sources have been combined by a compiler in such a manner that the points of juncture are often plainly discernible, and the sources are in consequence capable of being separated from

one another. . . . The authors of the Hebrew historical books—except the shorter, as Ruth and Esther—do not *rewrite* the matter in their own language; they excerpt from the sources at their disposal such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding matter of their own, but often (as it seems) introducing only such modifications of form as are necessary for the purpose of fitting them together, or accommodating them to their place. The Hebrew historiographer, as we know him, is essentially a compiler or arranger of pre-existent documents, he is not himself an original author."

The book of Genesis is an example in point. It and the Hexateuch of which it is a part are now clearly discerned to be composed of three great divisions, each contributed by different writers. The first embraces the first chapter of Genesis and to verse four inclusive of the second chapter, and other portions of the Hexateuch. It is known as the Elohistic division because it uses the word Elohim for God; and it is also designated by the letter P, which stands for Priest Code, because it prescribes certain ceremonial regulations, rituals, etc. Then there is the Jahvistic division, in which God is always addressed as Jahve, Jehovah, which is designated by the letter J; then the second Elohistic division, which, while using the name Elohim, yet resembles the Jahvistic writings, with which it became combined at an early date, and the two are designated by the letters JE. Inasmuch as the first Elohistic or P narrative embraces the first chapter of Genesis, which describes man as created in the image and likeness of God, and God as pronouncing "very good" all that He had created; and, on the other hand, the Jahvistic or JE narrative includes all that portion which represents man as created out of dust, and the equally crude and materialistic concept of a garden of Eden and man's expulsion therefrom, it cannot fail to be a matter of interest to Christian Scientists to observe the relative estimate in which the two narratives are held by learned men of our times who have written critically on the subject. Professor Driver thinks the two chapters of Genesis "contain a double narrative of the origin of man upon earth," which are conflicting and irreconcilable. So with Dillmann (Dillmann on Genesis) who says,—

"Genesis, like the rest of the Hexateuch, notwithstanding that in it a distinct literary plan is carried out, is not the

uniform work of a single author, but is a combination of several works which at one time circulated independently. . . . There are found in it all sorts of seemingly needless repetitions; . . . also two or more accounts of the same thing, not merely such as might, with a stretch, be explained by supposing that the author actually assumed different occurrences, or wished to indicate the wavering of tradition, . . . but also such as mutually exclude one another, because the thing can have happened only once, or in one way (*e.g.*, on the course of creation, chs. i. and ii.; on the number of animals taken into the ark, etc.). . . . "

Referring to the writing P, the Elohistic narrative designated A by Dillmann, he continues,—

"Its treatment of the material is pre-eminently of an erudite character, resting upon research, calculation, and reflection, and turning to account various stores of knowledge, but with a strong tendency to systematize. Its manner of speaking of God is austere and worthy, and makes no use even of the belief in angels, still less of that strongly anthropomorphic style of thinking and speaking which came so near to being mythological, and which poets and popular speech delight in."

Speaking of the author of this narrative, Professor Driver says,—

"His representations of God are less anthropomorphic than those of J or even of E. No angels or dreams are mentioned by him. . . . He speaks of God as appearing to men but gives no description of His appearance, and God reveals himself to men simply by speaking to them."

On the other hand, compare what the scholars say of JE, the second Elohistic division,—thus (Dillmann):—

"Section 4. Representations and legends current among his fellow-countrymen undoubtedly supplied our author with the material substratum for the presentation of his thoughts. . . . But further, the conception also of a garden of God, and of what belonged to it, undoubtedly preceded and was adopted by our author. From the Old Testament, certainly, this cannot be proved directly, since the references elsewhere to the garden of God are dependent upon the present narrative. But the description of our author indirectly shows that the conception can neither be his own idea, nor could it have developed originally on Israelitish soil. A garden on earth, into and out of which God goes as in His own proper dwelling, and where divine blessings (good

things) are bestowed in the fruits of the trees, diverges seriously from the strict way in which the Bible elsewhere speaks about God and divine things. . . . We feel ourselves thereby involuntarily transported into the circle of ideas of 'the nations,' with whom such mixture of the spiritual and the material is quite current. . . .

"Most nearly approaching this narrative is the fable of Prometheus, who out of clay forms the human body, and gives life to it by means of a spark stolen from the gods."

Continuing generally, our author (Dillmann, pp. 100–106) says,—

"There exists in the spirit of man, so soon as he attains a certain maturity, an unavoidable necessity which compels the formation of opinions regarding regions and themes on which experience sheds no light. One of these themes concerns the beginnings and primitive history of his race. Man's thoughts regarding this and similar subjects, because concerned with past events, take narrative shape, and spread and are communicated in narrative form. Among all ancient civilized nations, narratives concerning the beginnings of mankind are to be found. That also now before us is not to be understood otherwise. It likewise rests fundamentally on thoughts which the reflection of the Hebrew people, or of its wise men, constructed in regard to these primeval matters. In so far it stands upon a level with the corresponding 'myths' of the ancient people (see sec. 4). And yet between it and them there is an essential difference. In such narratives as go beyond common experience, everything depends upon the grounds and presuppositions upon which they are planned and based. When God is apprehended according to His true nature, it is possible and inevitable that right thoughts about the original nature of man be formed. On the sure foundation of that knowledge are reared not mere ingenious myths, but truths which approve themselves to faith (belief) and turn for acceptance to faith. What the author here presents are truths of faith in the form of narrative, and the chief importance lies in the thought contained in the narrative, not in the externalities of the circumstances and occurrences. Only because and in so far as these thoughts have their inner necessity and truth, is the history also true; not conversely. . . .

"If the connection of thought in the narrative be examined, we find its starting-point to be the mysterious

fact, that man, although related to God, capable of attaining that which is highest, and advancing even farther in the domination and penetration of all things outside of himself, is nevertheless subject to innumerable sufferings, evils, and hardships. . . .

"The contradiction which is involved in this has in all ages led men to the surmise that such could not have been the original state of things. It was easy also to observe that those evils, in the course of history, rather increased than diminished, and that men were happier when the conditions of life were simpler. From this starting-point there arose among the peoples in general the belief in a Golden Age in the early times of man, the particulars in each of them being developed in various ways, according to their particular genius. But in the Mosaic religion new elements of knowledge were added, to result in giving to such surmises a firmer foundation. One is the knowledge of the one good and holy God, who can have created everything, therefore also man, good only. . . . A second is the conception of the evils of life as the consequences and punishments of human sin,—a conception which as a feeling more or less clear pervades the peoples generally, but among the Israelites forms a central pillar of their whole religious system."

I have quoted thus at length from these learned sources, not because Christian Scientists are supposed to approve all of their conclusions, still less all of the conclusions and speculations of the school of which they are conservative representatives, but because it is interesting and may be highly instructive to know the views of men who have investigated these matters in a profound and scholarly manner, and from a standpoint of unquestionable loyalty to Christianity, however much we may fail to agree with them in some of the conclusions at which they may have arrived; and for the same reason and because no modern writer has gone more deeply into the study of Hebrew character, on its religious side, and the temperament and life of the Hebrew people, and indeed the conditions generally which made Hebrew prophecy possible, and who is better qualified to describe the mental processes by which our prophetic writings and indeed the entire Old Testament have been evolved, than the elder Delitzsch. I add the following from him, as quoted in Fairbairn on Prophecy (p. 195), to wit:—

"With the inspired penman in general, and with the

prophets in particular, simply from his being a living member of the spiritual body, there was formed an internal storehouse out of the substance of former revelations, which had entered into the very core of his spiritual life, and became amalgamated with it—revelations which sank so deep into the memory and the heart of every pious Israelite, that he necessarily acted under their influence in the formation of his thoughts, and, when writing also, could not avoid making use of the older expressions, which already bore upon them a divine impress. Besides, the prophet could not otherwise be the organ and bearer of a divine revelation, than by sacrificing everything of a selfish kind, therefore all ambitious strivings after originality, that he might surrender himself to the operation of God."

The process by which certain books came, in course of time, to be recognized as forming the Sacred Canon; viz., that collection of books which we call our Bible, is very kindred to that of the gradual growth or formation of many of the books themselves. All Hebrew literature of any great merit was regarded by the early Christians as sacred and as inspired of God; but they recognized, as Philo says, "that there are degrees of inspiration, and that all portions of the Scripture [Old Testament] are not equally inspired, or at least have not the same depth of inspiration. Moses has the first place."

The fact that certain writings were held in greater esteem than others, which gradually resulted in associating together those of the highest merit into a collection, and finally of assigning to this collection a unique position over other Hebrew literature, does not imply either that there was any divine authority for selecting these particular books to the exclusion of others, or that the books so selected thereby acquired any additional authority as the Word of God. Probably it has never been contended that any individual or body of individuals were especially inspired or deputed to select certain books which should constitute a Bible to the exclusion of other Hebrew literature, or that the books so selected were endowed with any authority or entitled to any respect which had not pertained to them before. The true estimate in which a book in the Bible is to be held must be determined by the inherent merit of the book itself as a treasury of revealed truth, and not to any extent on the fact that it constitutes a part of the Bible. Nor is the question of personal authorship any more concerned;

for we have seen that the authors of any book may be many, whose names even it has not been thought important to record. The fifty-third chapter of Isaiah, for instance, has long been thought to add extraordinary luster to the prophetic spirit of that book and to entitle Isaiah to very high rank among the first prophets because of its wonderful portrayal of the coming Messiah; and yet, it is now conceded that Isaiah was not the author of this chapter at all, but that it and others of like character were added by an unknown author not earlier than post-exilic times. So, the letter to the Hebrews has lost none of its sterling value as a contribution to New Testament literature by the discovery that it was written by an unknown disciple, and not by St. Paul as was confidently supposed until comparatively recent times.

It was the fact of a living, eternally active and therefore eternally communicative Word, that held the sacred Canon open for the admission of New Testament literature, and which forever makes the idea of a closed Canon a logical impossibility. The Jewish Canon was supposed to be closed before the New Testament literature was written and it is altogether improbable that its authors anticipated that this literature would ever become part of the Sacred Canon. Thus (Hast. Bib. Dict.) :—

"There was clearly no intention on the part of New Testament writers to *make* Scripture. The Jewish reverence for the Old Testament, which the apostles inherited, would prevent any such thought from arising. . . .

"It is probable that all the books composing our New Testament were written by the end of the first century of our era. . . . The recognition, however, of New Testament books by the Church as of apostolic authorship and authority was a matter of much longer time. It is not until the fourth century that all the books of the present Canon are found included in any list."

A closed Canon implies a closed era of inspiration, that is, that God has ceased to reveal himself to His people, which is not supported by authority and which, to a Christian, should appear to be absurdly unreasonable. It is the dogmatic as against the scientific reading of God's dealings with the human race, and is incompatible with the view, now almost universally accepted, of a progressive revelation. "So long as inspiration cannot be claimed for the process by which canonicity is determined, canonicity can-

not be held to fix the bounds of inspiration." (Hast. Bib. Dict.)

Because of the great veneration in which they were accustomed to hold the law and the ancient prophets, it was perfectly natural that the Jews should contend for a closed Canon, one which included only this ancient literature, and by this signal mark of esteem distinguish the contributions of these ancient worthies from all others. The Jews had a more immediate, if a less worthy reason, however, for making this contention, in the apologetic advantage which it gave them in their struggle with Christianity, by confining Messianic allusions, which the Christian apologists claimed were fulfilled in Jesus, to the smallest possible circle. There are those who maintain that nowhere in the Bible is such abundant Messianic material to be found —Messianic thought so fully developed and clearly defined— as in some of this excluded literature. As for the early Christians, besides being in large part Jews and therefore participating to an extent in the Jewish bias in favor of the more ancient literature, they found it prudent, inasmuch as their arguments were mainly directed against the opposition of their countrymen, to cite as authority the books whose authority was equally conceded by their opponents. In later times new causes operated to incline the Protestant world not only to a more strictly circumscribed Canon but to a more literalistic interpretation of the Scriptures. The dogmatic idea of authority as against the liberty of the Spirit has ever found a convenient instrument in the contention for a literal interpretation of the Bible. From this position to the contention that the meaning of the Scriptures should be authoritatively determined, from time to time, by some ecclesiastical body or potentate, the transition is easy enough, as abundantly appears in the history of religious dogma. Thus (Hast. Bib. Dict., title "Bible") :—

"Protestant orthodoxy, whether in the Lutheran or Calvinistic form, entrenched itself on the foundation of the Bible, identifying inspiration with infallibility, and the record with the revelation it conveyed. The sacred writers were regarded as the passive instruments, the amanuenses, of the Divine Spirit.

"The large majority of inquirers, however, recognized frankly the true inspiration of the Bible, and also that the determination of its nature, degrees, and limits must be the result of an induction from all the available facts.

"On the other hand, while the elements which thus make for the inspiration of the Bible and its unique authority as a spiritual guide are widely and fully recognized, the human element in Scripture has in recent times forced itself upon the attention of the thoughtful. Here it is not merely that by evident signs the Biblical writers show that they were not simply amanuenses writing to the dictation of the Spirit above them; it is not the occurrence of discrepancies and inconsistencies in the Bible itself, or in connection with external history and modern science: it is rather the recognition of a progressive revelation in the Bible, that it contains the history of the struggle between the Divine light and human ignorance and sin, that the revelation is conveyed to us in such measure and manner as each of the writers was able to apprehend it and give it forth."

So in Fairbairn on Prophecy (p. 108) :—

"We must here hold fast by the principle which lies at the foundation of all right views of the Divine agency in the soul, and the overlooking of which, more than anything else, has bred perplexity and error on the whole subject of God's inspired communications to men. . . . Grace, in all its acts and provisions, comes not to mar or destroy, but only to quicken, and exalt, and perfect nature."

It is apparent that as spiritual growth goes on in human consciousness, the attainment of a right perception of truth will be attended by the phenomena which logically and historically attend such a perception. To reach, in any degree, that apprehension of Truth which enriched the consciousness of Christ Jesus must insure the re-appearance in corresponding degree of those works—the overcomings of error—which distinguished his life; and this evidence of Truth's re-attainment was presented in Christian Science when, through her understanding of the spiritual significance of the Christ teaching, Mrs. Eddy was able to heal the sick in keeping with our Lord's command.

A further evidence of Truth's discovery is found in the fact that sincere truth-seekers are ever reaching conclusions confirmatory of the Scriptural interpretation on which these works of overcoming have been based, and the passages which we have quoted from conservative Christian authorities give a hint of the weight and abundance of this secondary evidence of the truth of the teaching of Christian Science, both as to the nature of the universe and the nature of revelation.

# HARMONY.

J. R. HATTEN.

HARMONY in music is expressed in the blending of tones that are concordant. In the study of this subject, it is of special importance that the basic laws of composition be well analyzed and understood, for in the proportion that this is done many perplexing problems will be made clear to the student of music. In dealing with the great problems of human experience we also find that a right understanding of Principle alone can lead to harmony. All discordant conditions are beliefs based solely upon the evidence of the five physical senses, which are not to be depended upon in our search after the truth since they are the avenues by which mortals gain a knowledge that is foolishness with God. They never reveal the creative divine Principle. If we were to accept their testimony as final, then wrong would be as immortal as right, harmony and heaven would be uncertain, and man's destiny left in doubt.

In establishing in human sense the immortal fact of the harmony of man, we must destroy the belief in the reality of inharmonious and discordant mind-action; for so long as this is accepted, so long will the sense of harmony be lost, and the possibility of our knowing the truth be shut out. The human mind must recognize a higher mode of reasoning, and must stop calling discord the reality of being.

Whatever mortals believe to be true, they hold in effect as real until the true state of things is understood; just as a title that is false holds a piece of property until the true title is brought into court and its validity fully established, or as a counterfeit piece of money passes unquestioned until the falsity of the counterfeit is established through the recognition and acceptance of the true coin. The same applies to all the negative conditions that go to make up so much of the mirage of mortal existence, therefore it is highly important to be able to see the falsity by which the world has been deceived. Solomon has well said: "With all thy getting get understanding."

Is there in reality such a thing as a false tone in music? No! all tones are perfect, but when played without any regard for the law of harmony, we have what is called discord. This is because certain laws of arrangement have been

disregarded, yet any harmonist can take all these different sounds, or tones, and arrange them according to the basic laws of music and produce harmonious strains.

The one important thing for all to understand is, that right thinking is the only way to bring out right living; for, as the immortal Shakespeare has said, "There is nothing either good or bad, but thinking makes it so." Material things are never self-creative. What is pain? Is it material or mental? Can matter, without mentality, suffer? When these points are decided, we shall better know how to work from a mental basis, in our efforts to alleviate the discords of mortal experience; for if pain originates in mortal mind, can we ever expect to overcome it with drugs or other material means, any more than we could thus overcome a disposition to do wrong? Jesus said, "The truth shall make you free."

The question, What is Life? is often asked, but never rightly answered by mortal man. There is no answer to it in materialistic reasoning, for Life is God, and that Life is immortal, all-powerful, and ever-acting, producing nothing which can be added to or taken from, and is no part of what is known as death.

Mortal man from the earliest date has believed himself to be dependent upon a physical body for his existence; and from this wrong reasoning has sprung all the discordant tones of human life,—so called. No material theory of existence has ever been fully agreed upon by materialists themselves. The history of the past shows that the accepted philosophy and scientific reasoning of yesterday is to-day but a worn-out theory or belief; hence, all that really can be said of what is known as matter, or mortal existence, is, that it is the counterfeit of the spiritual which must sometime be laid off for the immortal reality,—for man's true being; for the Life that is spiritual, indestructible, and immortal.

It is sometimes asked, Who made this false sense of things? This question cannot be easily answered, since nothing can be definitely known except as it is explained by the Principle which governs it, and this false sense, having no principle or creator, has no basis upon which to explain its seeming origin or existence. The statement that error is something, is a hard problem for the human mind to grasp. John, in Revelation, speaks of evil as that which is, and yet is not, just as we would speak of the discords in

music or a mistake in mathematics. Now we know that the basic law of mathematics, as of music, has nothing to do with what we call mistakes and discords, for they never occur as a result of law, but as a result of human ignorance and unwillingness to learn. Thus physical discord and even death occur as a result of not understanding and demonstrating the Principle of harmony or the law of Life. Jesus said, "This is life eternal, that they might know thee the only true God."

If we regard human consciousness as a musical instrument, we must admit that it would have to be in tune in order to express harmony. This is admitted to be true in the study of music, but mortals are ignorant of the fact that in life's great symphony it is imperative that we keep to the keynote if we would bring out the harmony of being. Thought is sending out either harmony or discord; consciousness is saying either "I am well and happy," or "I am sick and discordant;" and our mental energy should be rightly directed, and thus be made to produce continuous harmony.

We all know the baneful effects which are produced upon the human mind and body when we allow ourselves to become mentally disturbed; but this is wholly unnecessary, since by right reasoning we can change all our wrong conditions, and this is but the working out of the law of cause and effect. When a part is proved, this virtually establishes the practicability and therefore the possibility of the solution of the entire problem, either in mathematics or any branch of science, and is no less true in respect to our life-problems.

The different states of human consciousness decide men's happiness or misery, until the mortal sense, tired of its own failures, is willing to see that there is a law of universal harmony by which all are really governed; and when selfishness, envy, hatred, and jealousy give place to justice and mercy, then the hand of Love touches the harp of life and sounds the keynote of harmony, and there follow soft, tender tones that bring the peace and rest which the poor, deceived sense of mortals is ever longing for.

Jesus often said, "Fear not;" and he also said to take no thought of the body. Does not this point to the transformation of the body by the renewing of the mind? It is well known that no good result is produced by talking of sickness and discord of all kinds. Even doctors talk less

about sickness than some other people, and they often tell their patients to think less of their ailments.

Through the deception of material sense mortals produce all kinds of discordant tones, and as a result we hear these doleful strains: "I am sick; I am sorrowful and dying," which are due to an imperfect concept of God,—to a missing of the keynote of life. In this mistaken and wrong sense of things mortals become accustomed to the false tones and continue playing on an ill-attuned harp, that must of necessity give out the discords of sickness and sin, until sooner or later they are impelled through suffering to learn the Science of being, catch the keynote of the divine harmony and understand that God is Life; and that man, being in accord with God's perfect law, is perfect, having that same Mind which was also in Christ Jesus. This is the atonement or at-one-ment with the Father.

All law—moral, mental, and physical—will be fulfilled when we worship a God who is Love and realize that divine Love is Life. We live in proportion to our concept of God,—Life, Truth, and Love; whom to know aright is life here and hereafter. Discord and death never occur as a result of knowing God, but as a direct result of error's self-destructiveness. When we better understand spiritual law, this mortal puts on, as it were, immortal states of existence, and being is found to be indestructible; we have higher ideals, better morals, and purer aims, which mean for us better health as well.

The remedy for all mortal discord is to gain the highest possible concept of God—one that is perfect—and this becomes the keynote of harmony. With this concept of God we naturally demonstrate love; and this keeps the thought free from all anxiety and fear, and enables us to put down all selfishness, envy, hatred, and jealousy. These are the fires of hell that are constantly consuming both soul (sense) and body. We should daily strive to forget self in the desire to help and benefit others; to forgive and forget; to remember forever that we cannot even attempt to injure another, either in thought or deed, without doing ourselves the greatest injury—mentally, morally, and physically. This way is God's way, and if we follow it our life-strains will be in tune with the great anthem sung by the heavenly host and heard by the shepherds of old,—"On earth peace, good will toward men." Does this require too much of a sacrifice of self? Then we are not ready for harmony, and must begin

readjusting our ideals,—letting nothing enter our mentality that is not beautiful and pure; and thus we can bring out mind-pictures that are uplifting, ennobling, and healthful. Every mental effort can be made to produce joy and gladness. It is just as easy, and much more Christian and scientific, to take up our problems with a smile rather than with groans of complaint.

Our problems stand out before us as the rough, unhewn marble, and thought is the mallet and chisel in the hands of the sculptor. This is beautifully illustrated by our revered Leader in "The People's Idea of God," where she tells us that by holding in thought the true model,

> Its heavenly beauty shall be our own,
> Our lives that perfect vision.

When divine Love strikes the keynote all is one great and grand harmony. As this hand sweeps over our consciousness we give out perfect tones in the mental and physical alike. This is what we hear and feel, and the world sees bright, smiling faces; forms expressing vitality, with latent energies all set into newness of action. In accord with this true tone, consciousness obeys a code of spiritual laws that are perpetual life laws; and man finds himself normal and more fully awake in this scientific sense of existence, feeling strong and happy because he has learned that being is in God. Thus he goes on and on, approximating that perfect state of being wherein the discords of materiality are neither seen nor felt, and where all life's tones are perfect and harmonious.

Christian Science teaches that divine Love guides and governs man and the universe; the creative intelligence that spoke the worlds into existence holds them in a perfect state of harmonious action, and this same divine Love changes man's carnal nature through the operation of spiritual law and re-arranges all the discordant tones of mortal sense into one great immortal strain. As we catch the true tone, we take up this mighty strain and sing our songs of deliverance, telling of the abiding peace that is above and beyond human language and that passes human understanding. Then we rise above the discordant earth-plane, and are redeemed from the thraldom of supposed material law, all discords being swallowed up in spiritual harmony, and God's kingdom come on earth as in heaven.

# JOSEPH, BUSINESS MAN AND STATESMAN.

ERNEST C. MOSES.

IN reading the Scriptures in the light of Christian Science the earnest student is continuously impressed with the perfect consonance existing between the sacred writings and the exegesis of their spiritual import contained in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The harmonious correlation of these two witnesses to the love and wisdom of God leads the right-minded student to recognize clearly the hand of divinity in the preservation of the canonical writings and in the revelation of the "Key" which unlocks the obscured treasures of the Scriptures. In this light the narratives of the Bible are no longer valued by the student of its pages as mere historical records of transient mortal phenomena. They are preferentially accepted as instructive lessons of living truth, encouraging the student to a practical exercise of the same sincere faith and devotion to the right which enabled the central figures in these narratives to overcome many limitations imposed by erroneous education and practices. The substance of the principal incidents of sacred history is found by the Christian Scientist in the encouragement they offer to overcome evil with good, rather than in the stimulation of speculative interest in phenomenal wonder-working.

An understanding of the true significance of these narratives leads the student of Christian Science to recognize and appreciate the truth of Mrs. Eddy's statement that "the prophets of old believed, but did not understand. They looked for something higher than the systems of their times; hence their foresight of Christ's coming, of the new dispensation of Truth" (Science and Health, p. 270). She goes on to show that true Christianity unites "all periods in the design of God" (p. 271). The chain of spiritual phenomena is recognized in Christian Science, as the inspired word of Life which caused Jesus of Nazareth to state to the unbelieving Jews that his true ego and individuality existed "before Abraham," and which also caused Paul to proclaim that this true idea of divinity is "the same yesterday, and to-day, and forever."

Conspicuous among the Old Testament narratives which delineate the operations of this Christ-mind, revealed to

human consciousness, is the story of Joseph, the shepherd boy of Canaan, who finally became "ruler over all the land of Egypt," an interpreter of the phenomena of mortal mind. This story may be scientifically interpreted as typical of conditions and processes of thought which are common to every era of human activity; but a review of its material developments and aspects affords much encouragement to sincere seekers after truth, whose environment and experiences are analogous to the surroundings and career of Joseph. Narratives and parables of human interest were often the vehicles employed by the Master for conveying a lesson in truth, and this method of instruction is still well calculated to assist our processes of mental unfoldment. In the light of Christian Science such a review serves to illustrate the dominant fact in the Scriptural writings,—the inevitable triumph of good over the illusive negations of evil. In the story of Joseph that sure proof of God's omnipotence and omnipresence was made manifest through the unwavering faith, patient waiting, humility, and obedience of one man who was willing to make the best of what seemed the most adverse human conditions, and to prove his fitness to be made ruler over many things.

The story of Joseph is full of encouragement to all who are tempted to believe that their own individual surroundings are especially hard and unfavorable. At seventeen years of age he was the most beloved of the twelve sons of Jacob. As a mere youth he was often enabled through spiritual perception to foreshadow events and conditions which were obscure to the mental vision of his associates. He foresaw his own coming pre-eminence in the vision of the sheaves. After narrating this vision, and then another of like character, to his brethren, it caused them to hate and persecute him, so that they "could not speak peaceably unto him." In this respect Joseph shared the experiences which are common to all who have a message or mission of substantial good to impart to their fellow-beings. He was the beloved child of his father, and the favors bestowed upon him aroused his brothers' envy,—that which was "a murderer from the beginning,"—and when the opportunity presented itself, they conspired to slay him. After sundry evil counselings Joseph was finally sold for a few pieces of silver as a merchandisable slave, to the merchants of a passing caravan, who took him into Egypt and sold him to Potiphar, captain of Pharaoh's guard;

but even as a slave, God was with Joseph, and he prospered. His master appointed him an overseer over all his house and the affairs of Potiphar were well ordered and profitable because of Joseph's administration.

In reviewing the progress of Joseph in his increasing apprehension of the truth, it appears that his advancement was slow. He stood alone in the deep shades of mysticism and ignorance, without a human teacher to guide him. His experience was not unlike the devious and halting ascent of many who are striving to work for human betterment in these latter days. Joseph's apprehension of the truth was accompanied by painful tests of faith, by continual conflicts with error, by seeming failure, humiliation, privation, and suffering. In the house of his master Joseph finally became the victim of false accusations involving his purity and integrity, instigated by the mercilessness of lustful passion, and although absolutely innocent of wrongdoing, Joseph was cast into prison. As a prisoner he was impelled to strive for a clearer discernment of his unity with the divine Principle, the source of infinite justice. Here again his perception of intelligence was soon employed in supervising the business affairs of the prison, and they prospered. His envious brothers back in Dotham had called him "a dreamer," but wherever he was placed Joseph's head, heart, and hands were ready and willing to perform the practical work of the day. He did not spend his time speculating on what he would accomplish elsewhere if his liberty were restored. On the contrary, Joseph made the best of the disciplinary circumstances and exercised his mental powers in attending to the practical affairs of the prison. Like Paul, in the Roman garrison, he was a servant of Truth, and ever active about his Father's business.

Soon after Joseph's incarceration, the chief butler and chief baker of Pharaoh's household offended their lord and were cast into the prison, where they were under the care of Joseph. These men had dreams which were so ominous as to cause them serious alarm. They related their visions to Joseph, and he so correctly discerned the operation of mortal thought in their cases that within three days, even as he interpreted, the chief baker was hanged and the chief butler restored to the royal favor.

Two years afterward Pharaoh had two dreams which disturbed him greatly, and true to the ways of the world, he first appealed to the magicians and soothsayers for their

interpretation, even as the worldly-wise of this day turn to everything else before turning to divine wisdom for the solution of their human problems. The necromancers could, however, give the king no light. Then the chief butler remembered Joseph, and related to the king his experience in the prison, which so impressed Pharaoh that he ordered Joseph to be brought before him. When Pharaoh inquired of Joseph concerning his ability to interpret dreams, Joseph replied, "It is not in me: God shall give Pharaoh an answer of peace." His reply announced his entire reliance upon the divine Mind, the one Principle, and recalls Jesus' words, "The Son can do nothing of himself, but what he seeth the Father do." In this narrative we are told again and again that God was with Joseph in all he did. Upon hearing the statement of the two visions Joseph immediately declared that they were one in import and he interpreted them, foretelling of seven years of great plenty throughout all Egypt, followed by seven years of famine.

So wise an interpretation made it natural for Pharaoh to turn to Joseph for advice, and Joseph responded by advising that one fifth part of certain products of the soil be set apart for the ensuing seven years. His estimate of mortal mind which had enabled him to interpret its dreams showed him that without restraint the Egyptians would waste the fifth part during the period of plenty. A lack of understanding is often expressed in improvidence in the affairs of individuals and nations. Famine and poverty are but the outward evidences of famished thought,—ignorance of God and His Christ.

Recognizing the wisdom of Joseph's advice, Pharaoh very naturally selected him to execute the well-calculated plan of practical economics and statescraft outlined in his counsel. He said, "Can we find such a one as this is, a man in whom the Spirit of God is?" He perceived the source of this revelation and delegated the execution of this affair of such vital importance to a nation of several millions of people, to the one man who had been enabled to foresee both the trend of affairs and the means of their remedy. Thirteen years after his betrayal in Dotham Joseph became a ruler over Egypt, second only to Pharaoh. The erstwhile slave and prisoner of material sense became its master, and divine Mind was the liberator. In this triumph we find no trace of human will-power, but we note at every stage of Joseph's marvelous career the evidences of Emmanuel,

"God with us," and this was why he prospered. It is also significant that Joseph waited and worked patiently until the trend of events under the supernal guidance brought him face to face with the larger work for which he had been prepared by each day's activity during his detention in the prison.

At thirty years of age Joseph was practically prime minister of Egypt! His genius for government enabled him to bring to a successful consummation his seven years' task. When the famine set in the needs of the people under him were all provided for,—Joseph being the instrument for this manifestation of the Father's care and beneficence toward the children of men. It is scarcely possible to overestimate the magnitude of the task undertaken and executed by Joseph. Egypt at the time of Joseph probably contained from three to five millions of people. Think of the problems which Joseph had to master in gathering, transporting, and storing the grain; and after the seven years thus spent, came the second period of seven years, during which the work of preservation and distribution also demanded continued fidelity and well-organized effort. The distribution of compensation for the labor recorded on hundreds of pay or sustenance rolls at various points throughout a long stretch of country required a most systematic organization. The entire task extended over a period of about fourteen years,—equal to nearly four of our presidential terms of office.

When we compare this demonstration with such a problem in current history, we cannot fail to perceive the far-reaching effect of one man's faithfulness upon the destiny of the millions whose well-being was dependent upon him. Joseph's life-work was a labor of love which brought into action the abilities of statesman, financier, a far-seeing practical man of affairs,—all being dependent upon the wisdom of the seer.

During the second period of Joseph's administration his brothers were sent to Egypt by Jacob, to buy food, and the vision of the sheaves was fulfilled in their obeisance before their unknown brother, whom they had once betrayed and sold for twenty pieces of silver. Joseph treated them with great consideration and loving kindness. When he finally revealed his identity, instead of taking advantage of the reversed circumstances as an occasion in which to vent self-justification, or to accentuate his own power and their

dependence, he sought only to make the incident a means whereby to glorify the divine Mind, and to effect a loving reconciliation. Having this desire uppermost in thought, he showed them how the wrath of mankind was made to praise God; how the fatherhood of Love was reflected in his efforts for their well-being, even as it had been when they knew it not. Our Leader's definition of the Joseph thought throws a wonderful light on this whole story. (Science and Health, p. 589.)

Pharaoh was well pleased at the family reunion, and gratefully honored his noble counselor by sending an invitation to all of Joseph's family to come and sojourn in Egypt until the famine should have passed. Pharaoh evidently assimilated much of the good which Joseph expressed, and thereby became conscious of the nearness of the kingdom of heaven, often manifesting its sweet amenities in gratitude, courtesy, and loving generosity.

Thus one man, alone in a strange country, a seeming victim of the rankest forms of envy, malice, and injustice, was enabled through his understanding of God and obedience to His law to provide not only for his own kindred but also for an alien race of several millions of people, the food supplies so necessary to human existence. It is surely probable that thousands were also touched by a higher sense of man's true being which was back of and above the outward manifestations that were brought into human view in Joseph's career. In all these incidents Joseph reflected, although in a lesser degree, the same Principle, Love, which animated Jesus of Nazareth. In the midst of discordant conditions the right thought was held by Joseph, the Christ-spirit manifested in every position in which he was placed, whether high or low. His career is ample proof of our Leader's statements concerning the continued reappearing of the spiritual idea through all the ages; and it confirms her view of the eternity of the Christ of God.

Are not those who work in the truth in these latter days enabled to interpret the dream of mortal mind, through the wonderful revelation given us in Science and Health, and are not many lives preserved thereby, and mankind blessed abundantly? Are we to-day improving our wonderful opportunities to know God and thus prove the supremacy of good under all circumstances? None need be hindered by circumscribed conditions, nor wait for imaginary opportunities to do "great things." Are any of us called to

bear more to-day than Joseph bore for his brethren and humanity thirty-six centuries ago? and to us is given, in Christian Science, an understanding whereby we may know how every great moral and spiritual victory was gained in all ages.

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[Written for the *Journal.*]

## THE WONDERFUL.

KATHERINE J. SMITH.

MASTER, from heav'n's open hymnal page,
Pours Love's deep canticle—thy full-toned life;
Above the desolate threnody
And clam'ring call of strident centuries,
This obligato of divinest power
Is heard of men. The undulating fields
Where thou hast looked and prayed would reapers come,
No husbandman save thee, thy Father knew,
Could shield from rust and hail. And naught shall fail;
The burdened burnished corn, the barley brave,
The modest millet, and the waiting wheat
Are hosts of human hearts beholding Christ.

Purer to-day than light of Syrian sun,
Pearls thou hast strewn of old in Palestine
Are gathered up by one made glad for thee
To light dim eyes in thine own mission-way.
Whom thou hast comforted in Bethany,
And stayed with wisdom high in Olivet,
Are now a sick throng healed.

Loved Son of God!
Thy hallowed feet still press with peace the surge;
Thy simple speech bids palsied hope to walk,
Thy deeds transcend the constellations' height
And breadth and depth. Lo, softly here to-day,
In robes of light, doth sandal-footed Christ
Point the troubled spinner to Life's faultless lily-fields,
Dignify the lowly mustard unto giant shade,
And mark the wake of whirring wing, the calm of plumaged breast.

# HEAVEN.

WILLIAM M. GOODWIN.

THE popular teaching to-day, and from time immemorial, regarding heaven, tends to define it as a particular locality situated somewhere in infinite space, beyond the sun, moon, and stars, and to designate it as the abode of God and the faithful departed, where gladness and joy will reign forever. The Century Dictionary in defining heaven says, "In Christian theology heaven is regarded as the region or state of endless happiness enjoyed by angels and faithful departed spirits in the immediate presence of God. The Hebrews supposed three heavens—the air, the starry firmament, and the abode of God. The Cabalists described seven heavens, each rising in happiness above the other, the highest being the abode of God and the most exalted angels. Hence, *to be in the seventh heaven* is to be supremely happy. . . . The ancient Greeks and Latins regarded heaven as the abode of the greater gods."

This teaching assumes the absence of God from this world, a view which conduces to the sin, adversity, failure, misery, sorrow, sickness, disease, and death of mortal experience. So long as mankind is taught to believe that God is absent, it would logically follow that His manifestations and attributes, namely, holiness, wisdom, justice, love, goodness, mercy, and the blessings of joy, prosperity, and happiness resulting therefrom, must also be absent; and the only way to obtain them would be by passing through the experience called death, and that prior to this experience their seeming opposites would manifest themselves, since "nature abhors a vacuum."

But what does the Bible, the admittedly supreme authority, teach us relative to this subject? Does it not iterate and reiterate that God is ever-present, omnipotent, omniscient; that He is Spirit, eternal and unchangeable Truth and Love? Then, if God is ever-present and present everywhere, heaven, the abode of Spirit, or the kingdom of God, must be ever-present, here and now, for where God is He rules supreme and His reign is harmonious.

John the Baptist proclaimed this fact in so many words when in the wilderness he cried, "Repent ye: for the kingdom of heaven is at hand;" in other words, Transform your conception of God and your relation to Him, for the king-

dom of heaven, the reign of Truth and Love, is now within reach. And this truth was the first doctrine enunciated by Christ Jesus when he began to preach, and he sent his disciples to proclaim this same good news when he gave his instructions to the twelve and to the seventy.

But while the kingdom of God is so very near, even "at hand;" if we desire to enter in and partake of its peace and joys we must seek it, for it is not perceived by the material senses. "Seek ye first the kingdom of God, . . . and all these things [the things considered necessary or valuable by the Gentiles] shall be added unto you." Mortals believe that they need "these things" before experiencing the change called death, but think they will have no need of them afterwards, yet, according to Jesus' teaching, one must first find the kingdom of God in order to obtain what he needs. Jesus would not command us to seek first for that which could not now be attained.

While we are encouraged to seek for the kingdom of God, Christ Jesus said that "the kingdom of God cometh not with observation [or outward signs]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you,"—within consciousness. Here Jesus distinctly controverts the popular belief that heaven is a locality or future state of bliss to be attained by death, but that it is here and now; and notwithstanding the fact that he has told us its exact location,—"within you,"—it is necessary for us to be instructed how to perceive it. Thus we find him saying, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man . . . which bringeth forth out of his treasure things new and old."

A person who has been "instructed" is one to whom knowledge or information has been imparted with special care and completeness and who is competent to speak as with authority, so to be "instructed unto the kingdom of heaven" is to have a definite present knowledge or demonstrable understanding of the true nature of God and man and their relations to each other.

Again, when speaking unto his disciples, Jesus says, "It is given unto you to know the mysteries of the kingdom of heaven." Mystery usually implies something beyond human comprehension; or that which is inexplicable. Jesus, however, tells us that we are to know the mysteries of heaven. When a mystery is known it ceases to be a mystery. And conversely, so long as we fail to bring out the

conditions of heaven in our own lives and the lives of others, it is manifest that we do not understand God nor our relation to Him, and to that extent we are falling short of keeping the commands of Jesus.

It may be asked how the needed instruction respecting the kingdom of heaven is to be gained; for notwithstanding Jesus' insistence upon the ever-presence of God and heaven, and while all his wonderful works were the result of his understanding of this kingdom, yet he did not leave a definite rule in so many words whereby we could intelligently demonstrate the fact of its presence, nor was this his mission. On the contrary, John quotes him as saying, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again he designates the Comforter or Holy Ghost as "the Spirit of truth" that will dwell with us, and abide with us forever.

We thus see that the Comforter is the Spirit of truth, whose office it is to guide and instruct us into all truth, for how could we be comforted, strengthened, supported, or be of practical service to others while abiding in ignorance, doubt, uncertainty, or fear ourselves?

Paul had a clear understanding of heaven when he wrote to the Christians at Rome and said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." It should be noted that "righteousness, and peace, and joy" are mental qualities which are unfolded through the understanding of God and His laws, or in the understanding and demonstration of Divine Science, which will abide with us forever. It cannot be denied that Christian Science is daily and hourly fulfilling the office of the Holy Comforter and bringing forth the fruits thereof, demonstrating through the destruction of sin, disaster, misery, sorrow, sickness, disease, and death that heaven is a present condition of spiritually enlightened thought.

Mrs. Eddy, that noble woman to whom humanity owes everlasting indebtedness, in "Science and Health with Key to the Scriptures," the text-book of Christian Science, defines heaven as follows: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." This shows conclusively that the concept of heaven taught in Christian Science is in perfect agreement with the teachings of Jesus, and it is this con-

cept and this understanding of heaven, put into daily practice, which have enabled the students of Christian Science to bring out in their own lives and the lives of others a greater present sense of harmony, health, prosperity, and joy than they had ever before known or thought possible.

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THE dedication of The Mother Church of Christian Science at Boston, with its paid-up cost of two million dollars, and its tremendous outpouring of eager communicants from all over the civilized world, is an event of impressiveness and momentous significance. The historic place of Mrs. Eddy as the Founder of a great denomination can no longer be questioned, and the sources of her power and following can be readily apprehended. Prominent among these is the denomination's peculiar department of healing, whose efficacy to some extent is established beyond cavil. The immense membership of the body is proof positive that it supplies these persons, most of whom were already nominal Christians, something they did not find in other communions. It affords refutation of the notion that spiritual and mystic mediation has been drowned out in this so-called commercial age. The Christian Scientists set a good example to other denominations in requiring their church edifices to be fully paid for before they are dedicated. It is to be said for Christian Science that no person's spiritual aspirations were ever deadened or his moral standards debased through its agency. Its communicants are cheerful, and shed sunshine about them—no insignificant element in true Christianity.—*Terre Haute* (Ind.) *Star.*

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## ANOTHER NEW PAMPHLET.

"The Ministry of Truth," a new pamphlet now on sale, is made up of the following articles, reprinted from *The Christian Science Journal;* viz., "Healing as Practised by Jesus," "The True Thought Modus," "Letter from a Lawyer to a Friend," "The Word Declared," and "Here."

Price. One copy, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

## TESTIMONIES FROM THE FIELD.

THE question is often asked, Will Christian Science heal organic disease? and I desire to testify to my own healing in the hope that it will reach some one who needs help as did I. I was brought up by a good Christian mother, taught to go to church, and had the benefit of good example, but when manhood came I severed my relationship with the church and drifted into agnosticism. From this time on my downward course was rapid and I dipped into all the things that young men think will make them manly, and tasted sin in almost every form.

About seventeen years ago I met with a slight accident, and although very painful at the time, nothing was made of it. A large shipping case in falling struck me across the small of the back, and a few months after this I began to be troubled with pain in this region and called upon a physician for help. He gave me a careful examination and decided that I was suffering, not from the accident, but from the effects of the sinful life which I had led, and he prescribed accordingly. Months passed, but no relief came, and about this time I had occasion to come to Rochester, N. Y. My condition seemed to be growing worse all the time, although I was having medical treatment. I found it difficult to dress myself, and it began to be an effort to go upstairs. Later I submitted to an operation, and this was followed by different operations, for about nine months. All the time I was growing gradually worse, and the fatal name of locomotor ataxia was then pronounced upon my case. I could do very little work, and having spent all the money I had, besides what I could borrow from my family and friends, I returned to my home in Johnstown, N. Y., and remained there about two years, after which time I took a position upon the road as agent, but soon found that it was impossible for me to follow this work, owing to the jar of the trains. While in Syracuse, N. Y., I had a severe attack and called in a celebrated doctor, who told me that I had not more than eighteen months at the longest to live. This was not very pleasant news, coming as it did from such a high source, but what could be done to prevent it?

My brother, who lived in Rochester, had been healed in Christian Science, and very kindly brought it to my attention, but I had no use for anything along this line and dis-

tinctly told him so. About this time, however, he wrote, asking me to come and help him in his business and to live in their home. This was agreed to, with the understanding that the subject of Christian Science was to be left entirely alone, and if he expected any Scientists to visit him, I was to be informed of the fact, so that I need not meet them. I came to Rochester in November and during the week between Christmas and New Year's friends of the family visited us. My brother invited these people to attend the weekly experience meeting and they agreed, providing I would accompany them, which I declined to do. My brother was very desirous of having them go, as one of the party was in great need of healing, and I finally consented to go.

We arrived at the small room where the meeting was then held and found about a dozen or fifteen persons gathered there. In a few minutes the Reader came in and took his place. I could see that he was an educated man, but as he read the Bible, and then "Science and Health with Key to the Scriptures" by Mrs. Eddy, I longed to refute some of the statements made by him. After the regular service he mentioned that the meeting was open for experiences, testimonies, etc., and without waiting for a second invitation I began. All my questions and remarks he met with kindness but also with firmness. All that day I had been enduring the most extreme sense of pain, and at times I could have cried out if it would have done any good, but this pain had so become a part of my life that I had learned to endure it, unless it was unusually bad, as it was upon this occasion. To my great astonishment, during my discussion with this gentleman the pain simply vanished. I could sit upright, and draw long breaths without any difficulty.

I was much perplexed over this sudden change, and returned home, retired to my room, and waited for the pain to return; but the hours passed and it did not come; then I fell asleep, and slept the first sound sleep of many a year. I arose in the morning and kept wondering if the pain would come back, but it never has. Now while the pain had left me, the stiffness of the muscles had not abated, and I could not help wondering what had brought this change. Curiosity at last led me to creep downstairs at night after the family had retired, take their copy of Science and Health to my room, and try to discover what

it was; but this book was carefully returned to its place before the family arose, for I had no desire to talk upon the subject with any one. This went on for a month and then the thought came to me, that if a new school of medicine should be established in the city, and if they healed one case after another similar to mine, would I not give it a fair trial; and I had to say, Yes, I would. So after a good deal of halting I went to the Reader's office and told him what had occurred at that meeting, and that I could not get away from the fact that I had been freed from pain which was driving me frantic, and I had come to ask him if he thought I could be helped. He assured me that I could be, providing I was honest; and this led to the discussion of honesty, which he unfolded in what seemed to me a peculiar way, but I was willing to do anything possible for freedom and told him so. Now I had some habits which I then thought necessary, such as smoking and chewing tobacco, swearing, and the liquor habit. The practitioner told me that I must stop the chewing, which was easy for me to do, and a few days later he mentioned the habit of swearing, and this was also laid aside. The liquor habit was the next to go, which cost me a struggle, and then I was asked to give up my smoking. For a moment I was tempted to rebel, but after three weeks of effort I took my expensive pipe, tobacco, etc., and put them in the stove, and this was one step towards being honest as defined by this practitioner. All of these efforts seemed to lift me into a different atmosphere, wherein I began to understand some of the teachings of Science and Health and in a way tried to apply them to my daily life, but it was not easy to turn from one thought to another and therefore my healing did not come as quickly as in some cases. Some time in September I found my freedom, and from that day to this have never had the slightest return of the symptoms that made my life miserable for so long. I am now in perfect health and have been so for the past ten years.

Words fail to express my gratitude for my physical healing, but what shall one say of the spiritual uplifting that has freed him from all the mental darkness that seemed to make life a thing of chance, and which could promise nothing for the hereafter but obliteration. For the hope that is now within me, I render all praise to God for His goodness, and am sincerely grateful to Mrs. Eddy for showing us how to obtain this freedom.—*Charles R. Frickey, Rochester, N. Y.*

It is with a heart full of love and gratitude to God, and to our dear Leader, that I send this testimony to the Field. I had never been a strong girl; had always been subject to colds and chills, and suffered all my life from a delicate throat. Seven years ago I had a very severe attack of rheumatic fever and subsequently two less severe ones. These left all sorts of evils behind them,—debility, chronic constipation, piles, gout, etc., and lastly prolapsus, accompanied by a constant and ever-increasing pain, so that with these ills my life was often a burden to me and I used to think that I never should receive relief or health. I had also lost all love for God and faith in Him. I could not accept a God who, as I then believed, visited sickness and sorrow upon His children as a means for drawing them to Him. I was in this state of mind and body when Christian Science found me. A dear friend, seeing my suffering, presented the truth to me, and though at first I did not believe that there could be healing for me, the Christian Scientists' God seemed to be the one I had been looking for all my life. I began to read Science and Health, and shall never forget my joy at finding that I could love and trust God. I took to studying the Bible, a book I had not read for many years, and read nothing else, except Science and Health and other Christian Science literature, for a year. After studying the "little book" for about six weeks, I one day realized that I was a well woman, that I had taken no medicine for three weeks, and that my body was perfectly harmonious. The reading of Science and Health had healed me. The wonderful joy and spiritual uplifting which came to me then no words of mine can describe. I had also suffered from astigmatism and had for several years been obliged to use special glasses when reading or working, and could never use my eyes for more than half an hour; but from the first reading of Science and Health I found that I could read in any light and for any length of time without the slightest discomfort. I am not only grateful for the physical healing but for the mental regeneration. I rejoice that I am now able to help others who are sick and sorrowing. For these and many other blessings I daily thank God, and my heart is filled with love and gratitude to the Discoverer and Founder of Christian Science.

*E. L. Lawrence, Curragh Camp, Co. Kildare, Ireland.*

Long before I heard of Christian Science I wished for

something higher and better than the religion of the church with which I was then connected, as it did not satisfy me. At the early age of eight years I began my search for God and was baptized in an orthodox church. My childhood days were unlike those of the majority of children, for I grasped every opportunity to read the Bible, and to attend all the church services with my parents, yet was never wholly satisfied. At the age of eleven I felt that I had done my best to reach heaven if I should die. Heaven had always been pictured to me as a locality or place, which could only be reached after death. I went on in this way for years, pondering certain serious questions of religion, and consulting many of the theologians, who told me that even the most eminent teacher could not answer my questions. It has only been since I took up the study of Christian Science, that the so-called mysteries of life have been made clear to me.

Nine years ago my only child was hovering between life and death. Some of the best physicians in Boston had pronounced his case incurable, saying that if he lived he would always be an invalid and a cripple. One of the diseases was gastric catarrh. He was allowed to eat but very few things, and even after taking every precaution, he suffered to the extent that he would lie in spasms for half a day. He also had rickets; physicians saying that there was not a natural bone in his body.

It was while he was in what seemed to be his greatest agony, and when I was in the darkest despair, that I first heard of Christian Science. The bearer of the joyful tidings could only tell me to come and hear of the wonderful things that Christian Science was doing. I accepted the invitation, for I was willing to try anything to save my child, and the following Friday evening I attended my first meeting, which was in The Mother Church of Christ, Scientist. Long before the service began every seat was filled, which was amazing to me, being an ordinary weekly meeting, and that night I realized from the testimonies given that Christian Science was the religion for which I had been searching for years. The next day I went to find a practitioner, but was unable to get the one who had been recommended, he being too busy. On my way home I thought of some of the testimonies which I had heard the night before,—of people being healed by simply reading Science and Health. I resolved at once to borrow a copy, and not dreaming of the

sacrifice that my friend would make by conferring such a favor, I went and asked her for a loan of Science and Health. I never saw any one part so reluctantly with a book as my friend did with her copy of the text-book.

I read it silently and audibly, day and night, in my home, and although I could not seem to understand it, yet the healing commenced to take place at once. The little mouth which had been twisted by spasms grew natural and the child was soon able to be up, playing and romping about the house as any child should. About this time we decided to move to the far West.

I was young in Science at the time, and my husband greatly feared that the journey would cause a relapse for the child, but instead, he continued to improve. I constantly read the Bible, Science and Health, and "Miscellaneous Writings," the two weeks we traveled, and we were the only ones in our car who, throughout the journey, did not get train sick. The child's limbs grew perfectly straight, he ate anything he wanted, and for years he has been a natural, healthy child in every way. He has passed through some of the worst forms of contagion untouched, unharmed.

I had been reading Science and Health several months, before I gave any thought to myself and my numerous complaints. I had never been very strong, and some of my ailments were supposed to be hereditary and chronic, hence I dragged through many tedious years with a belief in medical laws and hereditary laws resting upon me. Just before I commenced reading Science and Health I spent a half day in having my eyes examined by one of the leading oculists in Boston. His verdict was that my eyes were in a dreadful condition, and that I would always need to wear glasses. In the mean time I commenced to read Science and Health, and when I thought of my eyes, I had no need for glasses. The years that I have been in Science I have used my eyes incessantly, night as well as day, doing all kinds of trying work and without requiring the aid of glasses. I was healed of all my complaints whilst seeking the truth for my child, and many of them have never returned. Those that appeared simply came to the surface to be destroyed. Teeth have been restored and facial blemishes removed, unconsciously, simply by reading Science and Health. All of this is, however, nothing to compare with the spiritual uplifting which I have received, and I have everything to be thankful for. I am thankful to God, for leading me to

grasp this truth which makes free, and words are inadequate to express my gratitude to Mrs. Eddy, who was found fit to bring it to hungering and suffering humanity.

*Marietta T. Webb, Los Angeles, Cal.*

I SHOULD like to add my testimony to that of the many happy and grateful ones who have been helped by Christian Science. For ten years I had been constantly doctoring for Bright's disease, liver complaint, lung trouble, and other ailments too numerous to mention. I had quite a number of doctors attending me, in fact, used every remedy suggested, but all with the same result; viz., I was growing worse right along. I had reached the point where I had given up all hope, and had made up my mind that the end was near. About this time I heard of a lady who had been healed through Christian Science. I knew that she had been a great sufferer, and I hardly dared believe that Christian Science had healed her, nevertheless I went to see her, and to my great surprise I found that she was perfectly well, and I became anxious to receive help in the way she did. She told me all about her healing, and when I was about to leave she said, "If you try Christian Science and it does not heal you as quickly as you would like to be healed, do not become discouraged, but hold to the truth and God will heal you." I went to see a practitioner, and commenced taking treatments.

Words cannot express how happy I was to think that I could be well once more. The healing seemed somewhat slow, but whenever I felt the least discouraged, I remembered the words of my friend. After having over forty treatments, and holding to the truth, I was perfectly healed. Prior to taking Christian Science treatment, I was to have an operation performed as a last resort, but I refused, and turned to Science, with the results above stated. I had also been wearing glasses for five years, and these were laid aside. I can never be grateful enough for all the help received. My husband also was healed of a rupture of eighteen years' standing, which had been pronounced incurable by physicians. I wish to add that my husband, children, and myself have received many blessings through Christian Science, for which we thank God with all our hearts. We also wish to thank Mrs. Eddy for her wonderful work, and for Science and Health, which reveals to us God and His word in the true light.

*Mrs. William Hildebrand, Sheboygan, Wis.*

In Isaiah we find these words: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." It is, however, a common experience to try every suggested material remedy for our numerous woes, before we are willing to heed this call of Truth. This was my experience.

I was brought up in an orthodox church, which promised a salvation after death, but as my thought developed, I longed for a practical religion—one that I could prove here and now. Then came a season of searching. Whenever I saw any one who seemed in a better condition because of the religion he professed, I did what I could to investigate it, and honestly tried to attain his point of view, but from none could I gain that joy of Christianity which these creeds suggested.

As I look back upon a timid, unsettled, wandering disposition, an unsatisfied ambition, and lack of business success, I do not wonder that, with no definite anchor for my tempest-tossed thought, I should also have suffered from nervous irritability, chronic sick-headaches, and incessant colds. My physical ailments were treated with various material remedies, as well as mineral springs, sea and mountain air, massage, and so on. But the end was not yet. Finally, so-called mental science was offered, and I seized it eagerly, only to find that it did not feed my hunger, nor bind up the broken heart, and that it gave me no scientific method for healing sickness and sin. At the same time the Christian Science text-book was brought into our home, but on account of this other study we gave it little attention.

Nine years ago I was confined to my bed with a protracted illness. An intimate friend was a woman well known as a practising physician, and her constant attention, as well as the skill of three other doctors whom she called in consultation, failed to relieve me. In this extremity Christian Science treatment for me was suggested to my friend, the doctor, and being broad enough to realize that what her medical knowledge could not reach might be reached by an understanding beyond her own, she sent, without my knowing it, for a Christian Science practitioner. My thought had been prejudiced against Mrs. Eddy, the Discoverer and Founder of Christian Science, by the teaching I had received in "mind cure," as it was called, and because of this I was unwilling to talk with the Scientist when she came,

and consented reluctantly to have her treat me. I told her that I possessed a copy of Science and Health but had gotten nothing from it when I had glanced over a few of its pages about ten years before. In a few weeks my improvement was very marked. The glasses I had worn for several years to relieve almost constant pain in my eyes and head, were abandoned unconsciously. During all the years since there has not been the slightest return of that peculiar and distressing pain. The constant fear of taking cold was overcome very soon, and a new hope and strength took possession of me. The sick-headaches did not yield readily, because of my own disposition and habits of thought. In fact, it was six years before I attained the humility which led to sufficient understanding to enable me to rise above this form of disease. Success in business affairs has been a still later demonstration, but that too is being adjusted scientifically.

My progress has been gradual enough to show me how evidently our physical condition and material surroundings are the direct outcome of our mental attitudes and continued habits in thinking; how utterly helpless we are without an understanding of the God in whom we find Father, Mother, Friend, also health, holiness, and happiness. While I am thankful for the sudden and quick healings that have come to me in the lines in which I was prepared to receive them, I am thankful, too, for the slow processes where the thought had to be plowed and plowed again before it was ready for the seeds which have finally taken root, grown up, and borne fruit.

Our text-book, Science and Health, has indeed been to me a "Key to the Scriptures," and while it was for years scorned and rejected in my egotistical ignorance, it has long since taken its rightful place in my temple-building.

One of the things I am especially thankful for is that I was finally aroused to a proper appreciation of the channel through which the revelation of Truth came to this age, and for the awakening of a tardy sense of gratitude to the consecrated woman who was found worthy to show the world the way to Life eternal. For many years after I began to reap the benefits of the scientific healing of sin and sickness and sorrow, I was as one of the nine lepers, who may have been grateful to God, but who returned not to give thanks by recognizing the channel through which the healing was made possible. But at last, like the one stranger, I am happy to turn back, and glorify God by an

expression of sincerest gratitude to our Leader, Mrs. Eddy. To be her worthy and obedient disciple, and thus to serve God, is now my one ambition as I reach out toward the spiritual facts of being.—*Ida Mitchell Roff, Cincinnati, O.*

AFTER having practised as an apothecary for more than twenty-five years, my first understanding of Christian Science came to me through reading "Science and Health with Key to the Scriptures" by our Leader, Mrs. Eddy. It did not take me long to come to the realization that *materia medica* and Christian Science would not travel hand in hand, for they were going in opposite directions, and I could see I must give up one or the other. I decided to dispose of my drug business and did so. In order to support myself and family it became necessary for me to follow some other occupation, and as I had spent all of my business life in the one occupation, it meant for me to start anew. This I have done, and am prosperous and well pleased in my new avocation. One of the grand things in the study of the Bible and Science and Health is the spiritual uplifting it gives, so that we come to the understanding of the reality of good and the nothingness and unreality of evil. In the last few months I have had so many rich blessings come to myself and family through the understanding of the truth that I feel very grateful. When I look back and see where I stood before coming into Science and where I now am, it seems a long road with many hills and valleys that I have passed over and through, but I can see that in each and every one of them much good has come to me by the experience.

A demonstration I had in my early study of Christian Science was of much interest to me, and the good I have received from it can never be told. It was this: For more than twenty years I had been a constant user of tobacco, and by the reading of our text-book, Science and Health, alone, the desire for smoking entirely left me, and has never returned, although I have been continually with people who use it all the time, but I see no good in it. This demonstration has been worth much to me in many ways. I rejoice to know that a woman has been so good and so true, and has gained the high spiritual understanding necessary to impart this great truth to the world, and that she has stood at the front these many years, to direct each

advancing step and tell us how to solve each and every problem as it comes. She is indeed our Leader.

*Arthur Gephart, Seattle, Wash.*

My healing was considered one of the most remarkable cases on record, by physicians who were watching the case. I was very badly injured by one electric car colliding with another in which I was a passenger. My rescuers thought I was dead, but in a few minutes, they have since informed me, I began to declare I was not hurt, although I was unconscious at the time. From the time I arose from my seat to escape I never knew where I was or what was going on around me until I found myself in a hospital surrounded by people who had learned of the accident. Three different persons recognized me, the accident being not far from my home, and as each one mentioned my name with expressions of sympathy it would call me back to consciousness; then I would lapse again into unconsciousness. My whole face was covered with blood, and something obstructed the sight of my right eye; then I heard some one say, "I will have to take some stitches in this." This aroused me from my dazed condition, and I put my hand up and found my eyebrow had been torn loose and was obstructing my sight. Then I remembered nothing until I was carried out, put into a carriage by a doctor and a friend who lived near me, and taken to my home. All the while I was declaring I was not hurt. At last the physician said to this friend, "What kind of a woman have we here, injured so badly, and declaring she is not hurt? Here I am a man, and if it was I, I should be howling." After making me as comfortable as he could, he started out for material lotions, to apply to my ankles to keep down, as he said, the swelling and inflammation, for one was crushed very badly, and the other was broken. He said to the attendants that I must be watched closely, for the shock would cause me to vomit and have chills, for which he would prescribe some medicine. Gradually I began to realize what was going on around me, so I said, "No, doctor, those errors will not manifest themselves in me. I do not need any medicine, I am a Christian Scientist." He looked at me in great surprise, and said, "Well, I hope it will aid you in your recovery." I took no medicine, and after the second day no cold lotions were applied. I sent for a Christian Science practitioner and trusted to the One

who healeth all our diseases. I would have discharged the doctor, but my husband, who was not a Scientist, felt that he should remain and watch the case. This he and a doctor employed by the railroad company did. He remarked to a friend, "I cannot see how that woman lived. They will never let that case come into court." And they never did. I had no fever after the first day, and was perfectly comfortable in spite of the conditions mentioned.

In addition to the wounds referred to, my left knee was badly injured, also my right hip and shoulder. My face and head were cut and bruised beyond recognition. It would take too much time and space to mention all the wounds I received from broken glass and splinters,—suffice it to say they numbered seventeen cuts, bruises, and breaks, —but my healing was accomplished in six weeks. To-day, thanks be to God, there is nothing to indicate I had ever passed through such a trying experience, with the exception of a slight scar over my right eyebrow, although the doctor said I would always be lame.

I feel very grateful to God for the understanding which I have through Christian Science; that even when I seemed unconscious I was able to realize and declare the truth. I am also grateful to our dear Leader, Mrs. Eddy, who has worked so patiently to lead us to this fountain of healing,—to Life, Truth, and Love.

*Mrs. Frank C. Menair, New York, N. Y.*

I GLADLY give my experience of how I was led to the truth through Christian Science. About three years ago I was taken with typhoid fever, which lasted for a couple of weeks, when there was a change for the better and all thought that I would soon be up; but such was not the case, as this was followed by what was called a re-infection, and the fever continued for several weeks longer. A specialist was called, who diagnosed the case as paralysis or collapse of the stomach, and said I could not possibly live. I did get better, however, and was again able to sit up when another complication set in. This time I remained in bed and constantly grew worse. One of the leading surgeons and physicians of the city was called in consultation, and they agreed that there was an internal abscess, and that the only hope of saving my life was an operation. I objected to this, but after a few days consented.

My attention had been called to Christian Science just

before this, but I did not grasp what it meant or that it was for me; still, when I left for the hospital, some Christian Science work was done for me and I can never explain what a support it was to me. I had always had a great dread of an operation, but went through the ordeal calmly and with no fear; in fact, I seemed to be lifted above my surroundings. The doctors had said that after the operation I would recover rapidly, but instead I was worse than ever. In a week it was decided that another operation was necessary. This brought a great sense of discouragement, but I did not see any way of escape. I asked for Christian Science help, not knowing then that it could not be given so long as I had consented to the doctor's wishes; but I now turned to divine help with all my strength, and although I did not experience the same uplifted feeling as before, I was strengthened and sustained. At the last operation, when the incision was made in order to remove the abscess, there was none to be found, but instead a condition which was pronounced by the doctors as tuberculosis of the bowels. There were four or five of the leading surgeons present and they admitted that there had been a wrong diagnosis all through, but said there could be no doubt as to the correctness of their last statement, for they saw the conditions with their own eyes.

The doctors then informed the family that they had done all they could do, that medicine would not touch the case. I was obliged to remain at the hospital for three weeks longer, having been five long months under the doctor's care with a trained nurse night and day. On the day I was allowed to be taken home, the surgeon telephoned the family physician that he was sending me home no better for the operations. On the last day of May, when the doctors said nothing more could be done for me, Christian Science treatment was commenced. I began to grow better, and by the first of August I was out of doors; by the middle of the month was going about whereever I wished. At the time of my healing we were living on the fourth floor, and I was obliged to go up and down the stairs every time I went out, but I suffered no inconvenience from it. The doctors and all my friends were surprised to see me out, and even now, after three years, they ask me if I am really well.

I have enjoyed good health ever since, and this experience

seems like a dream. Can we ever be too grateful for this omnipotent truth that healeth all our diseases.

*Mabel Knight, Cleveland, O.*

One short year ago my acquaintance with Christian Science began through the healing of a day's illness, and the grain of truth which entered my consciousness through this apparently slight healing, was the beginning of a better, happier life. I can hardly recognize my state of mind to-day as compared with that of a year ago. I am "lost in wonder, love, and praise," as I review what Christian Science has been to me. Truly "old things are passed away; behold, all things are become new"!

I readily, hungrily accepted Christian Science, and became a willing student, hence my emergence from the ignorance of material darkness into the affluent light of Truth has been rapid. The understanding of this truth has enabled me to cast out many old mortal beliefs, to learn to love more my fellow-men, and to see Christ, Truth, as the source of all good. Many gracious demonstrations have marked the year, and a sweet sense of security fills my consciousness with a joy unspeakable. I have indeed much for which to thank God and our dear Leader, and am seeking to make my life exemplify the teachings of Christian Science.—*Mamie Charlie Sterne, Denver, Col.*

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### PERSONAL CONTAGION.

MARY BAKER G. EDDY.

THE following letter is so right and requisite that I hereby endorse it for the benefit of the reader.

At a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion.

In time of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its Leader. This state of mind is sickly; it is a contagion —a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, "Thou shalt have one God."

If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love. Hence the sin, the danger and darkness of personal contagion.

Forgetting divine Principle brings on this contagion. Its symptoms are based upon personal sight or sense. Declaring the truth regarding an individual or Leader, rendering praise to whom praise is due, is not a symptom of this contagious malady, but persistent pursuit of his or her person is.

Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to, and let them alone in God's glory, the world would not have lost the Science of Christianity.

"What went ye out for to see?" A person, or a Principle? Whichever it be, determines the right or the wrong of this following. A personal motive gratified by sense will leave one "a reed shaken with the wind," whereas helping a Leader in God's direction, and giving this Leader time and retirement to pursue the infinite ascent—the comprehending of the Divine order and consciousness in Science—will break one's own dream of personal sense, heal disease, and make one a Christian Scientist.

Is not the old question still rampant? "When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" But when may we see you, to get some good out of your personality?

"In the beginning was the Word, and the Word was with God, and the Word was God" (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!

I left Boston in the height of prosperity to *retreat* from the *world,* and to seek the one divine Person, whereby and wherein to show others the footsteps from sense to Soul. To give me this opportunity is all that I ask of mankind.

My soul thanks the loyal, royal natures of the beloved members of my Church who cheerfully obey God and steadily go on promoting the true Principle of Christian Science. Only the disobedient spread personal contagion, and any imaginary benefit they receive is the effect of self-mesmerism wherein the remedy is worse than the disease.

Pleasant View, Concord, N. H., June 30, 1906.

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The letter to which Mrs. Eddy refers in the first paragraph of the foregoing article reads as follows:—

Boston, Mass., June 26, 1906.

*Dear Leader:*—Being about to leave the States for South America, to make my home in Ecuador for an indefinite season, I took the liberty of visiting Concord and driving out to your home, some days since.

I just wish to say that the lesson learned during that

visit will not soon be forgotten, and I came away with a sense of having intruded upon your much-desired, yea needed, seclusion.

The significance of your words, "time to assimilate myself to God," came to me with renewed force, and I saw how, under the guise of loving interest, we might become tedious hindrances to the fulfilment of not only your highest hope, but our own as well. Therefore my next visit to Concord can only be upon special invitation from an authorized source.

From the "genial tropics" my love will go out to you, as it ever has here. In joyous anticipation of future good news to tell you, I am Earnestly yours,

(Mrs.) Nina M. Henderson,
Guayaquil, Ecuador, S. A.

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[From the *Concord Evening Monitor*.]

## GREETINGS.

Allow me to say to the good folk of Concord that the growth and prosperity of our metropolis cheer me. Its dear churches, reliable editors, intelligent medical faculty, up-to-date academics, humane institutions, provisions for the army, and well-conducted jail and State prison—if, indeed, such must remain with us a little longer—speak for themselves.

Our picturesque city greatly needs improved streets. May I ask in behalf of the public this favor of our city government; namely, to macadamize a portion of Warren Street and to macadamize North State Street throughout?

I am pleased to see Professor Kent's homestead freshly thriving and to have its occupants again for neighbors.

Sweeter than the balm of Gilead, richer than the diamonds of Golconda, dear as the friendship of those we love, are justice, fraternity, and Christian charity. The song of my soul must remain so long as I remain. Let brotherly love continue.

I am sure that the counterfeit letters in circulation, purporting to have my signature, must fail to influence the minds of this dear people to conclusions the very opposite of my real sentiments. Mary Baker Eddy.

Pleasant View, June 20, 1906.

## CARD.

MARY BAKER EDDY.

We lose the sense of personality when describing love, and so base the behests of praise on worth akin to unworldliness, on goodness shorn of self, and on charity governed by God influencing the acts of men—even a charity which "suffereth long and is kind."

Mrs. Mary Beecher Longyear's charity is of the sort that letteth not the left hand know what the right hand doeth, that giveth unspoken to the needy, and is felt more than heard in a wide field of benefactions. Seldom have I seen such individual, impartial giving as this. Therefore I hasten to praise it and turn upon it the lens of spiritual faith and love, which enforce the giving liberally to all men and the upbraiding of none.

Begging her pardon for the presumption of my pen, if such it be to "render unto Cæsar the things that are Cæsar's," I hope that I have neither grieved her meekness nor overrated her generosity thereby.

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## AMENDMENTS TO BY-LAWS.

### Article XXVIII.

Local Self-Government.—Sect. 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches; and it shall be controlled by none other. The general Communion of this Church shall be observed triennially in Boston, Mass., on the second Sunday in June. Its local Communion service shall be held annually at the same date.

Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the triennial conference at The Mother Church, unless it be when our churches, located in the same State, convene to confer on a statute of said State, or to confer harmoniously on individual unity and action of the churches in said State.

### Article XXVIII.

Communion of Branch Churches.—Sect. 8. The Communion shall be observed in the branch churches on the

second Sunday in January and July of each year, and at this service the Tenets of The Mother Church are to be read.

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## OUR LEADER'S ARTICLE.

We are much pleased to give the place of honor in this issue to our Leader's timely, brave, and significant article, "Personal Contagion," which appears above, because we look upon it as one of the most important statements of inspired truth that she has given to the world since the publication of the Christian Science text-book. We feel sure that all true Christian Scientists will so regard it and, as they ponder its vital message, they will express their gratitude for it in good works.

Archibald McLellan.

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WHEN Jesus was questioned as to his Messiahship, "Art thou he that should come, or do we look for another?" he answered, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He did not depend upon mere words for the verification of his doctrine. He knew that the only proof of the legitimacy of his claim to be the Messiah was in these works, and it rests with us as Christian Scientists to prove our right to be called his followers by showing forth the same works which he enumerated. It is the duty of Christian Scientists to heal the sick and reform the sinful, and to the extent that they are doing these works are they following in the pathway hallowed by the footsteps of their Master, who said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

These healing works are now being done through the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this is amply proved by the testimony of those who have been healed, testimony such as the following, which we quote from the *Christian Science Sentinel* of July 28.

Miss Bertha Smith, Wilmington, N. C., writes:—

"After having heard Christian Science lightly spoken of, from a Christian pulpit, I decided to go to one of the services and hear for myself. From infancy I had been devoted to my church, and as soon as I was old enough I was ever active in the work. Feeling it to be my duty to attend every service in my own church, I took advantage of the Wednesday evening meetings. My first visit was not my last, I am thankful to say, for I saw immediately that these people not only preached Christianity, but practised and lived it. At that time I was wearing glasses and had worn them for sixteen years. . . . One specialist after another had been consulted. All gave me very much the same advice; each one urged extreme carefulness and gave me glasses that seemed to relieve for a time. None of them held out any hope that my sight would ever be restored, and they said that the defect had existed since infancy, and in time I should be blind.

"The thought of blindness was very distressing to me, but I tried to bear it with Christian resignation, since I thought that God had seen fit to afflict me; but since I have learned that He is a loving Father, who gives only good, I regret that I ever charged Him with my affliction. I had no treatment, but I read 'Science and Health with Key to the Scriptures' by Mrs. Eddy, and my eyes were healed and glasses laid aside. I can never find words adequate to express my thanks to our dear Leader, through whose teachings my sight has been regained. I can truthfully say that 'whereas I was blind, now I see'—through an understanding of Truth I have found my sight perfect as God gave it."

Edith Lamar Burch, Chicago, Ill., writes:—

"It may help others to know that some one was really healed of severe illness through Christian Science. It is over nine years since we first beame interested in the Science, and it would be hard to find a healthier person than I am now. I can go all day, from morning till night, upheld by the thought that they who wait upon the Lord 'shall renew their strength.' I can truly say that I scarcely know what physical weariness is any more. Before I came into Science the physicians said that one lung was gone, and that the other was affected with tuberculosis; so, from their standpoint, there was little left for me to hope for. We had tried every remedy that they had suggested. I had gone to the mountains, but could not stay

there on account of the altitude; and when they did not know what else to do, they said we would better go to England—that the ocean air would be beneficial. So we spent three months in the British Isles, and when I came back I seemed much better, but this only lasted a short time. In little more than a month I was worse than ever, and my mother was told that I had but a few weeks, or at most months, to live.

"At that time, a lady, a stranger to us, suggested that we try Christian Science. There was no prejudice against it, as we did not even know what it was. We knew of no Scientists in the Western town where we were living, and when we were told that we could send to Kansas City for absent treatment, we thought it was absurd. We were then told that many people had been healed through the reading of the Christian Science text-book, Science and Health, and to us this seemed a little worse than the absent treatment, but as we had tried everything we had heard of up to that time, my mother sent for the book.

"It came in the middle of October and we began to read it together. It seemed to me from the first that it was something I had always believed, but did not know how to express it—it seemed such a natural thing. My improvement was very gradual, but I felt that I was recovering. After the Christmas holidays I started in at school and went the whole term without missing a day,—something I had never done before. I finished my school course without missing a day—in fact I have not spent a day in bed since that time. I feel absolutely certain that I have two sound, healthy lungs now. . . .

"People sometimes say, 'Oh well, maybe you never had consumption.' Well, I had the symptoms, and they are every one gone through the reading of 'Science and Health with Key to the Scriptures' by Mrs. Eddy."

Just as our Master "refuted all opponents with his healing power" (Science and Health, p. 18), so must Christian Scientists prove the efficacy of their faith, and that they are his followers, by healing the sick.

ARCHIBALD MCLELLAN.

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A COLLEGE president made a public statement not long since, to the effect that the Bible is becoming more obsolete every day, and the significance of the declara-

tion was emphasized by the fact that in the religious press comment on the subject it was generally conceded to be true, so far as the great body of the people are concerned. Further significance attaches to the matter when we remember that within the last twenty-five years, in addition to the revision of the text, numerous modern English translations and other aids to an intelligent reading of the Scriptures have been issued. Important archæological discoveries have also been made in confirmation of its historical narratives; Bible schools, Chautauquas, etc., have been multiplied, and through these and other means a very large exploitation of the subject has been carried on. All these favoring conditions and agencies would authorize the expectation of an ever-widening and deepening interest in the sacred writings; and if it be true that during these years they have been losing their hold upon the masses, there must be a cause therefor, and it is reasonable to presume that all who regret the facts will be interested in its discovery and removal.

In seeking the reasons for a decrease of interest in the Bible, we may be sure that divine truth retains an unchanging relation to humanity; that it has lost nothing of its ability to nourish, educate, and inspire. It is now as ever the "bread of life." More than this, truth itself can never become trite or uninteresting; it can no more lose its perennial charm than can a rose or the sunset. We are also entirely sure that the world's need remains the same. Truth can never be spared, since it is the panacea for all ills, the substance of all being. If, therefore, the Bible contains the Word of God, and yet is no longer able to command the attention of mankind, then manifestly that Word, the divine truth, must have become hidden; and it is not difficult to see that this is the case. For many very earnest and in a sense very religious people, theological teachings about truth have practically taken the place of truth. These teachings are not being supported by scientific demonstrations in satisfaction of crying human need, and hence, in so far as they have become identified with the Bible, in the thought of men, their passing seems to dethrone the Bible itself. So, too, superstition, fear, reverence for ecclesiastical authority as such, the unquestioning acceptance of tradition, etc., all are certainly passing away, and to the extent that these have affected Scripture interpretation, shaped the human sense of the Word, to that extent regard for the Bible has

waned. Sir Oliver Lodge has recently called attention to this subject and emphasized the need of scientific proofs in support of religious propositions if we would have them make a lasting impression upon human thought and life.

Two other facts affecting the situation must be named. The doctrine of verbal inspiration has rendered the book a medley and a confusion to many, who have thus come to think of it as inconsistent, self-contradictory, and therefore unauthoritative; and further, the inability of the majority of those who stand for its teaching to realize the fulfilment of its unequivocal promises of spiritual authority over sin and sickness in this present life,—this has made it seem inadequate to present needs. The absence of those attesting proofs, "the works of healing" upon which Jesus and his disciples relied for the verification of their words, has shorn the book of both reverence and authority in the thought of very many.

For all this seeming disability it is manifest that the stumbling human sense and statement of truth is wholly responsible. This alone can lessen the authority and influence of the Scriptures. In a practical age the demand for demonstrable results is no less surely, no less legitimately made of religious teaching than it is of all other teaching. The promised "freedom" of a saintly life is imperatively called for, and when this is wanting the authority of dogmatic statement is bound to be denied. Christian Science honors this demand and all worthy Christian Scientists are committed to the holy endeavor to meet it. This constitutes in no small part the uniqueness of the Christian Science movement as well as its strength.

Regarding the significance of the confirming facts to the authoritative truth, Sir Isaac Newton long since said that in the giving of prophecy and promise the design of God was "not to gratify curiosity by enabling men to foreknow things, but that the prophecy might be interpreted by the event . . . The event of things . . . will be a convincing argument that the world is governed by Providence. . . . The many and clear prophecies concerning things to be done at Christ's second coming are for effecting a recovery and re-establishment of long-lost truths. . . . The event will prove the Apocalypse; and prophecy thus proved and understood will . . . make known the true religion and establish it."

This teaching, that truth's authority and power are dis-

closed in truth's blessed events, in salvation from sin and sickness through the spiritual apprehension of the Word, —this is the distinctive teaching of Christ Jesus, and it is reiterated and enforced in the teaching of the Founder of this movement. In Divine Science proof must accompany statement; and nothing else will satisfy the world's demand to-day.

The interest of Christian Scientists in Bible study is phenomenal to the world. Without any external requirement these people are seen to have a vital, impelling desire to acquaint themselves with its letter and to assimilate its spirit. It is the leading feature of their Sabbath service, and a deeply eventful characteristic of the movement, and this is far more easily explained than is the comparative indifference of which complaints have been made in other bodies. First of all Christian Science discards the "documentary conception" of divine revelation; it makes the rational and necessary distinction between the Bible and the Word of Truth which it contains; it declares that the essential thing of Scripture is its spiritual significance. It recognizes that the human sense and statement of truth have been subject to change; they are fallible and often faulty, while the truth itself is infallible; it can never become error. The divine idea which is conveyed to those who apprehend the spiritual significance of the Scriptures, —this is both unchanging and demonstrable.

In seeking for truth Christian Science subjects the human concept to refining tests. It asks if a given teaching is consistent with the fundamental postulates, of the divine nature and their logical requirements; if it is in harmony with the declarations of Christ Jesus, and if it brings forth the fruits of the Spirit in the overcoming of sin and sickness, and the phenomenal devotion of Christian Scientists to Bible study is fully accounted for when it is known that the Word of the Bible as understood in Christian Science does accomplish the work which Jesus said should ever attend his faithful ministry. This is the secret of the whole matter, and both Christians and non-Christians the world over are rapidly finding it out. JOHN B. WILLIS.

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THE insistence of Christian Science upon the necessity of giving up our material concepts of God and man has its warrant in the Scriptures, a fact which carries

weight with many even before they see scientifically the reason for leaving the imperfect in order to gain the perfect. In the prophecy of Isaiah we find the statement, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create." If to this we link Mrs. Eddy's statement concerning man,—that he is "the compound idea of God, including all right ideas . . . that which has not a single quality underived from Deity" (Science and Health, p. 475), we shall begin to see why we may "rejoice forever" in knowing that which God creates. The spiritually scientific revelation of God which has come through Christian Science truly meets all human need, for at one stage of our growth God may be best understood as divine Mind, and at another as Life, while at another we may best understand God as Truth or Love. As we gain a clearer understanding of our text-book we see that these terms, like rays of light, blend as one in divine Principle, and in the measure that Deity is thus understood the old concepts of God and man disappear, and with them the varied manifestations of error, known to mortals as sin, disease, and death.

Referring to our work in Science, which awakens the consciousness of God's perfect creation, a student writes: "I have thought that if we were always obedient to the teaching, 'The former shall not be remembered, nor come into mind,' we would not so often bring up past errors, our own and those of others, and we would be much nearer the realization of 'the new heavens and the new earth.' To recall error seems very much like keeping a bad negative and printing pictures from it; then wishing the pictures could be done away with, when the remedy would be found in destroying the negative with the wrong impression."

In spite of the mortal tendency to keep and use the mental "negative" which gives a false and distorted view of God and man, Christian Science is doing wonders in revealing God and that which He creates,—that which brings joy and gladness because it manifests only the nature and qualities of God, good. As students, we may forget that we live in a very progressive age, a time when a rapid change is taking place in our method of doing things, which of course implies a corresponding change in thinking about things. How great this change really is, we

perhaps do not appreciate, but the all-important consideration is, whether the change in our views is in harmony with the law of progress, whether our thinking and our doing bring joy and gladness to ourselves and others, thus witnessing to the heavens and the earth of God's creating.

Of old, the erstwhile Galilean fisherman saw in prophetic vision the coming to men of God's kingdom. He described in the Apocalypse the mental struggle which he saw; then, after the passing of the mortal pictures of sin, discord, and death, he told of the new Jerusalem, of the kingdom established right where error had seemed to be rampant, even triumphant.

In our day another seer has seen this kingdom; learned what its laws are, and how they are to be obeyed; also, that this obedience annuls all the asserted laws of evil, so that it "shall not be remembered, nor come into mind." What greater service could any one render to humanity than this, —to reveal the Science which shows how all may avail themselves of the blessings of Truth by recognizing spiritual realities, which once seen, the desire to retain or reproduce the distorted images of mortal belief is overcome. To *know* God, good, and that which He creates, means to *unknow* evil, and the world is surely coming to admit that this is essential truth, and that nothing less than spiritual insight could have discerned it and shown its practical relation to every human problem. When man's divine possibilities are thus recognized, none need any longer say, as did Whittier,—

> The world sits at the feet of Christ,
> Unknowing, blind, and unconsoled;

rather will they say, with him,—

> O hearts of love! O souls that turn
> Like sunflowers to the pure and best!
> To you the truth is manifest:
> For they the mind of Christ discern
> Who lean like John upon his breast!

ANNIE M. KNOTT.

# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

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## CHRISTIAN SCIENCE AND MATERIA MEDICA.


HON. CLARENCE A. BUSKIRK.


THE true attitude of Christian Scientists towards *materia medica* and its practitioners is not always correctly apprehended. On the contrary, it is quite generally misunderstood by that large majority who have not taken the pains to inform themselves accurately on the subject.

While Christian Science opposes drug medication, it entertains no prejudice whatsoever against those who conscientiously administer drugs to others. In common fairness it recognizes that a very large proportion of the medical fraternity is made up of men and women who are scholarly in their attainments, who are earnest and faithful in their professional duties, and who are devoting their lives to a sincere effort to alleviate sickness and suffering.

In considering this subject the fact should not be lost sight of that many of the adherents of Christian Science have become such within the last score of years, that a still larger number have become such adherents within the last decade, and that great numbers are constantly and steadily adding to its strength and meaning as a great historical movement. It should also be remembered that this augmenting host is recruited from the users of drugs, whose experiences with them have either been unsatisfactory or worse than unsatisfactory. These recruits come up to the average standard, at least, for intelligence, respectability, and good citizenship. They are conscientiously facing opposition and proscription, which in many instances is excessively unpleasant, because of their religious con-




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viction and despite the fact that the effects of Christian Science teaching is admitted even by their opponents to be in the direction of better living. It must further be remembered that through the revival of the Christ-method of dealing with physical sicknesses as an active and positive factor in modern life, the demonstration that this method is scientific and practical, Christian Science has not only brought priceless blessings to innumerable lives and homes which *materia medica* has confessedly been unable to help, but it has also discovered to the future generations of our race, as well as to the present, one of the great boons of Christianity which had become a mere vague and impractical tradition. The evidence supporting the practical works already accomplished through the ministry of Christian Science, in overcoming sin, sickness, etc., is of such a quality and volume that it reaches the high-water mark of proof, so far as human testimony can make proof. Indeed there is no historical fact which is established by more satisfactory and incontrovertible evidence, and all would concede that the restoration of the method of overcoming sin, sickness, etc., which was taught, exemplified, and commanded by Jesus to his followers of all times and lands, is of a value which it would be impossible to overstate in confirming men's faith in unadulterated and undivided Christianity.

It is more or less conceivable how those who are opposed to Christianity may refuse to weigh all these things fairly; but that professed Christians should so refuse would be well-nigh unbelievable did not history display the strange obstinacy with which the votaries of established religious beliefs have ever resisted the advent of differing doctrines.

*Materia medica* does not claim to teach anything concerning God or things spiritual. It does not have to do with man as a spiritual being. It is not merely non-Christian, it is wholly non-religious. Its literature from Alpha to Omega is materialistic. It deals with man as a physical being. It diagnoses disease and prescribes material remedies therefor just as the atheist could consistently do. God is never thought of either in its diagnoses or its choice of drugs. It proceeds upon the hypothesis that the laws of disease and death govern man, rather than those of life and harmony, and all its efforts are directed merely towards the hoped-for and temporary avoidance of those supposed laws of disease and death. Its optimism is but

for a moment, its pessimism a haunting presence which endures. By its own teaching, its efforts must ultimate, soon or late, in defeat, never in a deliverance that is more than transient. The despair of atheism envelops it.

*Materia medica* is of pagan origin, and its history reaches back several thousands of years, if we include its earliest, crudest, and most ignorant phases. In its modern phases, as it is now principally known in Europe and America, *materia medica* was brought into Spain, a few centuries ago, by the non-Christian Moors of Africa and Arabia; and from Spain it gradually spread through Europe. The *materia medica* which was brought to Spain by the Moors is as much the laughing-stock of the medical practitioners of to-day as the absurd methods employed by the most ignorant tribes of equatorial Africa. Some of them were too grotesquely revolting to put in modern print, and it is amazing to read of the gross ignorance of doctors in periods which were already considerably advanced in enlightenment in other matters. The intense scorn and ridicule which Molière directed against the medical practitioners of France in his day are comprehended when we read his account of the medical practices which then prevailed.

Apologists for *materia medica* sometimes urge that it is a progressive science, and that the conceded blunders and follies of its past ought not to be debited to its present. This seems plausible. But the real question does not hinge on the progress made in discovering new drugs and discarding old ones, nor on their more skilful compounding, nor in the greater refinement and subtlety of medical theories respecting disease and its cure, unless the alleged progress is verified by the lessening of the list of physical ailments, and a reduced rate of mortality among the sick. The hardiest apologist for *materia medica* will probably not claim that he is yet able to assert these things in its behalf; and it is a misuse of language to speak of the use of drugs as a science so long as the *modus operandi* of no known drug in restoring health can be explained scientifically, and so long as drugs, exploited yesterday as long-sought-for specifics, are discarded to-day as worse than useless.

Those who seek proscriptive legislation against Christian Science make the following claims: That the right to enact laws to protect the public health and the lives of citizens belongs to each State, this being commonly termed the

right of police regulation; that this right covers the practice of medicine, and the doing of anything which materially affects the public health and the lives of citizens; that drug medication is an established science, and must be recognized by the national and State governments as the agency for conserving the public health and the lives of citizens; that only those, therefore, who are adepts in the knowledge and uses of drugs can be permitted to "heal the sick;" that a board of skilled drug practitioners is the only kind of a board to pass upon the competency of all who attempt to "heal the sick," and that the basis of the tests to determine such competency must include the knowledge of anatomy, physiology, drugs, etc., as taught in what are known as "medical colleges."

Most of the attempts to procure such proscriptive legislation have failed. It is fair to say that a large proportion of the medical fraternity has never sympathized with these attempts, nor aided them; but a certain class of drug doctors, in company with certain drug manufacturers and venders, have pushed them untiringly, and with an arrogance that is amazing. This attitude, assumed by those who have sired and fostered medical bills against Christian Scientists, becomes emphasized when we consider the modest claims which have been made respecting drug medication by those who have devoted many years to its practice and who stand foremost in the medical profession. It is a well-known fact that the longer physicians have practised drug medication the more cautious and abstemious they become in the use of drugs. They have been forced to learn through many painful experiences that the use of drugs which are "potent" and not merely "inert," is too frequently followed by mischievous results which were not anticipated, even when the drugs were most carefully and skilfully administered. Many very drastic utterances are in print against drug medication, of which the writers have been eminent physicians. Space will be taken here to quote but one of these,—the well-known utterance of Dr. Oliver Wendell Holmes, after he had practised medicine for many years, and had also been a learned lecturer in one of the leading medical colleges of this country. Doctor Holmes said that he had arrived at the conclusion that if all the drugs could be thrown into the sea it would be a blessing to mankind, although it might prove disastrous to the fishes.

In many of the States statutes have been enacted in

respect to what are called "contagious and infectious diseases," and although these statutes may be contrary to their own views as individual citizens, Christian Scientists cheerfully obey them, because they are recognized to be within the rights of majorities to enact. When, however, majorities would invade the sacred and inalienable rights of minorities, Christian Scientists most earnestly remonstrate.

The principal objections raised by Christian Scientists to medical and drug legislation against them are as follows:

First: Christian Science is primarily a religion. Its followers are earnestly seeking the restoration in its purity and entirety of the religion which was taught by Christ Jesus. In order to spread and perpetuate his teachings, Jesus admonished his followers of all times and countries both to "preach the gospel" and to "heal the sick." The New Testament plainly shows that the healing of sickness was intended by him to be by methods wholly spiritual; for it was thus that he healed the sick, and his recorded words show that it was by this kind of healing that he sought to prove that his teachings were true. Healing by material methods would not serve to prove the Gospel. It was neither taught nor practised by Jesus; therefore, the healing of the sick according to our Lord's spiritual method is regarded by Christian Scientists as an essential part of their religious duty. It is their religious conviction that God is the Great Physician.

Second: Christian Scientists trust absolutely to the promise of Christ Jesus: "He that believeth on me, the works that I do shall he do also." They fully accept his explanation that he came to honor the law, not to destroy it; that the works which he performed were of the Father, not of himself, and that of himself he could do nothing. They rely upon the Scriptural promises of the complete efficacy and adequacy of "the prayer of faith" in overcoming all our discordant conditions, whether sin, sickness, or aught else, when we understand how to pray aright to the only true God. Jesus taught and exemplified that all our discords—sin, sickness, etc.—are overcome by the same process, and that they all result from the transgression of the laws of our being; that the laws of our being are of God, that God is Spirit, and His laws therefore spiritual; and it follows that all our transgressions being transgressions of spiritual law, or God's laws, all the punitive discords which follow such transgressions are to be removed by obedience to spiritual *alias* mental law.

Third: Their experiences in their own lives and homes have proved to them absolutely that the spiritual method of healing the sick, which was taught, exemplified, and enjoined by Jesus, is true and trustworthy. These experiences have proved to them that the Christian method of healing sickness, as well as of overcoming sin, is the safe and reliable way, and that it is efficacious in overcoming the physical ailments which drug doctors confess their inability to cope with, as well as others. They find that no disease can rightly be called "incurable" by the Christ method.

Fourth: They assert that life (which includes health), liberty, and the pursuit of happiness, and the perfect freedom of religious conscience are proclaimed to be our fundamental rights in the Declaration of Independence and guaranteed to us in the Federal and various State constitutions. They assert that every man's home is "his castle," transmitted to us as a part of the English "common law," and that a man's wife and children are a part of this castle. They assert that every American citizen has the sacred right to determine for himself what religious beliefs he shall entertain, in the due exercise of his freedom of religious conscience, and to decide for himself whether he shall take drugs or depend upon the method of healing the sick which was taught by the great Wayshower. They assert that these rights extend to their supervision of their children in these respects, until they are of an age to decide for themselves.

They assert that any legislation which interferes, either directly or indirectly, with the full exercise of these sacred and inalienable rights of an American citizen is an unlawful invasion and disturbance of these rights and ought not to be enacted. They assert that all such proscriptive legislation is materialistic, and both non-religious and anti-Christian; that it is iniquitous class-legislation; that it tends to foster and strengthen drug and medical "trusts" and the nefarious and oppressive practices of such organizations; that it tends to weaken trust in God, since it is a denial by the government of the efficacy of prayer and faith in the Christian healing of the sick; that it is a governmental declaration on a religious question and brands those who offer prayers, with faith in their efficacy, as criminals; that it would make Jesus a criminal, if he were on earth to-day and declined to be "regularly licensed" as a drug doctor; that it is subversive of the spirit of our govern-

ment and institutions, because such legislation is an expression of governmental opinion on a religious question, and visits criminal penalties upon those of its citizens who cherish an opposite religious opinion and carry out their religion practically in their lives and conduct, without interfering with the rights of others, and because such legislation is an expression of governmental opinion on a question of medical theory and practice, and tends to compel the citizen to accept the same opinion by surrounding his pursuit of an opposite practice with hindrances and difficulties. It asserts that the intent, meaning, and effect of a statute which forbids Christian Scientists to practise their method of healing the sick without being first "licensed" as drug physicians, is to prevent one Christian Scientist appealing to another Christian Scientist to aid him in his sickness or other trouble, with the prayer of faith directed to God; and that, therefore, such a statute is the same in character as a statute which would attempt to prevent a citizen from praying to God according to Christian Science teachings in his own sickness or other trouble; and that such a statute, therefore, interferes with the citizen's full and free enjoyment of life (which includes health), liberty, and the pursuit of happiness, together with his complete enjoyment of the freedom of religious conscience.

The people who are not interested in drug medication are not demanding such legislation. They prefer to be left, as they have been in the past, to govern themselves in such matters and to decide according to their own judgment and conscience whether they will use drugs or something else when they are sick. Paternalism which discriminates between those of differing beliefs in such matters is without precedent in free countries, is arbitrary, unjust, and oppressive. There is no need of laws to protect the manufacturers and venders of drugs and drug physicians against Christian Science, if drug medication be scientific and the true and better practice, and if Christain Science does not heal the sick. If they really believe this to be the case, the drug businesses and the medical profession surely ought to be satisfied with a fair field and no favors. The Christian Science movement was founded by Mrs. Eddy only about forty years ago, and its adherents are at present the minority, but majorities have no right to seek to impose their convictions upon minorities because they possess the power to do so.

# THE IDEAL MAN.

SUE H. MIMS.

There is one God, and one mediator between God and men, the man Christ Jesus.—PAUL.

THE human mind is deeply stirred to-day with the longing for better things, for honesty, righteousness, freedom; the aspiration for spirituality is abroad in the whole world, and the crumbling of an effete scholastic theology which for centuries has hampered spiritual progress, is one of the pregnant signs of the times. Trials for heresy, revisions of creeds, expurgations of such old hymns from the church hymnals as "Hark from the tomb a doleful sound," evidence that risen hope—a day-star of Truth—is shining on the horizon of faith and understanding. Christ Jesus is being recognized as the normal man—in origin, works, and destiny. Dr. Crapsey's position, the denial of the supernatural, is the intellectual and logical sequence of any system based on the reality of matter and the material origin of man and the universe; it is the inevitable result of belief in material evolution, or indeed of any recognition of matter.

The points involved in Dr. Crapsey's trial are his repudiation of the virgin birth, the physical resurrection, and the final ascension of Jesus Christ. This is a deeply vital subject and we cannot be surprised that it has occasioned such wide comment in this and other countries. The Church must face this great problem. The world is too much awake to be satisfied any longer with mystery or with agnosticism; we must face bravely this sublime statement of Christianity and the vital points involved. There must be, and there is, an answer to and solution of this great question. The impossible never happens, never has happened; whatever has been, can be again, and must be natural, normal, and demonstrable to progressive humanity.

In the sixteenth and seventeenth centuries, through philosophic research the human reason was sufficiently enlarged to begin to entertain a less personal and anthropomorphic view of God, and when Pope, the poetic voice of this higher view, wrote his "Universal Prayer," beginning, "Thou great First Cause, least understood," the English Church was roused to great indignation and wrath, and "infidel and heretic" became the time-worn cry of the hour.

Nevertheless that exquisite poem contained the sweet lines which are still an admonition to all Christians.

> Teach me to feel another's woe,
> To hide the fault I see;
> That mercy I to others show,
> That mercy show to me.

In spite of creedal persecution, however, the perception of Cause, of Principle unfolded, and of a reign of law began to be acquired. Unerring law in the government of the universe was recognized,—the starry hosts, their times and periods, were more accurately calculated, and even the wandering comet, that brilliant knight-errant of the skies, was seen to be subject to this law.

This expanding sense of law and order naturally appealed to the highest human reason, it opened grander views, a larger scope, and when emancipated thought was asked to accept a Christianity whose very basis (according to the teaching of the day) was the reversal of law, naturally and inevitably there came an intellectual revulsion, agnosticism, and infidelity. A sense of Christianity in which both the life and works of the Master seem abnormal, unnatural, brought its outcome,—the denial of the divinity of the Christ, the immaculate conception of Jesus, his resurrection and ascension,—and that this condition and attitude towards Christianity is prevalent where least expected, is indicated by the recent declaration of a prominent divine that "ministers doubt the miracles told of in the Bible, but only in their inmost private chambers."

From a material point of view, the acceptance of the "seen and temporal" as the real, there is no other logical sequence or result, and no way of emergence into the light and acceptance of the true Christian philosophy, or Christian Science, save by that absolute, radical change of viewpoint respecting man and the universe upon which Jesus based his teaching and did his wonderful works. Christian Science is to-day recalling Jesus' words and works; it is reconciling reason and revelation. (Science and Health, p. 110.)

We all know how entirely different even natural scenery looks from different points of observation. The writer recalls an early rising on Lookout Mountain, Tenn., when the whole valley below was hidden from view by a mist so thick that it seemed a surging sea. As the light of rosy dawn reached this ocean of mist it was transformed into a

rainbow splendor of coloring, a scene beyond words, an enchanting spectacle of light and beauty about the mountain's peak, which reminded one of the "sea of glass;" and the "rainbow about the throne" that John saw in his glorious vision. It has been thirty years since this wondrous scene gladdened my being. It had a beauty beyond the physical; spiritual sense saw beyond the seeming, and it has remained with me to this day.

Later I descended to the valley city to find the atmosphere smoky and obscuring, and I sensed as not before why nearly all great revelations of Truth have been associated with a mountain-top. When material sense is left in the valley, spiritual vision soars above, to grasp the grander view, "where sense is lost in sight." Though the poets, prophets, seers, and revelators have come "trailing clouds of glory," they have rarely been welcomed, often scoffed at, ridiculed, reviled, persecuted, crucified; yet nothing has ever quite obscured the vision from the "Horeb height where God is revealed" (Science and Health, p. 241).

Almost twenty centuries ago there came to sad, troubled humanity one with a most glorious message and the grandest vision that ever illumined a darkened world. It was a message of good, of health, harmony, and immortality—a declaration of "Immanuel, . . . God with us," a revelation of man's divine sonship to a heavenly Father here and now, his heirship to limitless Life and perfection. Jesus walked humbly with men, and showed them the beneficent power belonging to the understanding of God's fatherhood and man's sonship. He dominated every discordant human condition that presented itself, overcame every limitation of materiality. Did Jesus actually do these wonderful works? Christian Science teaches that he did,—indeed Christian Scientists fully and intelligently accept every demonstration of spiritual supremacy, from the manna that fed the children of Israel in the wilderness to the feeding of the multitudes on the hillsides of Judæa, and they accept all the proofs of spiritual supremacy in Jesus' career, including the immaculate conception, resurrection, and ascension.

The world had quite lost sight of the works of Christ Jesus, while blindly clinging to his words, when Christian Science came, through our beloved Leader, the Revelator whose "little book" explains the deep spiritual truths of Christianity, to explain these blessed phenomena as belong-

ing not to another dispensation, but to this; to teach and to demonstrate that the Truth of being is ever-present and powerful to do the same works now. Jesus did not hint that he regarded himself or his works as abnormal or unnatural; he said, "He that believeth on me, the works that I do shall he do also." Jesus was a part of the brotherhood he revealed. Having the same Father, "which is in heaven," *all* must be brethren. As the elder brother he blazed the way for us to follow him to the very throne of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The error of viewing Jesus as an abnormal being, instead of the normal, natural, divine man, in the image and likeness of God, has darkened the centuries. Should not man, the image and likeness of God, reflect His power, majesty, wisdom, intelligence, love, immortality? Is not that a more natural expression of God than a material, sinning, sick, and dying mortal?

As one gets the sunlight even when his back is turned to the sun, so is the human mind being illumined by the effulgence of spiritual light through the revelation of Christian Science, even though it may not yet have awakened to the fact.

The following remarkable words from the pen of Sir Oliver Lodge are most interesting by way of illustration. This great English physicist declares that "Jesus' humanity is to be recognized as real, and ordinary, and thorough, and complete, not in middle life alone, but in birth and death, and after death. Whatever happened to him may happen to any of us, provided we attain the appropriate altitude, an altitude which, whether within our individual reach, is assuredly within reach of humanity." Commenting upon this *The Review of Reviews* says, "In Sir Oliver Lodge's eyes the whole value of Christianity lies in the denial of the supernatural difference between Jesus and the ordinary man. We do not take it that Sir Oliver denies the possibility of the immaculate conception, the resurrection, or the ascension. He merely maintains that if such things happened to Jesus Christ, they are possibilities latent in humanity, and may yet become the common experience of mankind."

In reading all this one is reminded of the saying of Fuerbach, that "the plainer truths are those precisely upon which men hit last of all;" and of Goethe's declaration that "it nettles men to find that Truth should be so simple."

In a little volume called "The Agreement between Science and Religion," by Orlando Smith, we find it stated that throughout all nature, mathematics and morality, human conduct and experience, we may trace the law that "consequents are true to their antecedents." This fundamental postulate of reasoning substantiates Mrs. Eddy's teaching, that since God is Spirit, and Spirit is the antecedent cause or creator, man and the universe, as the expression or image of the creator, must be spiritual and immortal; that is, be true as consequent to Spirit, its immortal and perfect antecedent, and this profound and simple truth constitutes Mrs. Eddy's sublime message to humanity. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In other terms, "Correspond to your perfect cause, or antecedent, God, infinite good." In Science and Health (p. 476) Mrs. Eddy writes, "Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Thus Jesus taught that the kingdom of God is intact, universal, and man pure and holy.

It is interesting to note how absolutely this statement corresponds with Jesus' own words regarding himself. He said, "I came forth from the Father, . . . and go to the Father," "I ascend unto my Father, and your Father." This is his simple but impressive declaration of the fatherhood of Spirit and the brotherhood of man—a common origin and destiny for him and for the brethren. In John we read: "But as many as received him, to them gave he power to become the sons of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We thus see that from Jesus' point of view an absolute renunciation of material origin is demanded. So also Copernicus, having discovered a higher sense of the solar system, demanded the renunciation of the old viewpoint, the relinquishment of what for centuries had seemed sure, absolutely true and real. Now his point of view is universally accepted; it has awakened a higher, grander sense of the universe. Any calculation made upon the old supposition that the earth is flat and stationary, would be false, misleading, and confusing. Jesus demanded an equally radical and revolutionary change in the human point of view when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven." Is this

demand heeded by professed Christians to-day? No! except by Christian Scientists, who do see that man cannot have two fathers, one spiritual and one material. The demand is to acknowledge only the fatherhood of Spirit, for, said Paul, "We are also his offspring." Thus we see that the great apostle also regarded man as a child of God, Spirit, and hence spiritual; and this pure, uplifted sense of humanity was the basis of his wonderful power over sin, disease, and death.

A learned professor, a teacher of higher mathematics in one of our colleges, to whom the logic of Christian Science was presented in this way, said, "Yes, I grant it, antecedent and consequent must agree, and if God is Spirit, the one creator and cause, it must be that man and the universe are spiritual and not material;" then with a puzzled look—a backward glance at Egypt—he added, "But what do you do with this material universe?" I said, "Just what Copernicus did; he turned his back on the Ptolemaic theory because it was false, a misconception of astronomy. The discord, sin, sorrow, suffering, and mutability of this false sense of man proves its unreality, for immortal harmony must be the supreme law of being, since God is the Author, sole cause, and governor of all."

Such an absolute reversal of human opinions and experiences could not obtain in human consciousness, perhaps, were the new concept not accompanied with beneficent works,—the elevation of character, the regeneration of mind and body, the destruction of the discordant conditions which attach to the present false material sense of life. Is not this change from a false view and its disastrous conditions what Paul refers to when he speaks of putting "off the old man with his deeds," that we may put on the "new man"? In declaring for a spiritual sense of the Scriptures, Mrs. Eddy teaches the true metaphysical method by which the false concept of man must be denied —"put off"—before we can put on the new man; that the mortal erring, finite, discordant sense must give place to the harmonious and immortal sense; the mortal must put on immortality, "this corruptible must put on incorruption." This is a metaphysical, not a physical process.

The belief that this is accomplished through death, instead of through the victorious steps of overcoming sin, disease, and death, has robbed the Christian warfare of its glorious meaning. Jesus, our Exemplar, overcame them for him-

self and others, and commanded us to follow him in the stupendous ascent out of the "mind of the flesh" into the Mind of Christ or the divine consciousness of eternal life, without beginning and without end. When the general Christian thought more widely accepts this pure logic of God, this glorious promise, "Now are we the sons of God," —now and evermore God and man at-one in the divine unity of good,—then will this promise bring its grand conclusion, and the old man (false theories) vanish from consciousness. The perfect man and universe will be revealed, —understood,—its perfect phenomena of holiness, harmony, and immortality be manifest on earth as it is in heaven.

The hour has struck when every idol of the human heart, everything that exalteth itself against the knowledge of God, must be brought into obedience to Christ, and God's presence, power, and government be acknowledged as supreme.

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DESPITE the clouds which appear from time to time in our social atmosphere, I seem to become sensible more and more of a luminous atmosphere of faith, which, like the ether that we breathe, overhangs and envelops us all. This is faith, not in forms of belief, but in the infinite good to attain which must ever constitute the greatest effort of which humanity is capable. I would not limit the development of this atmosphere to any time or place. It is doubtless present wherever true souls abide, but in our country it rules supreme, and our most important institutions are dedicated in its name.

Like a cloud no bigger than a man's hand it overhung the tent of Abraham on the plains of Mamre. On the mountain-top it enveloped the form of him who wrote on tables of stone the laws which still rule the civilized world. It spread itself like a canopy above the blessed steps of the Christ, . . . and to-day it shines with a new glory, and stretches itself to a compass which we are unable to measure. Who shall set bounds to its presence?

JULIA WARD HOWE.
*The Cosmopolitan.*

# "AS ONE HAVING AUTHORITY."

GEORGE H. MOORE.

Shall it be denied that a system which works according to the Scriptures has Scriptural authority?—*Science and Health*, p. 342.

IN specifying proof of the divine origin and authority of Christianity, many writers on the subject have found significance in the fact that the Christian Church has been able to survive the countless mistakes made in its name and in violation of its nature. The Christian Science movement presents a telling sequel to such evidence, by its proof that, though unrealized as such for centuries, the vital healing truth of Christianity is a forever present fact, and is even now risen again to human consciousness, clear and free from the accumulated debris of broken ideals and their half-hearted acceptance, of false traditions and associations; that it is re-asserting itself in practical, scientific, and comprehensive expression.

In these days of emphasis on the mere form and color of Christian presentment in ritual and creed, on the externals of service, through the dilution of true church activity with so much that is purely social, in days when the popular test of church fellowship is not unity and force but elasticity or even license,—such a resurgence of apostolic Christianity as that called forth by the teachings of Mrs. Eddy presents a notable and startling confirmation of the Christ-power inspiring her work. In the text-book of Christian Science she has altogether ignored the narrow confines of historical dogma, and has reverted with uncompromising directness to the religion and practice of Jesus and his followers. She has interpreted to the modern age the spirit and method of Jesus the Christ, and with undisturbed patience is proving to a hesitant Christendom the unbroken unity and power of the Christian redemption indicated in Jesus' question to the Pharisees, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

The Christian reformation which began in 1866 with the discovery of Christian Science, is proceeding quietly and confidently, with growing dignity and power, yet without sectarian vanity or pretence. Christian Science is an every-day gospel for every-day needs, and it is increasing "in stature" and in "favor with man" because it is thus practical and constant in its service. Under Mrs. Eddy's wise

leadership the movement has been singularly free from mistakes or dissensions. Its basic law is, indeed, not subservience, as falsely charged, but unity, and its every method tends to bring out in experience the oneness of God and His children.

Realization of the one Mind annuls and removes from consideration the many false mentalities asserting themselves in concord or discord as chance may dictate. Christian Scientists are learning that there is no power which can separate God's children from the unity of the Mind of Christ; that any mentality which asserts or fears the contrary can separate only itself from agreement with God; that the divine Mind is invincible in its integrity and purpose, and gives to us similar protection, if only we abide in Him.

Three well-taken grounds of assurance as to the divine authority underlying the Christian Science movement are coming into recognition. These are first, that the teachings of its Leader are appealing to all grades and classes of men, are healing and transforming them and uniting them in one body; second, that they are doing this work not by lowering the familiar standards of Christian obligation, but by raising and enforcing them; and third, that the movement is accelerating rapidly, in spite of the greater abnegation of self and consecration to the purposes of God which it exacts of its representatives.

The obligations of the Judaic law were largely external. Jesus redeemed or fulfilled that law by inaugurating in human consciousness the reign of Spirit. He summarized the law of Moses in the law of love, he fulfilled that law by exemplifying love, and enjoined similar fulfilment on his followers. So to-day, to those frightened leaders of Christian thought who would trim their faith in God to fit preconceived ideas of natural law, to that Biblical interpretation which would break with God rather than offend men, to those conciliative apologists who would submerge the religion of Jesus in a religion of mere good citizenship, Christian Science brings positive assertion of the exclusive immanence and allness of the law of Spirit; of the attainable unity and perfection of all men in the divine idea or likeness, and of the existence of a comprehensive and demonstrable Science of Christianity which offers a solution of each and every question that now perplexes the race.

The duties and rewards of a life inspired by Christian

Science and in conformity to its illumination of God's law, are as much higher and more exacting as they are more satisfying and permanent than those of a life measured and spanned by form and perfunctory good works. Christian Science exceeds traditional Christianity in its demands upon its followers, because it requires a love that is not merely gentle, forgiving, and "zealous of good works," but one that reflects directly the divine Love which is powerful to heal both sin and sickness, and so to evidence among men the very sunshine of the Divine presence. Such a manifestation of Godlikeness is clearly impossible without meekness and purity of life and the most devout consecration of thought. The life and teachings of our revered Leader richly exemplify such pure devotion. That the history of Christian Science illustrates, and its teachings reveal, the possibility and method of an effective unity with God, is sufficient evidence of its divine authority and abundant warrant of its endurance.

No religious philosophy can be true which is not grounded in vital spiritual experience and which is not capable of realization by others in like experience. The ultimate Science and philosophy of Life is religious, and must be both universal and demonstrable, for not otherwise can it ever distinguish itself as final from among the myriad counterfeits presenting their shallow claims to power.

In exploring and achieving the vast possibilities of enlightened faith and understanding, we as Christian Scientists can build on no other foundation than that which is laid in Christ Jesus; we seek no other justification than that given by the Master, "By their fruits ye shall know them." It is because Christian Science accepts and conforms to these ultimate standards that we can take up its tasks with joy and face its future with well-grounded confidence.

"The difference between religions is, that one religion has a more spiritual basis and tendency than the other; and the religion nearest right is that one. The genius of Christianity is works more than words; a calm and steadfast communion with God; a tumult on earth,—religious factions and prejudices arrayed against it, the synagogues as of old closed upon it, while it reasons with the storm, hurls the thunderbolt of truth, and stills the tempest of error; scourged and condemned at every advancing footstep, afterwards pardoned and adopted, but never seen amid the smoke of battle." (Christian Healing, p. 1, by Mary Baker Eddy).

# MATERIAL VS. SPIRITUAL HEALING.

WILLARD S. MATTOX.

IT is inevitable that comparisons should be made between Christian Science and other methods of healing the sick, as well as other forms of religious belief; indeed the religionist and the physician have long been engaged in calling attention to the difference between them. They have not hesitated to contrast Christian Science with creed-orthodoxy and drug-orthodoxy, by means of striking juxtaposition; all, presumably, with the intent of disparaging Christian metaphysics.

Mrs. Eddy, in her great work on Christian healing, "Science and Health with Key to the Scriptures," also alludes to the gulf which separates the material and spiritual methods of healing. She saw that matter and material modes are the fictitious opposites of Spirit and spiritual laws, and she did not hesitate to say so. What she says of matter and material systems is as inevitable and inexorable as the basic law back of "twice two is four," and she could say nothing less.

To advert, from time to time, to the claims of the so-called mortal mind, to refute these claims by showing their weakness and inconsistency, is the work of the "exact metaphysician." This is not to be confused with retaliation, which is not one of the weapons in the Christian Scientist's warfare. It is a tool which turns both ways, and the metaphysical student has learned how dangerous it is to indulge in resentful thoughts. Mrs. Eddy has well said that "the evil-thinker takes his own dose and dies of his own physic" (*Christian Science Sentinel,* Feb. 4, 1905). It is with no spirit of "getting back," therefore, that attention is called to a recent medical convention in Boston. There would be ample justification for pointing out the lack of unity and cohesiveness in medical beliefs, on the ground that the metaphysician has no choice, but must tell the truth about error. There is a further excuse, if any be required, in the fact that *materia medica* has always claimed to be scientific and has never been willing to admit that Christian Science was anything but guesswork. Charge and countercharge seldom change the opinions of earnest advocates and are for the most part profitless, but when a system which claims for itself the highest known standard of scientific pro-

cedure in the matter of healing disease, offers unmistakable evidence of the futility of that claim, it is not unfair to call attention to it.

The basis of all criticism of Christian Science practice, especially in case of failure to heal, is the alleged greater reliability of the drugging system. It is not unusual to read in the daily papers that intelligent physicians have gravely declared they could have saved the life of a patient who was said to have died while under Christian Science treatment. Some newspapers evidently believe this, as also do many of their readers, whose trust in the infallibility of the material method of treating disease is remarkable. There is, however, no evidence to support such a claim. There is nothing in the practice of *materia medica* during the last four thousand years, more or less, to justify the belief that it is accurate in its analysis of disease, or more than temporarily effective in its treatment. Prominent physicians from all parts of the country and from abroad, leaders, many of them, in their profession, were present at the convention mentioned. Many meetings were held, at which papers were read covering well-nigh every branch of medical and surgical practice; and, according to the published reports, almost every paper provoked a lively discussion. Theories were advanced only to be refuted, ridiculed, and denied. There was nothing like scientific exactness; little to inspire that lofty confidence in *materia medica* which its most ardent exponents seek to create in the minds of the laity.

Among the statements calculated to shake the faith of many, is that of a Boston physician, who is quoted as saying, "We prescribe things which we know nothing about." This uncovers a state of affairs which may well cause the followers of medicine to ponder. If it is true of even a minority of the whole body of physicians, that they give their patients something about which they are ignorant, is it not enough to raise a reasonable doubt as to the general practice of medicine? One physician remarked that "when boys will cease to play with new knives, the medical profession will stop trying all the new things, to find out what are good." This is rather more caustic than the Christian Scientist would care to permit himself to be, but if it is true of the medical profession that its practice is so largely experimental, it were well to have this fact more widely known, because it will soften the harshness with which the

critics are wont to assail Christian Science. This same physician thinks that the United States Pharmacopæia should be revised, "so as to cut out at least half the remedies listed in its pages."

These revelations of the upheaved state of medical science may not yet wean many from their loyalty to it, but there can be no doubt that the vigorous warfare waged by Christian Science against every form of idolatry, including drug worship, has been pushed somewhat beyond the frontiers of the domain of *materia medica* and that important changes in the general thought may be expected.

The difference between the drugging system and Christian Science healing is the difference between matter and Spirit, the difference between mortal mind with its thoughts about itself and divine Mind and His thoughts about His perfect creation. The process of healing differs widely under the two systems. In medication the treatment proceeds upon the conviction that disease exists; in Christian Science the treatment is built upon the conviction of health. One believes irrevocably in disease, yet tries from this basis to heal it; the other heals by demonstrating the allness of God, good, and the consequent non-existence of disease.

In weighing the evidence in favor of the two systems of healing, the material and the spiritual, it is right to inquire what constitutes a successful healer of disease. Upon what grounds does either of these systems rest its claim to be scientific? What, after all, is scientific practice of any kind?

The requisites of a successful practitioner are first, an accurate knowledge of the thing to be healed; and second, an understanding of the proper remedy. The basis of any claim to scientific procedure is found in the results of practice. Scientific practice is precise; it is according to Principle and in fulfilment of law. The primary object of a healer of disease being to heal, meaning by that to make sound or whole, it may be inquired what evidence we have that material systems have fulfilled their mission. The drugging system has been at work on the human family for many thousand years, and instead of lessening the sum total of disease, or the liability or tendency to diseased organisms, we actually find that to-day there are many more diseases than there were a thousand, or a hundred years ago, that the number, virulence, and types of diseases have increased amazingly, and that the list of sick-

nesses confessed to be incurable by *materia medica* is appalling. What are we to judge from these facts, which no one will pretend to deny? We are forced to conclude that the drugging system is entirely empiric; that it is not scientific, because it has not healed but has allowed disease to multiply.

Left to the succor of the schools of material medicine, the life of mankind might well be considered "of few days, and full of trouble," because medicine says there is absolutely no hope for stricken humanity. The matter physician believes he can relieve, mitigate, or ameliorate evil conditions, but that he will eventually get a complete victory over discordant states and establish permanent harmony, is not part of his philosophy. He thinks that sickness is inevitable, that there are many forms of disease which are fatal,—which are beyond his skill or science.

What does Christian Science say to all this? It says that all disease is curable, because it is contrary to God and His law and has no rightful existence; that there are no incurable forms of disease; and that we are entitled to a confident expectation that we will eventually be *whole,*—completely free from all discord. In place of a dismal outlook, with a confession of inability, the Christian Scientist is taught to believe that no condition is beyond the power of God to heal, and he points to Jesus' life to prove it.

Christ Jesus was the most scientific healer of disease the world has ever seen, and he is the model for the Christian Scientist. He never guessed; he never made a mistake in his diagnosis; he never selected the wrong remedy; he never failed. His medical practice was absolutely flawless. He healed the multitudes and he healed them instantaneously. How did he do it? What does he say? "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." It was God who performed the cures through him, and Paul says, "Let this mind be in you, which was also in Christ Jesus." It was the divine Mind which healed; not the human mind, but his Father, the infinite Mind, God, good. If the very best healing the world has ever seen was spiritual and not material, and if material healing is by its own definition and limitation far removed from such infallible practice, why should not the talent, the genius, and energy of the world be devoted to the practice which is known to have proved unfailing in a master hand? Jesus proved that the truth can cure disease,

but we look in vain for any such comforting evidence from material remedies. All that we learn from materiality is that disease is lawful, inescapable, merciless.

Contrasting the two systems, their promises and their fulfilment, the one a religion of hope and confidence and power, the other a philosophy of doom and impotent hopelessness, is it any wonder that thousands of earth's weary ones are turning from matter to Spirit for relief from suffering?

Christian Science healing to-day is in complete accord with primitive Christian healing. It is not capricious. It is not mysterious. Jesus said, The works that I do, ye shall do; because he knew that the same Mind which destroyed sin and sickness through him was inexhaustible, and was forever available to all men in all places. Christian Science healing is truly scientific because it proceeds upon a well-understood Principle and according to law. It is, therefore, lawful, natural, and exact. It handles disease fearlessly and hopefully.

If the Christian Science practitioner to-day is not always successful, it should be remembered that the truth which Christ Jesus used as medicine is the same truth to which the Christian Scientist avowedly turns for healing, and in proportion as the human element is put aside and the channels of thought are purified and spiritualized, in that proportion does the Christian Scientist become a successful practitioner.

Comparatively few of earth's dwellers have any appreciation of the debt they owe to the Founder of Christian Science, and yet it is true that she has benefited even those who ignorantly assail her, and for this reason she has succeeded in starting a revolution that is spiritualizing both religion and medicine, and there are undoubted signs that this movement toward God and away from superstition about matter is, sometimes consciously and as often unconsciously, moulding the thought, and thus affecting the conduct, health, and morals of all mankind. The extent and the ultimate of this revolution no man knoweth, but already its proportions are sublime and its fruits prove its origin to be divine.

Mrs. Eddy has done a great and a very necessary thing. She has taught mortals that Mind is the only medicine, and that mankind is scientifically healed only when it is transformed and made better, mentally and morally. Her

system not only improves the human body but it reaches the real seat of the disorder, the mentality of the mortal, cleansing and purifying it in order to bring about changed bodily conditions. As she says in "Christian Healing" (p. 8), "It [the Science of Christianity] begins in mind to heal the body." No man can estimate the value of her teachings to the human family. Through Christian Science she is sapping the very foundations of fear by insisting that God is the only creator, the only power, that there is nothing in Him or in His universe to fear. Let the grateful song of the thousands who have been delivered by Christian Science from unspeakable torment of mind and body, speak ever louder in confirmation of the truth the world is slowly apprehending, that our Leader is a wise and obedient servant of the "most High," and that His message through her is redeeming Israel by bringing it "health and cure," as Jeremiah predicted.

Christian Scientists very properly have a good opinion of their system of treating disease. They have every confidence in it; a strong faith that, since God is the Principle of the cure in Christian Science, nothing is beyond the reach of spiritual treatment. There is a great difference between this state of thought and the conviction that, no matter how hard you try, you must eventually go down under the relentless attack of disease. Jesus sounded a splendid note of courage and hope which would have long since saved the world had it been heeded. He said, "If a man keep my saying, he shall never see death."

It is not expected that the spiritual method of treating disease will have the co-operation of the material system. In Jesus' time it was said that he could not heal or that he did not heal, and when the cures were so undeniable they could not be dismissed in such fashion, an explanation was offered. It was said that he cured by means of the devil. Apparently any explanation of his work would be received but the true one, the explanation he himself gave, "The Father that dwelleth in me, he doeth the works."

History repeats itself, and now as then the healing idea, the Christ-truth, cannot be hindered or retarded in its mission. No effort to prevent or impede Christian Science healing can succeed, because the healing is of God, and not of mortal man. No one knows this so well as the Christian Scientist, and this accounts for his serenity under fire, for his superb courage, and his unfaltering faith in good.

Mrs. Eddy says in "Christian Healing" (p. 11), "Homœopathy may not recover from the heel of Allopathy, before lifting its foot against its neighbor, Metaphysics, although Homœopathy has laid the foundation-stone of mental healing; it has established this axiom,—'The less medicine the better'—and Metaphysics adds, until you arrive at no medicine."

It would be criminal to substitute one system of healing for another, by law or by any artificial methods. Individuals who do not believe in Christian Science healing are entitled to the same respectful treatment which we claim for ourselves. Christian Scientists know that material remedies will suffice a large majority of mortals for some time to come, that physicians, hospitals, and drug-stores may not be dispensed with until the belief in their usefulness has given place to the understanding of the divine power to heal all the ills of mankind, and this is coming more surely than we at present see.

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[Written for the *Journal.*]

## A HYMN.

E. M. B.

ETERNAL Love, Almighty One,
So gracious to forgive,
We fix our thoughts on Thee alone,
In Thee would ever live.

O'ercome in us the mortal thought
And make our hearts inclined
To love the truth yet feebly sought
And gain immortal Mind.

Thou everliving, loving One,
Immortal would we be;
In full accord with Thee alone,
From mortal sense set free.

# REPOSE.

REUBEN POGSON.

THE night breeze has gathered in its cool embrace the many fragrances of the warm summer day, and wafting them across the meadows, gently filters through the thick foliage of the trees and sinks away toward a sky banked with varied grays. The trees whisper to the wind as they sway in their sleep, and the river underneath the boughs cradles and rocks their sombre reflections slowly to stillness. Far away over the fields and trees, beyond where the train is painting billowy clouds of steam ruddy with flames, is the arc of light that shows where the town lies in restless unconsciousness; its tall chimneys stand out sharply, —repelling sentinels watching o'er the tawdry tinsel of material riches. Here on the countryside there is less of the work of mortal man, and the land lies in quiet and peace.

Come, brother man! stranger to Christian Science, rest here awhile and let us meditate on these things. Is this strange and unthinkable to you, that the author of Science and Health says, "Mortal existence is a dream, it has no real entity" (Science and Health, p. 250)? Look at yonder city. A few hours ago its streets were teeming with people, men hurrying along with a world of worry on their faces. What occupied their thoughts, that they were all so busy? Was it because they gained so much pleasure from their work, that they rushed with feverish haste and jostled each other? No! Analyze their thought carefully, and you will reduce it to its impelling elements of fear and selfishness. If it were possible to enter into their consciousness now at night, you would see the same thing going on. Business men are still putting in "tenders" for huge contracts in keeping with their ambition; architects are conceiving edifices imposing and grand, but, alas! as illusive as the consciousness limning them. Politicians are rising to a state of eloquence before a parliamentary crowd as unreal as the eloquence; and the fading society lady dreams of resuscitated beauty and larger social triumphs. Think, are not all these dream creations as real to the dreamer as any experience in the so-called waking state of the dreamers? If it were possible to tell the dreamer without awakening him that he was self-deceived, would he believe it? Would any one in the same state of consciousness be able to awaken the

dreamer from his false concepts; would it not be rightly termed a revelation if some one in that dream state gained an apprehension of the ordinary waking state and conveyed it to those still dreaming?

All this dream chaos is the state which the human mind terms "repose." It is to this that it consigns the body for "rest," it is this muddle that stands as a symbol at once of peace and of death. Here and there the deep thinkers like Shakespeare have followed out the so-called parallelism farther, as he does when he makes his Hamlet soliloquize:—

> To die, to sleep;
> To sleep: perchance to dream: ay, there's the rub:
> For in that sleep of death what dreams may come,
> When we have shuffled off this mortal coil,
> Must give us pause.

One phase of the true repose is referred to by Mrs. Eddy, who says, "Pausing before the infinite tasks of Truth, we rest for a moment. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (Science and Health, p. 323). This state is not symbolized by sleep. It is neither the vacuous numbness induced by a soporific nor the exhausting subtraction produced by mesmerism. The very pausing is a spiritual activity, a cessation from mere physical exertion to take in or inspire the facts of man's infinite capacities; to accomplish the sweet will of divine Love. This accomplishment is rendered in the Adamic language as "task," but in the new tongue it must be synonymous with "joy." It is the dwelling "in the secret place of the most High" which gains that sense of abiding "under the shadow of the Almighty" that is true repose.

True there is a state of repose in human sense which is a calm activity, a confidence begotten of success upon purely material lines, a self-reliance which is admired and commended by mankind. This state is not to be deprecated if it is the outcome of abstinence from the grosser fleshly appetites, because such self-control may counteract the mesmerism founded upon the belief in material power, and seeing its own limitations may gain a readiness to accept the plenitude of spiritual power awaiting all who repose their trust and faith in God. Many people can stand the test of failure, but few can stand the ordeal of material success; it is this latter that makes it seem difficult to loose our grasp of finite ease in the senses sufficiently to see the frailty of its suppositional cause and seek the eternal peace of divine Love.

The sense of trust in the supremacy of Spirit begins with our earliest demonstrations of the truth of Christian Science, but the actual repose in God for all our needs is gained after many victories and seeming defeats. These latter are but the uncovering of the fact that we had been trying to repose in two opposites,—trusting in Truth and trusting in a bank deposit,—reposing confidence in God, and very much more in material friendships; having a belief in the workings of the divine Mind and faith in "our luck." The reposeful strength of Jesus, which has been manifest in every portrayal of his character, was the outcome of the fact that he placed no reliance, reposed no confidence in any power but that of God, good.

Scholastic theology gives the thinker no logical reason why Jesus advised us to "turn the other cheek." There must be a reason that coincides with the divine Love behind all our Master's injunctions; he did not require us to believe and practise them because he bade us; that is not the divine method of gaining obedience. Obedience must be and can only be obedience when it is the outcome of clear, open-eyed apprehension that we are but acting naturally and in strict, undeviating conformity to an unalterable Principle. How can repose be gained otherwise? There is no poise of power or movement which is founded upon blind faith; there is no blind faith any more than blind obedience or blind sight. We may not always see exactly how things are going to work out on our plane of consciousness; that plane only exists to us because hitherto we have not always been obedient, and hence our lack of vision is attendant upon our former satisfaction with loose methods, terms, rules, etc.; in brief, blindness. Hence blind obedience was never required by Jesus, because it is unscientific. No! the reason for turning the other cheek is found by knowing absolutely that "matter is neither self-existent, nor a product of Spirit" (Science and Health, p. 479), consequently it can neither strike nor be struck, shame or be ashamed; that good alone *is*, and the very thought of resentment is a bowing down to and worshiping of evil, therefore it is unscientific, lacking the fundamental truth upon which alone a true concept of repose can be based.

Ought we not to be grateful that we are living in this age which many kings and princes, good men and good women, have desired to see,—men and women who after doing their best were yet doubtful of ultimate salvation? Has not many

a preacher who has "saved" many souls been secretly oppressed by the fear that he did not know whether he himself was really "saved"? The possession of that fear proved that he surely was not saved in the highest sense. Salvation is a mental state—a knowing that man, the real image and likeness of God, has nothing to be saved from; that he has been from all eternity reposing in the bosom of the eternal Father-Mother God. How do we know this? And why do we possess that meek confidence and assurance that mortal mind mistakenly terms "being too sure"? The answer is simple: It is because our lives are gradually being governed by a knowledge born of God, founded upon divine Principle, who knows no variation; an inflexible goodness which, however much we may vary, never varies with us in sympathy, in pity, or in commiseration. This indicates that phenomena of right consciousness which the human mind terms Science. It is because the Christian Scientist discovers that he is punished in exact ratio to his sin that he can say with the prophet Micah, "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness."

Knowing that his harmony is solely dependent upon his own adjustment to Divine, irrefragable, spiritual law, he strives to pursue the straight and narrow way and to win the eternal rest that passeth all human understanding of repose.

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ONLY the truth and its expression can establish that new public opinion which will reform the ancient, obsolete, and pernicious order of life. If free men would not rely on that which has no power and is always fettered—upon external aids—but would trust in that which is always powerful and free—the truth and its expression!

If only men were boldly and clearly to express the truth already manifest to them of the brotherhood of all nations, and the crime of exclusive devotion to one's own people, defunct, false public opinion would slough off of itself like a dried skin, and the new public opinion would stand forth, which is even now but awaiting that dropping off of the old to put forth manifestly and powerfully its demands and establish new forms of existence in conformity with the consciousness of mankind. *Count Leo Tolstoi.*

# THE UNREALITY OF MATTER.

FRANK H. SPRAGUE.

SINCE the Discoverer and Founder of Christian Science "won" her "way to absolute conclusions" (Science and Health, p. 109), nearly half a century ago, and gave the world the result of this experience in the Christian Science text-book, the opinions of eminent physicists regarding matter have suffered a radical transformation. The dense shadow of materialistic hypotheses, which at one period seemed to threaten a permanent eclipse of the vision of spirituality in human consciousness, has already receded until nothing more than the penumbra remains in evidence.

The defence of materialism has been honeycombed to such an extent that the supposition that the source of life is to be found in matter is fast becoming obsolete. So complete has been the change of view on this point that, in the exact and logical systems of to-day, matter, instead of occupying its former position as a fetish, figures as hardly more than a descriptive symbol used, for convenience's sake, to designate an objectively contemplated image supposed to represent the composite product of certain invisible and uncomprehended agencies or activities.

In the progress of scientific investigation, one after another of the distinctive properties which were formerly regarded as inherent attributes of matter *per se,* has been divorced from the alleged entity until hardly a peg remains on which to hang an intelligible concept of material substance. Analysis of the situation shows plainly that the kind of world to the actuality of which the physical senses seem to testify does not even exist, in the truest sense.

It is quite generally conceded by thinkers of repute that the universe of genuine realities, in whatever fashion it exists, lies beyond the ken of this type of perception. Verily, "things are not what they seem" (to mortal sense).

According to Carlyle, "all visible things are emblems; what thou seest is not there on its own account; strictly taken, is not there at all; matter exists only spiritually, and to represent some idea and body it forth."

Professor Royce says, "These stars . . . these hypothetical molecules that have been forever falling nearer and nearer together, this process that has been forever taking

one direction without reaching, as yet, its goal—all these things must belong to the show of reality. The substance, the soul of it all, must lie behind. The real world process cannot thus be essentially a paradox, essentially incomplete, fundamentally absurd. . . . When we see it as we do, in this ragged, unintelligible shape, that must be because, in our experience, we are but playing with the 'pebbles on the beach.' The ocean of ultimate reality and Truth must lie beyond." One by one the cruder atomic theories of an earlier date have been superseded by more advanced concepts, until it is now claimed by physicists that the individual atoms of which matter is supposed to consist are not, as formerly believed, indivisible, indestructible bodies possessing the properties of extension and inertia, but family groups of intensely active electrons.

Who, at this juncture, will attempt to decide where this process of "multiplication or self-division of mortal thought" (Science and Health, p. 263) shall cease? So long as the pursuit of material phenomena is continued, is it not reasonable to expect that there will be found, projected in the objectively defined images which constitute the matter-world, the shadows of advancing mortal beliefs, growing seemingly more and more volatile and elusive as thought approaches the spiritual fact, until at length the vanishing-point of all material concepts is reached?

Evidences of such an issue are constantly multiplying. Theories regarding the composition of matter have advanced until even the "vortex ring" hypothesis of Lord Kelvin seems to be out of date; and, as one writer expresses it, atoms may be conceived to be "only holes in the ether." In other words, matter is coming to be regarded not as substance, *in any sense,* but as the mere negation of substance—a view in strict accord with the teaching of Christian Science; and Professor Poincaré still further declares that "a day will come when the ether will be regarded as useless." The logical outcome of such a train of reasoning is obvious. The researches of Lord Kelvin, Sir Oliver Lodge, Prof. Elmer Gates, and numerous other eminent scientific authorities, tend to encourage the belief that that which is defined as matter is, in the last analysis, nothing more than a manifestation of energy, of a certain order, operative according to certain definitely differentiated modes.

Professor Dolbear declares: "The atoms of matter appear to be manufactured articles, and therefore have a substratum; as they possess energy, energy must have been in existence prior to the existence of the first atom. And as the mechanical activities, such as physical science at present has to do with, show to us the utter impossibility of constructing a single one, it leaves us with the persuasion that the energy in existence before matter was not of the mechanical kind."

Herbert Spencer says, "Force or energy, in the sense which a 'mechanical theory' connotes, cannot be that Ultimate Cause whence all things proceed."

Turning our attention in the opposite direction, within the domain of solar physics, we may point to certain revolutionary hypotheses recently advanced by such well-known investigators as Alfred Russell Wallace and Professor See, as indicating the unsettled state of scientific opinion in this transitional epoch.

By proving the homogeneous character of the substratum upon which all forms of material manifestation rest, and establishing the conclusion that matter and mortal mind are not two distinct elements or constituents of things, but that they denote two sides or aspects of one and the same thing, appreciable by two different modes of perception, according to the avenue by which they are approached, advancing modern thought has slowly but surely approached the basic teaching of Christian Science in reducing all phenomena of the sensuous universe to terms of mind, and thus found a common denominator for the two classes of phenomena described as material and mental. As Professor Oswald says, "Matter is a thing of thought, which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomena."

By this indirect process of expansion and reconstruction of views, we find the world's recognized leaders of thought slowly but surely approaching the position defined long ago by our Leader when she declared that "what are termed natural science and material law are the objective states of mortal mind." "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts,* and replaces the objects of material sense with spiritual ideas" (Science and Health, pp. 484, 123).

Glancing over another field, the rapidly growing ten-

dency toward the pursuit of occult methods and the exploitation of psychic phenomena would seem to denote a departure, in mortal thought, from cruder to more refined and subtle modes or forms of material manifestation; such, for example, as occurs when a solid is resolved into a liquid or a liquid into a gas.

Hypnotism has shown how under certain abnormal conditions, mortal sense readily constructs for itself a world of material images which, from such a point of view, appear as objectively real and tangible as the more constant and persistent objects of sense which are regarded as constituting the common environment of mankind. In this connection, the camera, among other agencies, has aided, indirectly, in corroborating the conclusion reached in Christian Science, that matter is nothing more than an image in mortal mind, by showing that certain seemingly marvelous feats of legerdemain are, as a matter of fact, but illusions wrought on the spectator's imagination in such a manner as to produce the effect of objectively real occurrences. On what ground can the generally recognized and, approximately speaking, more consistent rounds of a mortally conceived existence be regarded, with any degree of assurance, as wholly real, as grounded in truth, while the superordinary and less familiar features incident to trance, hypnosis, or other abnormal states, are by common consent referred to the category of the unreal and illusory?

In another quarter, too, a new school of geometricians, approaching the question deductively, has been at work, undermining the philosophical basis of materialism by challenging the Euclidean concept of space and vigorously assailing certain propositions, hitherto accepted as fundamental, relating to its material content. As Professor Dolbear observes, "The new geometry . . . threatens to modify philosophy as much as evolution has modified former notions of nature."

Such declarations are straws which indicate, in no uncertain manner, the accelerating drift of expert opinion in the general direction of the statements of Christian Science —statements quite frequently misinterpreted, since they appertain to a point of view wholly foreign to the standards of mortal self-consciousness.

Mrs. Eddy says, "The objects of time and sense, in the illumination of spiritual understanding, disappear." "As mortals gain more correct views of God and man, multi-

tudinous objects of creation, which before were invisible, will become visible. . . . Spirit and its formations are the only realities of being" (Science and Health, pp. 584, 264).

It should be readily apparent from such citations that the position of Christian Science is in no way linked, as some critics aver, with the subjective idealism of Berkeley, or any speculative system worked out on the basis of the transient and unsubstantial images of mortal sense. Christian Science begins where such systems leave off.

Recent discoveries prove that the impulse manifested in the so-called material order is gradually spending itself. The logical inference is that this "running down order" (as Professor Royce describes it) is destined, eventually, to come to an end and disappear in oblivion. Such an issue of necessity implies also the extinction of the senses of which the physical universe is the external correspondent. For, only so long as the correlation of the subjective and objective factors in the case can be preserved, is it possible for a show of material reality to be maintained. Does not the impending doom of every vestige of material manifestation, which, even according to the calculations of physical science, would appear to be a foregone conclusion, justify the position of Christian Science that matter never did exist as a real entity?

As it is self-evident that the universe can manifest a material cast and quality only to the so-called physical senses, so a reverse order of procedure forces the conclusion that when belief in the reality of the supposed objective correspondent of these senses shall be entirely eradicated, the alleged senses themselves will lose their *raison d'etre* and become obsolete; since both the objective and subjective factors in the process of sense-perception are nourished by the same radically false belief. And it is toward this consummation that the demonstrations of Christian Science point, however faintly in the present stage of human understanding and realization.

The very essence of all material manifestation, the origin and basis of the phenomenon matter, is to be found in the erroneous belief or sense, objectively and subjectively expressed, of division, separation; the conception of independent minds, agents, selves, wills, centers of action, and, as this false belief of a suppositional activity apart from the one Mind dies out, all evidence of a matter-world, and the senses necessary to its cognition, must disappear. Hence

the force of the admonition: "Hear, O Israel; The Lord our God is one Lord." "Thou shalt have no other gods before me."

Along the courses of all the widely contrasted and seemingly unrelated avenues of inquiry to which allusion has been made, we find the threads of human consciousness converging toward the central truth of being revealed in Christian Science.

Through the exercise of a rare degree of spiritual acumen, Mrs. Eddy was enabled to penetrate to the heart of the question of materiality, while the attention of other thinkers and investigators was occupied with subsidiary issues, or inveigled into pursuing the will-o'-the-wisp of quasi-materialistic interpretation of the universe. From the vantage-ground gained through spiritual illumination, she was able not only to anticipate the most important conclusions toward which the advanced thought of the age is rapidly tending, but, going a step farther, to demonstrate the practical utility of the knowledge thus acquired, in the overcoming of sin, disease, and all forms of erroneous manifestation.

Valuable as the correction of abstract falsities of belief may be, in a negative way, a demonstrable understanding of the real and spiritual is of incomparably greater consequence. Even though human hypotheses may succeed in explaining away, theoretically, the spurious world of matter, they can afford no inkling of the "real world order" which, from such a point of view, is supposed to "lie beyond the pebbles on the beach." In striking contrast with the inconclusive observations and vague conjectures of speculative systems based on human rationality, is the comprehensive summary and elucidation of the situation presented on page 293 of Science and Health. Paul said to the learned Athenians: "Whom therefore ye ignorantly worship, him declare I unto you."

In Mrs. Eddy's "Miscellaneous Writings" we read: "When every form and mode of evil disappears to human thought, and mollusk and radiate are spiritual concepts testifying to one Creator,—then, earth is full of His glory, and Christian Science has overshadowed all human philosophy, and Being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer, sit at the feet of Jesus" (p. 361).

Hitherto the fluctuating and misleading standards of the

mortal dream of life have been accepted as the basis of belief, simply because human understanding had not succeeded in rising to the discovery of the real and eternal.

Truth has ever proven indefinable and inaccessible from the plane of human theories, until Christian Science, reaching down to meet the struggling sense, lights the pathway by which mortals may ascend, step by step, through practical demonstration, out of the region of the problematical and paradoxical to the realm of axiomatic certainty reached through spiritual understanding, illumination, and demonstration. In the light of more recent developments, Peter's admonition takes on fresh meaning: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

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CHRISTIAN SCIENCE teaches that a vociferous appeal to what some seem to think God to be, has no more efficacy in destroying a disease than would a loud cry to the basic law of mathematics have in solving a problem in arithmetic. To help his pupil the teacher must apply his knowledge of this law of numbers by mentally solving the problem in his own thought, and as this solution proceeds in his own mind, he would make visibly manifest on the board his mental concept of the rule and method which necessarily precedes the visible expression. Thus the prayer of the Christian Scientist is the spiritual or mental application of his previously acquired and demonstrated knowledge of the divine, ever-present, ever-active Word or law of the divine Spirit, Mind, called God, which Word or law is the quickening energy of Life that brings health to man in the degree it is comprehended. This energy of immortal Life, reflected by the patient, quickens and encourages him to overcome the obstructive conditions of the disease. The law of God is the law of health and holiness, as Jesus and his apostles proved; and as they applied it mentally, so must it be applied now. This law or Word is as present and responsive to spiritual understanding as is the law of mathematics to the thought that understands it, though far away to one ignorant of its potency.

*John Carveth.*

[Written for the *Journal.*]

# THE HEALING.

HON. ELEANOUR NORTON.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.—ISAIAH.

WHERE no breeze stole, or lovely sunlight came
To kiss dark shadows into golden flame
Within the city dusk, upon his bed
There lay the child, half living and half dead—
Blighted by false belief. No woodland air
Had bloomed the cheeks or kissed the cloudy hair;
Never the little feeble limbs had run
Through flushing fields beneath the fading sun.
So mortal thought had beckoned to life's close,
Aye, even as it slays a trembling rose;
And crouched within the silver gloom close by,
The mother battled with her agony.
"Great God, I cannot pierce Thy cruel will!
In vain the prayers, the watching, and the skill.
Husband and happiness and wealth I gave
Unto the greedy and the voiceless grave.
Hear me, O Christ who healed the widow's son,
I cannot wail to heav'n, 'Thy will be done'!"

Then from the sordid street, on footsteps light
A slender figure stole into the night
Of that despair-encircled room, and lo,
As when the living Christ flamed to and fro,
The dusk took on a glory! Half in fear,
The mother whispered, "Who has entered here?"
Long by the little bed the stranger stood,
While the reflected love of motherhood
Glimmered within the deep'ning eyes, that smiled
Even as Mary on her radiant child.
"I come," she whispered, "that your heart may feel
How God can hearken and His love can heal.
Listen, my friend,—the little child *you* see
Lying so still, reflects Divinity,—
Spirit, Life, substance,—he should ever keep
The perfect image of his God! You weep?
Would you ascribe to God the godless power
Of sending evil on a tender flower?

Do I rave? Yet suffer it to be,
That death may melt before Divinity!"

Then to the stranger's side the mother went,
Half filled with doubt and half with wonderment.
"I do not understand; but pray," she said;
"You may be sent by God!" So from the bed
The stranger stole, and long, and strangely still,
Sat by the tiny flower-decked window-sill;
While, downward drooping, all the pensive face
Gleamed with an exquisite and inner grace.
And lo! the child that suffered silently,
Uprose and laughed. The mother with a cry
Ran to his side—"Belovèd, I am here!"
"Kiss me," he smiled; "I'm better, mother dear!"
And sank to sleep. Long, long the mother gazed
Upon the precious form. Then, rising dazed,
"O Christ," she breathed, "Thou art revealed to me!
Thy Word has healed my child! I kneel to Thee,
Yet I have nothing but these burning tears
As broken penitence for bitter years!"
The stranger beckoned—"Take this little book,
And in its heart illuminated look,
And all the twilight of your thought shall turn
To dawn, and all your gratitude shall burn
To God, who in His universe of light
Placed man—eternal, perfect in His sight;
Who made all spiritual, who gives all things
When prayer is borne on understanding's wings.
Lo, what is matter but a shadow cast
By mortal thought—a dream that cannot last;
A dream unknown to God, who hears the call
Of those who know that Mind is All in all."

And so the night wore on, until a ray
Of dawn—celestial smile of coming day—
Fell on the waking child, who, calling strong
For food, joined in the sparrow's happy song.
And bending in the glimmer by his bed,
His mother knew the phantom—death—had fled.
Then breathed her kisses on the little hands,
Weeping—"I cannot speak—God understands."
The stranger smiled: " 'And greater works than these'
Shall ye do also. Prove these prophecies!"

# MOSES.

LLOYD B. COATE.

FROM early childhood until the writer gained some understanding of Christian Science, gleaned from its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it was always a puzzle to him how the patriarchs and prophets were to be saved, since they had not seen the Christ. The wonderful illumination which Science and Health brings to the Scriptures, truly proves it to be a "Key," unlocking and opening many things hitherto hidden from us, and in this new light we are better able to appreciate the grandeur of many Bible characters.

In the Bible, Moses is rightly accorded his proper place in history as the emancipator of the children of Israel. In many respects his life is an early type of that of Jesus the Christ. This can be truly said of many Bible characters, thus clearly proving that the Christ, or spiritual ideal, has been and will ever continue to be the model in all ages; and in the proportion that the prophets discerned the Christ, were their lives like unto that of Christ Jesus. In many respects there is a great similarity between the earthly life of Moses and that of Christ Jesus. We read that as a babe Moses was hid in an ark secreted in the flags by the bank of the river; while with the glad song of angels the birth of Jesus was announced, though he was found in an humble manger. Pharaoh issued an edict that all the male children of the Hebrews should be slain; but God cared for Moses, and the king's daughter adopted him as her own child. So, too, when Herod learned that a new king was to be born in Bethlehem, he ordered all the children two years old and under to be slain; but divine Wisdom led Joseph and Mary to flee into Egypt with the child Jesus, and there remain until Herod's death.

When Moses grew to manhood his highest ideal was to see Israel freed from the terrible Egyptian bondage and in possession of the promised land. Likewise Jesus had scarcely attained the age of the priesthood, when he not only longed but labored for the freedom of all mankind from sin, sickness, disease, sorrow, and death.

Moses' first distinct call to the great work of liberating the children of Israel was at the burning bush, where he beheld the Christ,—the true idea of God. The beginning

of the public ministry of Jesus was marked by the descent of the dove, and the voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." Before entering upon their active work as emancipators of mankind, each retired into the wilderness. Moses spent forty years in the wilderness of Sinai; Jesus, forty days in the wilderness, fasting and tempted, but there he won the victory which prepared him for his wonderful life-work.

The first marked demonstration of Moses was the healing of his hand of leprosy, and the taking up of the serpent,—a proof to him of God's omnipotence and protection. The first miracle or wonder wrought by Jesus was the turning of the water into wine at the marriage in Cana of Galilee, a symbol of his great mission, which was to change the human concept of life from the material to the spiritual.

Moses appeared before Pharaoh, demanding the release of his people. This was not accomplished at the first plea, or second or third attempt, but only after mighty signs and wonders which clearly proved the divinity of his holy mission. He then overcame the plagues, and later healed leprosy, and through his understanding of God, supplied Israel with food and raiment. Before him the Red Sea parted, and Israel crossed on dry land. Christ Jesus healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame; raised the dead, calmed the storm, walked on the waves, and fed the multitudes. His mighty works proved the omnipotence of the Christ, the great Emancipator.

Moses ascended into the mount and talked with God, and there discerned more fully the eternal laws which underlie the Decalogue. Jesus was transfigured in the mount, and with Peter, James, and John, beheld Moses and Elias. Not comprehending its spiritual significance, Peter thought to build three tabernacles in commemoration of the occasion, one for Moses, one for Elias, and one for Jesus, but this material conception hid from the disciples the lesson of the hour. Because of their materiality, the children of Israel could not behold the face of Moses when he came down from the mount. As the outcome of Moses' ascent into the mount of God, we have the Ten Commandments. As the result of Jesus' spiritual vision and oft-retirement in the mount, we have his great Sermon—the spiritual interpretation of the Decalogue.

The apostle Paul says, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were

under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Moses demonstrated that the true idea of God, the Christ, preserves health and prolongs life. Jesus reiterated this, saying, "Ye shall know the truth, and the truth shall make you free."

Holy Writ says of Moses, that when he was an hundred and twenty years old, "his eye was not dim, nor his natural force abated," and " no man knoweth of his sepulchre unto this day;" also, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Jesus overcame death and the grave, and through his spiritual discernment presented the clearest evidence and most positive proof of immortality in his resurrection and ascension. Holy Writ records this message from heaven, "This is my beloved Son, in whom I am well pleased; hear ye him."

Moses prophesied that one should come after him who would give to the world a clearer idea of God, the Christ,— "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Because of the materiality of the age Israel thought to worship God from a material standpoint, whereas Jesus taught, "God is a Spirit: and they that worship him must worship him in spirit and in truth; and he further said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In conversation with the leaders in Israel, Jesus said, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." To those who refused to accept his works as proof of his divinity, he said, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" To obey fully the first commandment comprises the whole of Christianity, for when Jesus was asked to name the greatest of all the commandments he referred to what Moses taught,—obedience to one God, the loving of God with all the heart, mind, soul, and strength. One of the strong characteristics of Moses was his meekness. This

is also true of Jesus, whose life exemplified his teaching, "Blessed are the meek: for they shall inherit the earth." This similarity is not strange, because they both patterned their lives after the model seen in the mount. Not only were they meek, but mighty.

Moses' handling of the serpent evidenced the supremacy of his spiritual sense of Truth. Christ Jesus said of all his true followers, "They shall take up serpents." It is a demonstrable fact that when the serpentine thought of sickness is handled in a Christianly scientific manner the sick are restored to health, and when sin is likewise handled it is reduced to nothingness, and the individual thus liberated is not thereafter in bondage to either.

Great and mighty as was the work of Moses, Jesus the Christ surpassed him in his demonstrations of divine Love, and brought out the clearest proof of the great central fact of monotheism which God gave to the world through Moses. Jesus interpreted all the mighty thunderings of Sinai, and the Law, in these simple words, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." From Pisgah's height Moses viewed the promised land, and in the transfiguration Jesus saw him as a glorified man who had reached heaven, harmony. In the overcoming of sin, sickness, and death, Christ Jesus gave complete and satisfying proof that heaven is here and now to the true understanding of God and man in His image and likeness.

In Christian Science we find not only the explanation but the way to the fulfilment of the moral law as given by Moses; and in its teachings we also learn, not only the possibility, but the necessity of demonstrating the truth taught and practised by Christ Jesus.

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## CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

## TESTIMONIES FROM THE FIELD.

EIGHT years ago I came into Christian Science through my healing from lung trouble and other ailments from which I had suffered for over ten years. My normal school training was taken under difficulties, and it seemed as if my first year of teaching would be my last. The second year, however, was scarcely half gone before my physician, one of the best in the city, told me to go home at once or I would be carried home in a box in less than two weeks. I remonstrated against this verdict, but he sorrowfully replied that he had done all he could for me; that medicine was useless.

After a year had passed I again returned to the city, feeling a little better, but a severe bronchial disease soon claimed me as its victim. I went to see my former physician, but found that he had passed away during my absence. After trying many I at last found one of whose skill every one seemed convinced. At first he helped me a little, but at the end of two years' constant doctoring he told me I could never get well. I went home, shortly after, seriously ill. In about a month I was back at my work, for I had no intention of dying, but I became more miserable than ever and resigned my position for a year. The year following my mother passed on. This was such a shock that I became rapidly worse, and at the end of the school year I found myself a physical wreck, medicine a failure, hope gone.

It was now that Christian Science came to my rescue, and in a manner unexpected. I had received an invitation from a friend in River Forest, and my sisters insisted upon my accepting it, thinking the change would do me good. On my arrival I found this friend to be a Christian Scientist. I was a little alarmed at first, but knowing nothing about it I offered no opposition. I began reading Science and Health the next morning, and in a few days took treatment. In less than two weeks I was completely healed. I had passed from death to life in every sense of the word. I had found the God for whom I had been searching, and the Bible was opened to my understanding. Can you wonder that I am a Christian Scientist?

My gratitude is unbounded to our faithful Leader, Mrs.

Eddy, who so triumphantly, through storm and sunshine, has led us on till heaven is within our reach. She stands before the world as no other can, and millions will rise and call her blessed.—*Sarah J. McIlree, Milwaukee, Wis.*

In August, 1902, a friend lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, remarking that it was the text-book of Christian Scientists, who deny the reality of evil and who claim that healing is being done to-day as Jesus did it. I gladly took the book, with the intention of detecting its fallacies and upsetting its conclusions. I was on a holiday at the time, and for a fortnight did little else but study it. Instead of my upsetting its conclusions, I found that it was upsetting my preconceptions of its character and purpose. It claimed to be Scriptural and based on Jesus' ministry. I determined to see what grounds there were in Scripture for the Christian Science position. The result was astonishing to my sense; I was compelled to admit that if the Bible were true, then Christian Science was the truth, for the Scriptural evidence was remarkably strong. At this point I met these words, "You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture" (Science and Health, p. 547). This was straightforward, logical, and fair, and I determined from then to put the book to the practical test. I was wearing glasses and had been told by a London oculist that unless I wore them constantly I should lose my sight altogether in about four years. When I read the words quoted above, I laid aside my glasses, and though I read till nearly midnight, I was entirely free from any inconvenience. My slight understanding of Truth had overcome the discordant conditions. I continued my daily study without my glasses, and from that day to this I have never again had need to use them, and have been free from pain. This demonstration was but the first of many, and proved to my thought that I had at last met with that which I had been seeking for years,—demonstrable truth. Material science had condemned me to blindness—but to-day my sight is better than ever and I am happy in the knowledge that "God never ordained a material law to annul the spiritual law" (Science and Health, p. 273). The truth has indeed made me free. It has freed me from the tobacco habit, from toothache, and from the anxieties and worries

which used to paralyze the energies. I have proved, and am proving daily, that God is indeed a very present help in time of trouble. It was some time before I gave up my beloved orthodox church, but I found that it could not give me what Science had given me and I had to leave. The physical healing is but the advance scout announcing the presence of Truth, and is not nearly so wonderful as the spiritual illumination—the understanding of God—which follows upon it, the knowledge of Immanuel,—"God with us."

Through the understanding of the truth, as given in the Christian Science text-book, I have been able to help others as well as myself. Can any one wonder that we are grateful to Mrs. Eddy, through whose purity of life and thought we have received this understanding of God? My earnest prayer is that I may show my gratitude to God and to His faithful servant, by striving to have in me the Mind "which was also in Christ Jesus.

*James Wright, Newcastle-on-Tyne, England.*

When I was about thirty years of age, a medical man in the West Indies prescribed, as a preventive of fever, that I should smoke whenever it was necessary to travel through swamps by night. Believing him to be a safe guide, I followed his advice. The process was nauseating and attended by serious discomfort, but ultimately this habit, which at first was disgusting, became agreeable, and ere long the passion for tobacco became such a part of me that I could not do without it. Well does our beloved Leader, Mrs. Eddy, say, "Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm, is at least disgusting" (Science and Health, p. 407). In the book "Top or Bottom, Which?" the author used my case as a terrible example, in the chapter on Tobacco, beginning, "A friend of mine, a man of," etc. This book has been read by hundreds of thousands, and all who have read it should read this testimony, in order to learn that there is no further reason for referring to my case as an example.

Truthfulness compels me to say that prayer in the old way never brought relief and failed utterly to emancipate me. Earnestly desiring deliverance, I begged my then family doctor to do something, but he failed to help me. I tried a much-advertised remedy, but it was a dismal failure. On reading some cases of healing in my wife's *Sentinel,*

I applied for treatment twice, but I could not discern any benefit. Later I went to another practitioner and asked him to help me. When I left him I bit off the end of a cigar and was puffing away before the elevator reached the landing. It was the third in two hours, but in walking toward the car I thought it did not taste right. A little later it tasted worse, and presently it was thrown into the gutter.

Reaching home, the tempter was in waiting, a fresh box of the special brand of cigars that I had ordered days before. That night they awakened no desire, although cigars which the fastidious crave. I did not smoke but spent a happy evening free from nervousness and irritation. After breakfast next morning I had no desire for tobacco. After dinner, still forgetful of practitioner and treatment, I walked from the table and exclaimed, "Now I intend to try my cigars;" but instantly I was arrested by an invisible power, and standing there I knew I was healed. Turning to my wife, I said, "Please return that box, I shall never smoke again." That was over three years ago. Since then I have traveled in the West Indies, Mexico, and much of Europe (where cigarettes and pipes abound), but the healing was so complete that not only have I never used tobacco, but with very few exceptions have never desired it.

For this remedial work I thank God, and am very grateful to Mrs. Eddy for having brought the light by which so many have lighted their torches and thereby dispelled darkness. It was obviously inevitable that as the result of this and other great benefits I should join The Mother Church.

Christian Scientists should avoid describing symptoms, and I have tried to outline only enough to convince non-Christian Scientists that the freedom which this healing truth conferred would never "have come, anyhow." My healing also shows the efficacy and permanence of absent treatment. I saw the practitioner only once. He did not know of the healing, but he knew of the truth and it is the truth that always does the work. "Who is so great a God as our God?"—*Edward J. Wessels, Brooklyn, N. Y.*

It is nearly two years since Christian Science came to me, and I wish that I could half express the joy of it all. Years of suffering, alternating hope and despair in the search for health through all the means known to medical therapeutics, is a fitting preparation for something more than human resources. I had been a sickly child; at ten years

of age I was seriously ill, and the after-effects of that sickness subjected me to constant medical treatment. For ten years, on account of serious eye trouble, I had to give up using my eyes on close work.

I married at nineteen, and after our first child was born I was one year in bed. At the age of twenty-six, when my third child was a few months old, I broke down completely and was another whole year in bed. No less than five doctors said that I could not live.

Nearly four years ago my condition became very alarming. A specialist in Chicago told my husband that I was liable to die in any of the attacks of heart trouble which came on frequently. After spending a winter in California, my heart was again examined by the same Chicago specialist. He was utterly discouraged and advised me to stay in bed all summer. The doctors were kind and did all they could, but I was heartbroken and did not want to live in the condition I was in. The one prayer of my life had been to be useful. Naturally energetic and active, every fiber of my nature rebelled against my utter helplessness. Oh, how I prayed to be well, and I constantly yearned for spiritual grace, but I felt that God had turned the light of His countenance from me, and I gave up trying to pray. My earlier Christian faith had satisfied me, but I was told that I could not expect the same sentiment in my religion at forty as in my girlhood, yet I knew that I ought to grow in wisdom and grace.

I had the opinion that Christian Science might be good for people who imagined they had something the matter with them. Just a little leaven of truth had come to me and set me thinking, and I thought, as a last resort, I would try it. None of my family had any confidence in it, but thought they would not put a straw in my way if it were any comfort to me. A dear Christian Science practitioner came to me in November, 1904. I did not know that I had to give up medicine to try Christian Science. She tactfully urged me to do so a day at a time, and there did not seem to be any doubt in her mind, even when I told her I had taken heart stimulants over fifteen years. She gave me absent treatment and came to see me once a week. I was willing to try to give up drugs, though I had no faith that she was going to help me, but three weeks from the first treatment I walked one and a half miles, facing a blizzard. It was nothing but a miracle to human sense, and all my dear

family and friends look at it thus. I kept on with the treatment three and a half months, gained perfect action of every organ of my body and every appearance of health, —a condition I had never known before. The ills related here are only a small part of what I actually endured.

That Christian Science was really the interpretation of the Scripture came to me with such sweeping conviction that I wanted first of all to grow into that understanding. Health was only the assurance of God's precious promises made manifest to His children. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The beautiful chapter, "Prayer," in Science and Health started me on the right road. It was like a benediction. How precious the Bible grew to me with the constant use of this wonderful book! Science and Health was my guiding star. "Miscellaneous Writings" followed, and that was intimately dear. The Lesson-Sermons brought harmony out of chaos in my Bible study. I cannot say too much concerning the helpfulness of the *Journal* and *Sentinel,* and have even read back numbers and many other of the Christian Science publications. Every phase of my doubt has been met. I am only beginning to grasp the Science, but the spiritual joy and the consciousness of infinite Love have been mine. It is knowing that God is of too pure eyes to see evil and that omnipotent good is the only power. Only those who have experienced the blessed assurance of signs following can know the victories I have won over evil, or material sense.

Such an experience as my family had in adjusting themselves to the fact that I was well, independent, and able to take care of myself! Early in February I took an early train to Grand Rapids to attend the opening of the beautiful Christian Science church and to have the pleasure of spending a day with my faithful practitioner, but not until I took a trip through the Northwest to the coast did my family realize my perfect healing. I walked from three to five miles a day in an altitude up to nine thousand feet, and followed mountain trails on horseback with ease. My husband was simply enthusiastic, and could not say enough in praise of what Christian Science had done for me.

I took off glasses in May, 1905, that I had constantly worn for twenty-six years. It was a great demonstration to me. Now I have perfect sight and the comfortable use of

my eyes. Three of our children attend the Christian Science services with me, and the rest of my family are coming. I can but think what happiness Christian Science has brought to this family, and what a boon it is to humanity. "Perfect love casteth out fear," and "right governs."

*Mrs. Fanny J. Houseman, Muskegon, Mich.*

I BECAME interested in Christian Science in 1901. For four or five years I had suffered with severe attacks which nothing but an opiate seemed to relieve. After one which I think was the worst I ever had, I consulted our family physician, who diagnosed my case as a dangerous kidney disease and said that no medicine could help me but that I must undergo a surgical operation. I continued to grow worse and went to see the physician again, and he advised me to consult a doctor who was connected with the city hospital at Augusta. This doctor made an examination and diagnosed the difficulty as something different but quite as serious. Meanwhile a friend offered me a copy of Science and Health. I said I did not care to read the book, but she was so urgent that I finally promised to do so. I received the book on Saturday, and on Sunday morning I sat down to read it. When I reached the place where Mrs. Eddy says she found this truth in the Bible, I began comparing the two books. I read passages which looked very reasonable to me, and said to myself, This is nearer to the truth than anything I have ever seen. I continued to read all day, only stopping long enough to eat my dinner. As I read on, everything became clearer to me, and I felt that I was healed. During the evening a neighbor came in, and I said, "I am healed, and that book has healed me." I read on, and was certainly healed. Eight days after my healing I did my own washing. This occurred in February, 1901. About six weeks after, I was called to care for my mother, who was under the care of my former physician. I again let him examine my side, as he wished to see if the trouble was still there. He said, "It is certainly gone." I said to him, "Doctor, you told me I would never be a well woman unless I was operated upon; what has healed me?" He replied, "God has healed you." I am well and strong to-day.—*Sarah H. Lawrence, North Pittston, Me.*

SIX years ago I was healed in Christian Science. I had been an invalid for a year and a half, in bed the greater

part of the time. I had what the doctors called heart disease, ovarian trouble of eight years' standing, also serious nervous diseases. During this time I had three physicians, none of whom gave me any hope of ever being well again. One said that I ought not to be left alone, as I was likely to pass away any moment.

One day my husband came home saying there was a Christian Science practitioner in the place, and that a friend of his had been healed for whose recovery the doctors had given no hope; he also said that the practitioner did not give medicine. I said I wished to see her, for I did not want any more medicine. He accordingly went and brought her to me. She gave me a treatment and told me to eat whatever I wanted, and I did so without any ill effect. I was treated two weeks, grew better every day, and was healed. I then took up my household duties and have continued to perform them ever since. I have had some attacks, but have found the remedy always at hand, for I have "Science and Health with Key to the Scriptures," which is my dear companion. I am in perfect health, having gained so much physically that some do not know me.

I was a member of an orthodox church, but never found the peace that satisfies until I came to Christian Science. Then I found that God is Love and ever-present. I found joy in place of sorrow, harmony in place of discord. Words cannot express my gratitude to God, and to our dear Leader, Mrs. Eddy.—*Mrs. Martha J. Randall, Dover, N. H.*

I FEEL that I should give my testimony to the healing and redeeming power of Christian Science. I had not known good health from my earliest childhood. I experienced religion in my childhood; my sainted parents prayed with and for me, yet I did not receive the healing we sought. As I came into womanhood I grew stronger, though never free from some disease. In October, 1901, I was thrown from a carriage and seriously injured, several bones being broken. As it was on the frontier, and hard to obtain the needed help, I was taken to the hospital at the Soldiers' Home, Lisbon, North Dakota. Everything was done which human skill and kindness could do, and for a time I gained; then the pain became worse. A decayed bone was removed from the cheek, and in October, 1902, at the urgent request of my physician, I underwent an operation in another hospital, but this gave no permanent

relief. All this time my arm was gradually growing useless and very painful.

In August, 1904, I was asked to try Christian Science treatment. I thought I knew it would do me no good, but the doctor was advising my return to the hospital for the removal of another bone, etc. He said that this was my only hope of relief, and that I could not live long as I was. I had lost all hope of relief, and had no desire to live, when I turned to Christian Science.

I went to a practitioner, and was relieved at the first treatment, was soon using my arm, and the decayed bone and all other foreign matter came away painlessly under the care of the Great Physician. In three months I was well. Other ills of many years' standing,—of the stomach, bowels, etc.,—all vanished as well. I also laid aside glasses and see better than I did before.

I can describe, in part at least, the physical relief I have obtained, but the spiritual uplift that has come into my life, through spiritually seeing the crucified, risen, and ascended Saviour, I cannot describe. I am striving to prove my gratitude to God, and to our Leader, by demonstrating in my daily life the teaching of the Galilean Prophet.—*Mrs. Susan E. Armitage, Esmond, N. D.*

In testifying to the benefits I have received from the study and application of Christian Science, I desire to render thanks to Almighty God,—the Principle of all good,—and to the noble woman who received the healing message and recorded the truth, with rules for its application to the needs of humanity. A message of such vital import—a divine revelation—surely demands the attention of suffering, sick, and sinning mortals, and their healing must of necessity cause expressions of thanks to the bearer of the message, Mrs. Eddy. To her I owe a debt of gratitude I never can repay.

In 1887 I turned to Christian Science for physical healing for a member of my family who had suffered for years, and availed myself of the services of a practitioner, also bought a copy of Science and Health, the text-book of Christian Science. The healing was rapid and has been permanent. I was thus led to study the subject, but some time elapsed before I could let go of error and apply the teachings to myself, so I continued to suffer until I was completely healed of rheumatism by a Christian Science

practitioner, after having tried baths, hot springs, etc., without benefit. This was many years ago, and there has been no return of a single symptom of it since. I had worn eye-glasses for many years, but I now understand that in God is sight, and to the degree that I realize this truth I am able to do without the glasses. The use of intoxicating liquors in a convivial and social way is one of the many errors that has been thoroughly eradicated from my experience, and with its disappearance many physical troubles went also. Smoking has also been relegated to the tomb where all pernicious habits go upon the death of belief of pleasure or benefit in such practices; and when I overcame lying, swearing, envy, jealousy, revenge, passion, and fear, all the physical torments that follow in the wake of these left also.

I can truthfully say, I was lame but now I walk, I was blind but now I see. I stand for practical, operative Christian Science, a religion that will heal all manner of diseases and reform all sinners, that is able to heal and save *now,* and I commend all to the study of "Science and Health with Key to the Scriptures." Christian Scientists are performing the noblest work in which mankind can engage, and they gladly join with their inspired Leader in her efforts for the advancement of this great Cause.

*Lorenzo L. Merriman, Chicago, Ill.*

WORDS cannot tell all that Christian Science has done for me. It came to me in a time of sore need, when all material means had been tried and had failed. I had not been well since I was four years old, and at the age of sixteen I had a very severe attack of rheumatism, from which I was never entirely free. I cannot remember a day I was free from pain. About eighteen years ago a friend of mine was healed through Christian Science, and she advised me to try it, but I refused even to investigate it.

About twelve years ago my condition became much worse, and new complications were also manifested in an alarming form. My sufferings were very severe and the attacks were becoming more frequent. My physician finally advised change of climate. He recommended Southern California, and as soon as my husband could make arrangements we started for Los Angeles. A dear niece who was a Christian Scientist begged that I would try Christian Science, but I would make no promise. She then

asked if I would read "Science and Health with Key to the Scriptures" if she sent it to me. Although I would make her no promise, the seed sown many years before had begun to germinate.

After being here two weeks I had the most severe attack I had ever had. I could get no relief, and life did not seem worth living. The doctor did all he could, but told my husband that as soon as I was able I should go away from here, as it was no place for my trouble. The thought then kept coming to me, Why not try Christian Science? One evening a neighbor called, and during the conversation mentioned Christian Science. I said I had no faith in it; then she told me that she and her husband had both been healed by it and that she was sure it would help me. She brought me some *Journals* to read. I searched among the testimonies, and found enough to decide me to try it. We sent for a practitioner, who came and brought peace at the first visit. She explained to me that God is man's Life, and that I could depend upon Him in any climate and under all circumstances. The next day she brought me the "little book," "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the reading of this book, and the help of the practitioner, I have been healed of all my diseases.

I had been brought up by Christian parents, became a member of an orthodox church when I was fifteen years of age, and had read the Bible till I knew much of it by heart, yet could not apply its teachings in a satisfactory manner. I blindly believed in it, but did not deceive myself into believing that I was a Christian. I knew I was not. I finally came to the conclusion that if it was God's will that I should be saved, He would in some way, at some time, reveal himself to me in a way that I could know and understand Him. When I was told that He is our Life, I felt that I knew more of Him than I had ever known before, and to be told that I could forget my body in remembering Him, was indeed a relief! I was astonished to find how many false gods I had been bowing down to, but I am coming into closer relationship each day to the only living and true God. The Bible is a new book to me and I love to read it. My healing was not instantaneous; it was more than a year before I could say that I was perfectly well. I am thankful even for the pain that urged me on to study Christian Science.

When I had read to page 462 in our text-book and learned therefrom that the anatomy of Christian Science consists in the dissecting of thoughts, I learned why some diseases are incurable to *materia medica,* and I asked myself, Can medicine destroy the germs of anger, pride, suspicion, and hate? Can the surgeon's knife remove the abnormal growth of bigotry? I found that these imps had almost strangled my sense of meekness, humility, and love. Is it any wonder that I suffered from disease? I can see now that such thoughts crucified our Saviour, and that such thoughts are denying him still. I found much help from the study of Mrs. Eddy's words on page 118 of "Miscellaneous Writings."

When I think of the lives that have been purified and made better through the unselfish efforts of our dear Leader, I thank God and ask Him to continually pour out blessings upon her. My desire is to live each day the life of a true Christian Scientist and be a help to others.

*Mary E. Bass, Los Angeles, Cal.*

Two and a half years ago I was a physical and mental wreck from stomach and bowel trouble in its worst form. I had doctored with some of the most eminent physicians for two years. For three months I suffered terribly. My physician finally said he did not understand it, but that nothing seemed to have any effect.

While in this hopeless condition, in Tacoma, Wash., Christian Science found me. A lady in the house where I was rooming called on me, and as I was relating what I had passed through, she asked if I had ever tried Christian Science. I said I had not, but that I would do so. She said she had been healed of a so-called fatal disease, and told me of that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I listened as one in a dream, and on Wednesday night we attended the testimony meeting. After the service, trembling and with tears in my eyes, I walked up to a dear Scientist and asked her if she would give me treatment. When she told me I could eat anything I wished, I felt transformed; and I was, for I was instantaneously healed. Next morning I ate such a breakfast that it fairly took my husband's breath away, and from that day to this I have been in perfect health. To those around me it seemed a miracle! For the first ten days I devoured Science and Health; I read it day and night. In

gratitude and love to Mrs. Eddy I send this testimony in acknowledgment of the blessings I have received through Christian Science, and above all for the spiritual healing, transformation, and peace of mind which have come to me. I was a confirmed infidel, but thanks to Christian Science I have found a God of love, who forgives our sins and heals our diseases.

The Bible and Science and Health are my daily companions. In my own immediate family I have seen several serious diseases healed by the power of Truth. For the *Journal, Sentinel,* and *Quarterly* I am very grateful; they have been beacon-lights to us in the far North.

*Mrs. Belle Benbrook, Nome City, Alaska.*

I CAME into Christian Science through the healing of one I love—seeing her strong after years of suffering—but the physical healing is small compared to the spiritual development—like the opening of a flower. Such sweetness and tenderness and strength. I knew that if one could be so helped all could be healed, and I have proved in small ways the power of divine Principle. I seemed to be bound and surrounded by much error, which is being met surely if slowly, so let me say to others whose healing may seem slow, Never be discouraged; hold always to the thought of Truth and Life, and feel assured that as we make ourselves ready to receive, all blessings will be ours and God's promises will be fulfilled.

I cannot express my feeling of love and reverence to our dear Leader, who has shown us the way to freedom.

*Pauline Whiting Palmer, New York, N. Y.*

MY daughter's healing in Christian Science was remarkable. Her case was of long standing and considered hopeless. I, her mother, had prayed earnestly that God would take her out of this world of suffering. Her healing was instantaneous; she is now in perfect health, clothed and in her right mind, a joy to her friends and all who know her. As for myself, happiness and gratitude for my daughter's healing caused me to investigate Christian Science, and I have found it a panacea for all earth's woes and troubles. I have come up out of great tribulation. I was a miserable, nervous wreck,—a sufferer from ills almost too numerous to mention. I wore glasses, and thought I was getting too old to enjoy anything. All this is now changed. I have

no aches or pains of any kind; have given up the use of glasses, and every one says I am growing younger all the time.

I thank God daily, hourly, for His great goodness, and I thank Mrs. Eddy for her labor of love in making the truth so clear to us. I have been in Science for one year, but it has been more to me than all the other years of my life. I would be glad to give any further testimony for the truth that might be desired.

*Mrs. Catherine Modemann, Paterson, N. J.*

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### MRS. EDDY'S REQUEST GRANTED.

[THE following letter to Mrs. Eddy, as well as the clipping from the *Boston Herald* which accompanies it, will be read with pleasure by all her friends and followers, and we are sure that they will join us in thanking the city government for its prompt and generous response to the suggestion for the improvement of the streets, made by a distinguished citizen of Concord.—EDITOR.]

Concord, N. H., Aug. 8, 1906.

*Beloved Leader:*—It is a satisfaction to inform you that the Concord city government, at a special meeting called last night, voted to improve State Street in accord with your letter which appeared in the *Concord Monitor,* and *Patriot* of June 21. Your friends are to co-operate with the city in this important improvement.

At the invitation of Mayor Corning, I was present at the meeting last night, and heard with pleasure the hearty indorsement given to the plan by the leading men in the city government.

It is a joy to know that, during the entire discussion wherein the city voted to expend five thousand dollars to carry out your suggestion, not one unfriendly word was spoken against Christian Science or its beloved Leader.

Among those in the city government who manifested their friendliness to you and worked actively for the success of the plan, may be mentioned His Honor the Mayor, Judge Charles R. Corning; President of the Common Council, Benjamin W. Couch; Aldermen Fred C. Demond, Joseph S. Matthews, George D. Waldron, George H. Rolfe, and

Irving T. Chesley; Councilmen Harry J. Brown and Harry R. Cressy.

I have learned of the following influential citizens who spoke favorably of the plan and used their influence in its behalf: Hon. Benjamin Kimball, President of the Concord & Montreal Railroad; Gen. Frank S. Streeter; Mr. Josiah E. Fernald, President of the National State Capital Bank; Hon. Harry Dudley, Cashier of the Mechanics National Bank; Mr. Myron J. Pratt; Mr. J. Wesley Plummer, Deputy State Treasurer of New Hampshire, and Mr. J. C. Derby.

I am sure that your many friends in your native State and throughout all lands will welcome this marked evidence of the genuine appreciation of the Discoverer and Founder of Christian Science by her fellow-citizens.

Lovingly yours,

IRVING C. TOMLINSON.

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## A CHURCH BY-LAW.

### ARTICLE XX.

TESTIMONIALS.—SECT. 12. "Glorify God in your body, and in your spirit, which are God's" (St. Paul). Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, "who healeth all thy diseases" (Psalm 103 : 3). This testimony, however, shall not include a description of symptoms nor suffering, though the generic name of the disease may be indicated. This By-law applies to testimonials which appear in the periodicals and to those which are given at the Wednesday evening meeting.

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IT has been said of our Sunday services and Wednesday evening meetings that they are so correlated as to be in reality a single service, and that this harmonious blending of the two is recognized even by those who are not Christian Scientists, is shown by an article in a recent issue of *The Church World,* written by a contributor who visited The Mother Church of Christ, Scientist, and who was greatly impressed by the large midsummer congregations which she saw there. She says that she "could not think that the Sunday service alone explained the hold of

their belief upon them, though they evidently appreciated the opportunity to worship together. She understood the matter better when the next week she visited their mid-week meeting, where scores of people testified to their deliverance from the delusion that they were ill. So the message that she carried back to her home church from the week's visitation was that however we may differ from Christian Scientists theologically, they certainly set us a worthy example in their emphasis on the systematic reading of the Scriptures individually and in company, and on glad testimony to blessings received."

Our Sunday services stand for the preaching of the healing and regenerating gospel of Christ, and at the Wednesday evening meetings the fulfilment of the promises of this gospel is made known to all who are questioning whether or not the power which upheld our Master's ministry is still with us. He said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover," and we know of no satisfactory and convincing test that can be applied to any profession of Christianity other than this declaration of the Founder of Christianity. He performed all the marvelous works which he said should "follow them that believe," and it is of the utmost importance that the world should know that these works are being done at the present time; and that they are being done through the teachings of Science and Health is a fact which should also be known.

Obedience to the spirit of the new By-law regarding testimonials, which appears in this issue of the *Journal*, will render our mid-week meetings of still greater value than they have been in the past. We are thankful for our Leader's wise guidance in this as in all other matters vital to the interest of our Cause, and therefore to humanity.

ARCHIBALD MCLELLAN.

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Truth is truth to the end of reckoning.
SHAKESPEARE.

THE Christian teaching that there is but one source of truth necessarily leads to the conclusion that there is but one kind of truth. Statements of truth may be classi-

fied as to their significance, their relative importance, the ends they subserve, etc., but not with respect to their inherent quality, for all that is of God is good, ever-present, eternal. All the divine ideas bear the distinctive marks of divinity; they are real and right, they are pure and perfect, and Christ Jesus' words, "I and my Father are one," could be fitly spoken by every least one of them. The unity of faith to which Paul refers as the goal of religious aspiration is the universal human perception of this oneness of truth in which all revelation and all spiritual authority is grounded.

Defining his nature and illustrating his work, Christ Jesus said, "I am the light of the world," and in identifying the Christ, the divine idea, with Truth's every manifestation, Christian Science wonderfully expands and enriches our understanding of the meaning of his symbolism. The oneness of light is not questioned. It may vary in intensity and in the medium or form of its expression, but its identity is always preserved; its every increment and radiation dispels darkness. So, too, truth is one, however varied its relations or channels of expression; always and everywhere it banishes error.

The realization of this oneness of all truth ensures our progress and peace; it expands the thought, dispels care, quiets the heart, and exalts the aspiration, for it brings a new, sweet sense of Mind's omnipresence, and all this because we see that whoever lays hold upon demonstrable truth touches the garment of God. Truth's oneness is the ground of all warranted hope, the basis of all true democracy. It gives cohesion and consistency to the universe. It makes possible the supremacy of the right, the continuity of the good and beautiful, and it rules out all concepts of caste respecting the divine manifestations. The thought of one truth as sacred and another as secular, one practical and another impractical, is no longer possible to him who has attained this nobler sense. He who thinks of God as infinite Truth, the All in all,—to him simple things have become great, transcendent things natural, all real things divine. However modest, every true doing now takes on dignity, every dewdrop declares the sun.

Failing to understand this point of view, the religious world has accused every great leader and non-conformist of irreverence, because he has known and asserted the truth for what it is. When Christ Jesus averred that his thought

was at-one with the divine, the Jews took up stones to kill him. To-day the association of statements of truth by the disciples with those of the Master has become familiar, but in the early Church such association would doubtless have been looked upon as a profanation; and that this caste-sense of truth still obtains is revealed in the fact that every now and then some Christian writer is prompted to protest against the association by Christian Scientists of their Leader's words with those of the world's greatest Teacher. This criticism springs from an utterly erroneous view of inspiration, a view which dishonors our nature and relation to God, since it denies that we may become channels of the divine manifestation. The primacy of Christ Jesus did not consist in an ability to apprehend and express truths which are forever withheld from his brother-men; on the contrary, his teaching was the inspiration of Paul when he cried, "All things are yours." The kingdom of Truth is not pre-empted. The divine sovereignty is not one of reserve, but of bestowal, and Jesus' uniqueness and exaltation was manifest not in his monopoly of the truth, but in his larger loyalty to it,—to the truth that is the inheritance of every child of God. Such critics have need to learn that whether spoken by prophet, priest, or lisping child, truth ever has the same high rank and excellence, and is from mortal sense supremely separate.

> For truth itself,
> That's neither man's nor woman's but just God's :
> . . . . . .
> How sure it is,
> That, if we say a true word, instantly
> We feel 'tis God's not our's, and pass it on
> As bread at Sacrament.

In protest against the disposition of some to disparage any declaration which savors of being a present-day revelation,—the Word of God,—an eminent Baptist clergyman has recently said that to arbitrarily "determine what revelation is, before you begin to examine the phenomena which may have some characteristic of a revelation, is to exclude the things which in view of many may have been revelations. Here are classes of phenomena through and by which men believe they come to a knowledge of God and divine truth. What is their title to the claim that they are revelations? This. If it can be shown . . . that they reveal God, no arbitrary definition can exclude them from the classification of 'revelation.' They are still revelation, whatever they are called.

"If revelation is eternally progressing in life, then we are open to the spirit of God in the life of mankind. God is always expressing himself. . . . Revelation is an eternal fact. . . . The Scripture revelation is but the showing forth in human life and history, once, what is forever true. Every activity of God is a revealing of God, and revelation cannot cease till God ceases to be active in the hearts and lives of men."

The critics to whom we have referred do not seem to have sensed the fact that the vital question respecting any teaching is this of our Baptist brother, Is it true? Is it capable of demonstration? If so, it expresses a divine idea and its place is above the stars. The clearness and propriety with which the truth is expressed is to be determined by the effectiveness of its statements, the enlarged freedom, the spiritualization, the healing of those who assimilate it. Mrs. Eddy has unhesitatingly and unreservedly submitted her teaching to this test, and they who have been healed through her ministry of the Word know that it is thus identified with that of Christ Jesus, and therefore secure, for all truth is one; it is subject to no classification; it stands alone, it can never fail.

The recognition of the oneness of all truth is absolutely essential to a scientific interpretation of nature, and this is being apprehended by both the physicist and the philosopher. The irresistible conviction that the unity of the source of all being must appear in its every manifestation, may come only to the Christian believer who reasons deductively from the proposition that God, infinite Spirit, is the only cause and creator; but impressive *suggestions* of the fact crowd the pathway of the chemist, the astronomer, and the mathematician. Indeed the all-inclusiveness of what the non-Christian term "the ultimate" is pressing itself upon truth-seekers in every department of thought, and in declaring for a scientific gospel, a "philosophy of salvation" capable of demonstration in all lands and in all times, Mrs. Eddy has realized, verified, and concretely expressed a fulfilment of the premonitions and hopes of unfettered inquirers in all ages. Nevertheless the thought of Christian faith and Christian living as being scientific, as the expression of an unvarying divine law, is so foreign to the great body of people to-day that the inspiring declaration of Christian Science, that God is still revealed to and through man, has been referred to by some as an unpardon-

able presumption. Humanity's greatest glory and privilege is reckoned an offence! In the presence of such an attitude of religious thought it is not surprising that Emerson, in the introduction to his "Essay on Nature," should have written, "Past generations beheld God face to face. Why should we not also enjoy an original relation to the universe? Why should we not have a poetry and philosophy of insight and not of tradition, a religion by revelation to us, not the history of a revelation to others?"

In healing the sick through the spiritual apprehension of the Word as spoken by Christ Jesus, Christian Science has again brought to the world practical and supremely significant proofs of the oneness of all truth. Its identity is manifest in its abiding effectiveness, its ability to accomplish again the blessed works of him who declared his oneness with the Father, divine Principle, and that the knowing of Truth, the All in all, would bring to mankind freedom and eternal life. To the question of Pilate, reiterated over and over again by both the honest and the caviling, Christian Science brings the answer: Truth is God, in Him all things have their being, and in their oneness of nature there is eternal harmony and peace. JOHN B. WILLIS.

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MRS. EDDY says, "Home is the dearest spot on earth, and it should be the center, though not the boundary of the affections" (Science and Health, p. 58). It is, however, often admitted, and always with deep regret, that the modern home falls far below the ideal in much that constitutes home in its best sense; this, too, in spite of the comfort and the luxury which are now so much in evidence. It is observed that simple obedience is greatly lacking, also thoughtfulness for others as well as respect to parents, and it is generally conceded that these are missing because so much time and thought are given to the pursuit of material things. From their earliest hours children are, unconsciously it may be, led to desire the material, to look to it for their health and happiness, until its pursuit becomes an all-absorbing passion which inevitably results in disappointment and discord.

The strange inconsistency of the so-called human mind is nowhere more apparent than in the desire for the material, since the failure of materiality to give either health or happiness is universally conceded; to say nothing of the

deeper needs of man's being. Of old the wise man, who possessed all that heart could desire of material things, said of this possession that it was only "vanity and vexation of spirit;" and he also said, "If a man would give all the substance of his house for love, it would utterly be contemned." The pity is that so many continue to seek the material while admitting its failure to give anything which really counts in the end. On every hand the folly, the sin of this pursuit is being acknowledged, and yet Christian Scientists are condemned for taking the only position consistent therewith, viz.; that which declares for the allness of Mind, Spirit, and spiritual realities.

Let us try to assume the existence of a home from which love, truth, justice, purity, and health are absent, but in which there are all the material things that the human sense can desire. It would be unthinkable, for no one could conceive of home without the presence and activity of those mental or spiritual qualities which bespeak the ever-presence of the divine Mind. Then let us think of a home where Love reigns supreme, where Truth, intelligence, and right govern each member, and none would question that this is home, whatever the outward manifestations.

At this point the Christian Scientist is ready to meet the caviler who might contend that without the material the home would be incomplete, and this he would do by recalling the Master's promise, that if we seek "first" the kingdom of God and His righteousness, all we need will be "added" unto us. In Christian Science we learn that the divine supply for all human need comes from the spiritual side, not the material; and this constitutes a vital difference, not a mere distinction. We therefore cannot afford to give priority in our homes to anything but the spiritual, either in our affections or in the question of time. As we learn that God is Spirit and the only source of supply, we look away from the material which ever disappoints, to the spiritual which never does so, and thus our motives and affections are spiritualized and character becomes both pure and strong.

It should be understood that with the healing in Christian Science a great awakening of the dormant faculties is expressed, an increased activity in every right direction. Work is no longer feared as a menace to health, but is seen to be its necessary accompaniment; and it must be intelligent work after the divine intelligence is understood.

Thus, when we have the right conditions in the home, there will be no vexed economic questions as to the division of labor, profits, etc., nor can these problems ever be effectively dealt with until Truth is recognized and obeyed in the home. Truth and Love really make the home, and should govern it, ruling out of it the dark shadows of sin, disease, and death.

Christian Science is enlarging and purifying all our ideals, including that of home, where the presence of divine Truth becomes a perpetual pillar of cloud and of fire before which the enemies of peace and prosperity—the sin and the fear—flee away, and in their stead is perfect security, with "renewed" strength and wisdom for the work of each day. He who truly knows God has found his home, and it is a "refuge" and a "fortress" where he rests secure in the Father's promise, "I will be with him."

ANNIE M. KNOTT.

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## A CORRECTION.

WE regret that through an oversight one of our contributors said in the August issue (last paragraph of p. 267), "In her spiritual interpretation of the passage 'Lead us not into temptation, but deliver us from evil,' in the Lord's Prayer, Mrs. Eddy gives the meaning as 'Love is reflected in love.' " Our readers who are familiar with Science and Health know, of course, that this was a mistake, and that the correct reading is, "And God leadeth us not into temptation, but delivereth us from sin, disease, and death" (Science and Health, p. 17).

THE
# CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

**Volume XXIV** **OCTOBER, 1906** **Number 7**

## THE WILDERNESS.

REV. ARTHUR R. VOSBURGH.

AFTER the children of Israel left Egypt, forty years elapsed before they entered the Promised Land, and the greater part of this forty years was spent in the wilderness wandering. This wilderness epoch has been recognized and used as an illustration of a certain stage of experience that comes to every individual seeker and finder of Truth. It marks a transition period and its arrival is always a test and an opportunity. Its duration will be longer or shorter, accordingly as its test and opportunity are met with fidelity and understanding. Our text-book thus gives the significance of wilderness: "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule wherein a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (Science and Health, p. 597). This definition notes two phases of the wilderness experience,—that which was typified by the apparently aimless, bootless wanderings of the Israelites during the forty years, as the period of loneliness, darkness, and doubt; and the other phase, which comes out of the midst of this as the awakening consciousness of unfailing Love and Life brings the fulfilment of Isaiah's prophecy that "the wilderness, and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." It will be well, therefore, to look at this "vestibule" experience of personal consciousness, the transition stage from a material to a spiritual sense of



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things, to see both what it is in itself and what leads into it and out of it.

In the life of Jesus we see clearly exemplified and defined all the experiences that mark the way from earth to heaven, out of the material into the spiritual. Jesus' "wilderness" experience stands forth as a vivid picture of the test that came to him just at the threshold of his work. It immediately followed his baptism in Jordan and the descent of the Holy Ghost, and marked an epoch in the Master's career. The time had arrived for him to fare forth and indicate to men the dividing of the ways, to show the upward spiritual way of Life which would be found only by the guidance of spiritual sense, leaving forever the downward earth-road with its behests and beguilements of material sense. Just at this point of breaking with the world and its false sense of substance, power, and good, at the portal of greater responsibility and higher opportunity, there came to Jesus an added baptism of Love and Truth, a new unfoldment of consciousness, a clearer illumination. Here, too, when through this spiritual baptism Truth was giving its call and impulse to go forth to higher service and achievement, when the door of what was at once a great possibility and a great renunciation stood open before him, came the test,—the beguilements of that false material sense from which he was forever turning away urged upon him their ultimate and most plausible inducements, and we know how these temptations were vanquished. Jesus thus met and conquered the world on the field of his own consciousness, and thence went forth a foreordained victor over its claims, wherever they should arise.

Our Leader has said, "Heaven's favors are formidable: they are calls to higher duties, not discharge from care" (Christian Healing by Mrs. Eddy, p. 3). When the baptism of light and power which shows the release from the old and the way into the new, comes into an individual consciousness, the experience always marks the entrance into "the vestibule wherein a material sense of things disappears, and spiritual sense unfolds the great facts of existence." This transition stage of consciousness will certainly bring its temptations of "loneliness; doubt; darkness;" as the human sense turns away from the associations and conditions of the past and does not yet with full clearness grasp what is to take their place. The un-

certainties and perplexities, the anxieties and fears of this period will be brief or protracted in proportion to the truth-seeker's renunciation of the old and his unwavering following of the light that leads into the new.

Israel came up to Kadesh-Barnea in the second year after leaving Egypt and stood at the opportunity of entrance into the Promised Land. Twelve men went in to explore the land and came back to report. All gave a glowing account of its wealth and beauty; but while two of these twelve men said, "Let us go up and possess the land, for we are well able to overcome it," the other ten took counsel of their fears and prophesied only distress and disaster. The people heeded the advocates of fear, the door of opportunity was shut, and the forty years of wandering followed.

Here, then, is the lesson that this record emphasizes: these long years of wilderness wandering would have been unnecessary had spiritual sense always been obeyed. Israel came out of Egypt with a great deliverance. They came forth from a nation whose concept of life, substance, intelligence, power, and even what they called their gods, was on the plane of the physical senses. They had seen this nation resisting the righteous request of one who came in the name of God, the one divine Mind, and had seen them utterly humbled through the power of the divine Word declared and demonstrated through Moses. In the experience of the ten plagues and the passage of the Red Sea there was a complete demonstration of the falsity of all the Egyptian belief of life, substance, intelligence, power, and law in matter, and of their systems of idolatry, occultism, necromancy, witchcraft, and black art. Once and forever all this Egyptian materialism and superstition, all the open and subtle claims of material sense should have perished out of Israel, and the consciousness of the people been open to receive the lessons of Sinai.

Thus almost all of this brief period—less than two years—of "wilderness" experience would have been spent at Sinai, where they were learning the divine law. Their example and experience is the great historic illustration of the subtlety and perverseness of the mortal mind, whose ways have not changed. Their record has come down to us,—the record of the actions and re-actions that took place in human consciousness as the spiritual idea began to emerge and displace and destroy the false elements of the carnal mind.

The constant unbelief and backsliding of this chosen people has been a cause of wonder to us in the past. That they should have seen such marvelous manifestations of the Divine power and love yesterday and apparently have forgotten it to-day, has seemed well-nigh incomprehensible; but the same things are yet being repeated, and the Christian Scientist finds in himself the same tendency to forget past lessons, the same temptation to fear, the same encroachments of doubt which beset ancient Israel. The point seems to be simply this,—that we must remember the lessons we have learned and hold the ground we have gained.

It is said to have been one of the characteristics of President Lincoln that he formed his opinions only with careful consideration and upon due evidence, but when he had once arrived at a conclusion no persuasion nor influence could move him unless it could be shown that there was evidence bearing on the case which he had not yet considered; and this must be the course of every one who seeks and finds the truth. He who, having entered on the way of spiritual understanding, shall follow on to know, cannot be impelled by mere impulse. Before one has entered intelligently on the way he must have found convincing evidence of the practical value of Divine Science in giving harmony and health; then there will come an illumination that notes the inner witness of the Spirit, and there will be given a great new light shed on the pages of the Holy Scriptures. On such evidence as this does the truth-seeker stand when he has been led out of the Egyptian bondage of disease and sin; when he has passed the Red Sea, when a night vigil has forever defeated any attempted relapse or return of the error that has yielded. For him there is, however, a new and untried way to learn. There is a new routine of ways and means, a new sequence of cause and effect wherein he must walk and whereon, if need be, he must wait. The ability to hold intelligently to God, divine Principle, as the one cause, and to look to spiritual elements and resources as furnishing the real ways and means, involves spiritual perception and understanding, which are needed to discern between the false claims of matter and the abiding realities of Spirit.

Our text-book indicates this as the order of spiritual unfoldment: "Intuition, hope, faith, understanding, fruition, reality" (Science and Health, p. 298). It is evident

how this marks the true order in every experience. The first glimpse of higher spiritual things comes through intuition, an aroused spiritual perception; this awakens hope, a hope that this vision of eternal verities is not a dream, but a divine reality; then comes the practical demonstration which proves that these things are divine verities, and this establishes faith; then faith, instructed, becomes understanding; understanding enters intelligently into divine resources and gains their fruitage,—"fruition;" and the ultimate of this fulness and fruition will be divine "reality."

It is obvious that all the difficulties in which this ancient chosen people were involved, came because they did not definitely take these steps in their order. The epistle to the Hebrews says that the generation that came out of Egypt entered not into the Promised Land because of unbelief. They were in an unstable, uncertain condition of thought because they never got beyond a condition of belief. When they saw some wonderful demonstration by Moses they entered into a belief in Truth. When they came upon some difficult material circumstance their belief accepted the testimony of the senses and lapsed back into error. Only when their belief in Truth should have gained such a definite grasp on unseen realities that it would hold on unshaken in spite of adverse testimony of the senses, only then would they have reached faith. Our Leader says, "Until belief becomes faith, and faith becomes understanding, human thought has little relation to the actual or divine" (Science and Health, p. 297). This, then, seems to be the order of experience. There will come to every seeker a time of release and illumination, when a vision of the spiritual is unfolded. Then, as he fares forth to follow this newly unfolded spiritual sense, the material senses will present their counter-claims to confuse and beguile. There will come hours of doubt, and of fear that all this spiritual light which has been given is only an illusion and that material things are the only substantial realities. Then is the testing time, then is the pilgrim at the "vestibule wherein material sense disappears, and spiritual sense unfolds the great facts of existence." Then it behooves the disciple to "follow the gleam," to hold true to every lesson learned, and to make his renunciation of material things complete. Then the wilderness experience will be no long forty years of bootless wandering, but only

a coming out of Egypt, a tarrying at Sinai to learn the law, and then a march up and into the Promised Land of peace and rest, the rest of freedom and dominion.

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[Written for the *Journal.*]

## WILT FOLLOW ME?

FLORENCE B. GOSSMAN.

Love found me idling,—"Wilt thou follow Me?"
"Yea, Lord," I cried, "if Thou my guide wilt be,
On and forever will I follow Thee."
Then straight across the valley swift we sped,
As I, rejoicing, followed where He led.

Love paused, then asked again,—"Wilt follow me?"
"Yea, Lord," I answered, "if Thou still wilt be
Guide, counselor, and friend, I'll follow Thee."
Gently He pointed where the desert lay
Grim 'neath the shadows of the passing day.

Love's voice grew wistful,—"Wilt thou follow Me?
Toilsome and lonely, now, the path will be."
"True, Lord," I whispered, "still I go with Thee;
But grant that I may hold to Thy dear hand,
Lest I should lose Thee in this fearsome land."

"Still rougher grows the way,—wilt follow me?"
"Dear Lord," I moaned, "if only I might see
Whither Thy footsteps tend, I'd follow Thee;
But now the blackness of the fallen night
Hath blotted out all waymarks from my sight."

Love spake in tones of wondrous melody,—
"*I* am thy guardian, what is that to thee?
The dark and light are both alike to Me.
'Tis but a little way—cast off thy fear—
So, sooner, shall the dawn's new light appear."

Ashamed, I bowed before my Lord and cried,
"Oh, keep me ever—alway—near Thy side,
For 'tis with Thee alone I would abide."
"Then bear anew the cross and follow Me,
And thy reward a crown of life shalt be."

# MIRACLES.

FREDERICK DIXON.

THERE is perhaps no word in the language which has been less understood or which has excited more controversy than the word miracle. The examination of it, whether from a critical, scientific, or purely historical aspect, seems always to have been capable of arousing the intemperance of superstition or the derision of skepticism. Nor does its true significance appear to have been suspected until, in Christian Science, it at last fell into its natural place as the demonstration of the theology of Jesus.

Human thought is always rushing to extremes. The world's concept of the miraculous has been no exception to the rule. To-day it presses in ecstasy round the mud-pools at Abonoteichos, where Alexander is groping for his carefully hidden goose's egg; to-morrow it is listening sapiently to the declaration of Hume that there never has been in all history a miracle attested by conclusive evidence. The ordinary reader knows little about Hume, and cares rather less about Alexander. To him the word miracle is inseparable from the New Testament, and its definition as "a transgression of a law of nature by a particular volition of the Deity" meets with his entire approbation. The naked absurdity of this definition and of the argument founded on it was long ago exposed by Huxley. To insist, he pointed out, that "that which never has happened never can happen, without a violation of the laws of nature," is to insist that everything outside human experience is a violation of natural law. This of course combines a contradiction with a *reductio ad absurdum*. A contradiction because a violated law ceases to be a law; a *reductio ad absurdum* because everything outside the experience of a particular age becomes supernatural. Thus, because the telephone was unknown to the ancient Britons, the telephone is a violation of a natural law.

It is almost incredible that this view of miracles should have been deliberately laid down by one of the great thinkers of the century, and accepted by hundreds of thousands of intelligent people. Hume was himself a skeptic, and as such was endeavoring to state a case which to him was opposed to reason, but the position of the

churches which for centuries have preached a doctrine identical with this is opposed not merely to reason but to revelation.

Nature is that which is; this is an axiom of natural science; and that this same nature is the creation of God, and that natural (material) law is consequently God's law, is the deduction of the churches. Now there is a cycle of sayings in the New Testament which is distinctly at variance with this view. In the several versions of the simile of the mustard seed, in the suggestion of the uprooting of the sycamine tree, and the removal of the mountain, the belief of the world and the faith of the Christian are contrasted in the power of the latter to reverse the so-called natural law. There is nobody, presumably, who imagines that if Jesus had thought that the material law was the law of God, he would have suggested the possibility of its reversal. Nor does it make any difference if you insist that these sayings were not meant to be taken literally. It is just as impossible that Jesus should have used an illustration based on such an assumption.

The fact is that these sayings are in absolute harmony with all Jesus' teaching on the subject of physical phenomena. He was, as Mrs. Eddy has so truly said, not only the best man who ever trod the globe but the most scientific: "He plunged beneath the material surface of things, and found their spiritual cause" (Science and Health, p. 313). Faith, said he, is the understanding of eternal life. That is to say, the natural law is a spiritual one, and not a physical one. He insisted consequently that the physical law could be reversed at all points; and that so far from the power to prove this being supernatural, it was, in the words of Science and Health, divinely natural.

That the word miracle has ever acquired a supernatural significance is due to scholastic theology. There is absolutely nothing in the Bible to support it. There are in the received text of the New Testament three words, or if you include the Septuagint text of the Old Testament, four words rendered miracle, and not one of those has, or ever has had, any supernatural significance. The words in the New Testament are: *dunamis,* which means power; *teras,* which means sign, and *semeion,* a mark by which something is known. The word in the Old Testament is *thaumasia,* which signifies wonder. That the rendering of all these words as miracle is purely arbitrary is unquestion-

able; indeed no rule at all seems to have been followed in translating them. Thus *semeion* is suddenly rendered sign in the last chapter of Mark, so that the verse reads, "these signs shall follow them that believe," instead of these miracles, whilst in the second chapter of Acts all three words come together and are translated "mighty works, and wonders, and signs."

The word miracle itself is of Latin origin, and simply means something wonderful. It was an ordinary scientific term employed by the pagan thinkers to denote the speculations of the philosophers, and is so used by Cicero. When Jerome was translating the Vulgate he retained the exact equivalent of the Greek text in the words *virtus, prodigium,* and *signum.* Later on he made use of *miraculum,* but again only in its natural meaning. It is absolutely certain that the connection between the supernatural and the miraculous will have to be substantiated outside the text of the Bible.

The use of the word *semeion,* which is the characteristic word of the Fourth Gospel, indicates the exact relationship of the miracle to the theology of Jesus. The Oxford schoolmen at least strove to think scientifically. The closest reasoner of them all laid it down that theology, the *theou logos* or Word of God, constituted the one absolute science which would provide the master-key to all the merely relative physical sciences. This is the science which is summed up in the epistles as the *epignosis tou theou,* the full, exact—that is, scientific—knowledge of God. And as one gains the understanding of this he is able, as Jesus said he would be, to demonstrate his knowledge by means of the *semeion* or miracle: "Ye shall know the truth, and the truth shall make you free."

From the day he came to dwell at Capernaum, to the night of the crucifixion, Jesus preached without ceasing that wonderful gospel, with the ever-recurring refrain, "Repent: for the kingdom of heaven is at hand," "The kingdom of God is in your midst," "The kingdom of God is come unto you." Now the word translated repent is *metanoeo,* which means to change one's mind, and so repent, and when a man changes his mind for the first time from a belief that the natural law is physical, to an understanding of the natural law as spiritual, he touches for the first time the hem of the seamless robe, and in grasping the theology of Jesus enters upon the demonstration of it.

So clear is this to any one who has ever taken the trouble to think, that of late years an attempt has been made to prove that the power of demonstration was delegated to the apostles alone. The reasoning by which it is hoped to substantiate this is sufficiently incoherent. It consists of the assertion on apparently substantial evidence that the last twelve verses of the Gospel of Mark are an epilogue by a later writer. This, however, leaves out of sight the interesting fact that, in the Peshito text, these twelve verses are given as all that remains of the original manuscript, to say nothing of the much more important fact that the infinitely stronger passage in the fourteenth chapter of John remains absolutely unimpeached, as well as the closing words of the Gospel of Matthew, in which the disciples were bidden to teach the world all things whatsoever that Jesus had commanded them.

What Christ Jesus commanded the twelve disciples we may read in the tenth chapter of Matthew, the commands he gave to the seventy in the tenth chapter of Luke. As his charge contained incidentally the mandate, "Heal the sick, cleanse the lepers, raise the dead, cast out devils," it is clear that he regarded the working of miracles as an obvious characteristic of Christianity. Any one, indeed, who reads these words or any other words of Jesus cannot fail to be struck with his sense of conscious mastery over all physical law. He was always, as it were, walking on the water and dominating the tempest. So far from admitting that the impossible existed, he acted habitually as though he considered the impossible to be the normal; that is to say, he disregarded every material law and acknowledged only the spiritual law. When he healed the dumb man in Decapolis and the blind man in Jerusalem he showed his contempt for matter in the characteristic Eastern way by spitting on it. When he healed the blind man and the impotent man at Bethsaida, he said to the one, "Rise, take up thy bed, and walk," and placing his hands over the eyes of the other, bade him look through. When he was sent for to heal Lazarus, he waited until he received a message that he was dead.

The story of the healing of the blind man at Bethsaida, as given in the eighth chapter of Mark's Gospel, is remarkable for this, that though the text contains four variations of the word *blepo* the really important one is lost in the translation. The authorized version reads in this

way: "And put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly." Now the best Greek text in existence, that of Westcott and Hort, reads in this way: "And put his hands upon him, he asked him if he saw (*blepeis*) ought. And he looked up (*anablepsas*), and said, I see (*blepo*) men as trees, walking. After that he put his hands again over his eyes, and made him look through (*dieblepse*) and he was restored, and saw (*eneblepen*) every man clearly."

There are more of these miracles recorded by Luke than by any other of the evangelists, and yet the world is always being assured that medicine is of divine ordination because Luke was a physician. Now because Paul speaks of Luke as a physician it by no means follows that he uses the term in a material sense, indeed the implication is entirely the other way. To Paul every Christian teacher and worker was necessarily a healer, and it would never have occurred to him to single Luke out. But if Luke had abandoned the practice of medicine to heal the sick as Jesus taught, what more natural than that Paul should have shown his affection and confidence in that pathetic phrase, "Luke, the beloved physician." So far as is known Luke was not a Jew. He was in all probability an Iberian who had studied medicine in Antioch. What the study of medicine meant in those days, any one who has time may unearth from Pliny or Celsus. If, after they have done this, they still think that it would have appealed to the man who raised up Eutychus in the street at Troas, it can surely only be because they agree with Festus that "much learning" had made him "mad."

"Why should it be thought a thing incredible with you, that God should raise the dead?" Paul had demanded of King Agrippa, in the palace at Cæsarea. And then in that great following apologia he had reiterated once again the Gospel of Jesus, "Repent and turn to God, and do works meet for repentance." Christ Jesus himself had come over the Galilean hills, down through the villages of Samaria, to Jerusalem itself, preaching this Gospel and bidding his listeners, if they could believe for nothing else to believe for the very works' sake, and so the miracle had become the object-lesson of his theology. He had shown these object-lessons at the gate of Nain, in the garden at Bethany, only

to hear the "Hosannas" of Olivet turned to the yell of "Crucify him," on the pavement. And now to deaf ears, as it seemed, Paul was thundering out his message to Festus and Agrippa, and James was writing to bid the Jews of the circumcision let theorizing give place to action, since "faith without works" was dead.

Says Mrs. Eddy, "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not" (Miscellaneous Writings, p. 99). The prophet of a conquered people, speaking to a handful of fishermen and shepherds, in a despised province of the Roman Empire, in the accents of a dying tongue, he made a statement of absolute truth, and knew that it must come to pass because it was the truth. And now, after a lapse of twenty centuries, the Gospel of Christian healing is echoing round the globe, "Lo, I am with you alway, even unto the end of the world."

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[Written for the *Journal.*]

## REFUGE.

T. DE L. B.

PEACE now be to thee!
Far mightier walls than those of builders' clay
Encompass thee,
Though unperceived by blinded eyes,
And keep thee safe.
No mournful yesterdays sigh 'round thy dwelling;
No grief-begetting dawns stand weeping at thy gate.
Thy light has come;
And thou art born anew
Unto the mansion of thy heavenly parent king
Whose law of years
Is one vast day of glory.
Love garners love,
The stars in greatness sing—they know no more the dark.
Rejoice in thy domain.

# THE SUBJUGATION OF SENSE TESTIMONY.

CLARENCE W. CHADWICK.

THE argument is urged against Christian Science that it denies the testimony of the physical senses, and for this reason is not entitled to serious consideration by thinking people. Since it is conceded by "thinking people" that these same erring senses are the only channels through which evil can be cognized, and that they do not and cannot see God, or Spirit, which is the safer course to pursue, to accept or to question what they say? When these senses say that man is sick, which is the more rational course to pursue, to submit to their evidence, or to disbelieve it, and then do all within our power to prove that they are false witnesses? Were they God-given, would we have any right to try to change their verdict at any point by appealing either to God or to man for help? The very admission that mortals need help, is a declaration against sense testimony and indicates a desire to have this testimony reversed rather than acquiesced in. The poor mortal who these senses say is suffering with pain, is more than anxious to have it proven to him that "things are not what they seem."

That the matter physician is not working scientifically is evident when he admits the power and presence of disease and then proceeds to prove that it is non-existent—in other words, that sense testimony is changeable and deceptive. Whatever is done towards the alleviation of human misery is a conscious or unconscious attempt to discredit the verdict of the corporeal senses. With the student of Christian Science it is a conscious attempt, in that he understands the unreliability of sense evidence and knows that he cannot judge "according to the appearance," but must judge "righteous judgment" in order to find help in God. He knows that "the kingdom of God cometh not with observation;" in other words, that spiritual things cannot be materially discerned. He does not make the mistake of looking for material help, which would place him at the mercy of matter, but he looks intelligently to God for that higher spiritual help which alone can and does nullify the testimony of matter. He knows only too well that the senses antagonize the coming of Christ,—the reception of spiritual truth,—and that if he would know the will of God

and be in conscious possession of His blessings, he must overrule the verdict of "the carnal mind." When all earthly remedies have failed, and he is enabled to realize freedom by crossing swords with sense testimony and appealing directly to the Great Physician, who is "of purer eyes than to behold evil," and cannot "look on iniquity," should he be criticised and condemned by thinking people? Should Christian people, those who profess to "believe on the Lord Jesus Christ," shun the very presence of one who has learned to rise above the evidence of the senses and thereby to find health and peace in God? Why not consider him an unsafe member of the community because he has learned to discredit the evidence of the senses when they tell him that the sun rises in the east and sets in the west? If there is a higher law which corrects this false testimony regarding the sun, may it not be true that the Christian Scientist has discovered a higher law which corrects the testimony of these same erring senses regarding "bodies terrestrial." The denial of sense testimony may mean to some people nothing more than a literal refusal to admit that a chair is a chair, or a horse is a horse, when these objects are visible to the eye; but it may safely be affirmed that no thinking person would be misled by any such nonsense. In Christian Science denial and subjugation are used as synonymous terms when applied to the physical senses.

Christians of all denominations deny daily the testimony of the senses. When tempted through these senses to steal or to do anything else that is known to be wrong, they enter vigorous protest against sense testimony and declare that they will not yield to its dictation. God with them is a sure protection against the commission of crime; but when Christian Science appears and declares that the evidence of disease should be and can be just as successfully resisted as the evidence of sin, some professing Christians lend their voice against what they choose to term the "absurd" teaching of Christian Science. These good people forget that the strongest opponent of the physical senses is the Christian religion. The Sermon on the Mount from beginning to end is an appeal to man's higher nature, and stands out in striking contrast with the demands of the physical senses. Could any Christian love his neighbor as himself if he were to believe or accept the testimony of the senses regarding this neighbor? Does not the command "judge not, that ye

be not judged," compel a radical forsaking of physical affirmation? "I know it is so because I see it and hear it," does not evidence any very high order of intelligence. The individual who insists upon believing that the sun is rising because he sees it with his eyes, is the one who may be slow to accept the truth in Christian Science, but not always so slow to express his misconceptions of spiritual things.

The ten great commandments, which every true Christian endeavors to obey, demand a most thorough subjugation of sense evidence. "Thou shalt have no other gods before me" absolutely forbids the indulgence of a false sense which knows nothing of the God who is Spirit. It could not have been any less comprehensive in meaning had it been expressed in these words, "Thou shalt not think according to the testimony of the physical senses." It is the subjugation of these senses that enables us to worship God "in spirit and in truth." He cannot be worshiped materially. To attempt it would mean nothing more than to try to see and to know that which is unseen and unknown to the material senses, for "no man hath seen God at any time," that is, through a material sense. Jesus did not reason from the standpoint of matter or evil. Had he done so, he would have met with no opposition from the world, nor would he have found it necessary to speak to the multitudes in parables. The activity of his thinking was constantly in the realm of true metaphysics. Because he uncovered the mythical nature of the material senses, thereby revealing the hidden sins and errors of mortals, these senses cried out, "Crucify him." And when they were literally nailing him to the cross, he said, "Father, forgive them; for they know not what they do." Here was a significant statement, to the effect that the material senses could not judge as to what they saw or were doing. In another place the Master says, "Ye judge after the flesh; I judge no man." It is a demonstrable fact in Science that the physical senses do not and cannot explain even material existence, much less the unseen or spiritual.

The Master's great work with his disciples was a daily correction of their material senses, which enabled them to understand spiritually the meaning of Spirit or Mind. He was a divine Teacher, gradually leading thought away from matter to the contemplation of things spiritual and eternal. He never made the mistake of looking for something where it could not be found; he did not look

for good in evil, for life in matter, nor for health and strength in drugs. He did not reason from the seen back to the unseen, but held all cause and effect to be in Mind. One perfect spiritual causation was his starting-point. With him there was no error in premise, hence none in conclusion. His thought models were spiritual and perfect,—ideal. When tempted by the senses to see man as imperfect and material, he refused to be influenced thereby. "I am from above" defined his mental stronghold, and in no other way could he have healed the sick and raised the dead. His declaration, "I and my Father are one," clearly defined his spiritually scientific mental attitude. This is the platform for every true follower of the Christ who would think right about God and man. And does this not impel the subjugation of sense testimony. Do these senses tell us that man is one with his Maker? Do they even hint of a perfect or ideal condition? Far from it. They declare that man has fallen from his spiritual estate, and that not until after death can he hope to return to his Father's house; but Jesus knew that the beliefs of the five physical senses do not constitute the true immortal manhood. He well knew their false finite estimate of man, and it was his mission to lead humanity out from the self-imposed bondage of these senses "into the glorious liberty of the children of God." He did not say, Believe what these senses tell you, but he did say, "Having eyes, see ye not?" He also said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" And again, "Judge not according to the appearance, but judge righteous judgment." A careful study of the fourth chapter of Matthew reveals the fact that the devil which tempted the Master was the testimony of the physical senses, and to their arguments Jesus had only one reply, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." When he had silenced these false witnesses, "behold, angels came and ministered unto him."

"The prayer of faith" that heals the sick is one that looks beyond and above the bodily senses; it is an agreement to disagree with all that these senses would declare concerning God and man; it is a laying hold on spiritual things, not by accepting, but by rejecting the evidence of things which are seen. "The effectual fervent prayer" of the righteous does not essay to acquaint God with the nature of temporal

things, but rather does it acknowledge and declare that perfect spiritual relationship between God and man which ever has been and ever will be diametrically opposed to the testimony of matter. Jesus the Christ said, "My kingdom is not of this world," and all thinking people must admit that the world here referred to is that visible to the outward senses. Must there not, then, be a forsaking of the material sense of things if we would ever understand the nature of the spiritual, Christ's kingdom? Why dignify the physical senses by declaring that they are of God, when the Scriptures plainly say that "all that is in the world"—all that is visible to the corporeal senses—"is not of the Father, but is of the world?" Understanding the unreality of sense testimony, Jesus did not say, Ye shall see the truth, but, "Ye shall know the truth, and the truth shall make you free." Knowing what is true on any plane of human activity is what brings a sense of freedom and security. If the senses say a man is sick, it requires not a physical, but a metaphysical knowledge, or understanding of Truth, to correct and subordinate their testimony.

Whoever accepts the material evidence as a fact and therefore true, is incompetent to heal disease. Jesus saw it as only a thought-image or illusion, and this gave him power to destroy the illusion. Thinking people, before criticising a Science which judges "not according to the appearance," should recall the fact that every recorded demonstration of healing by the Master is a positive contradiction of sense testimony. The physician who believes the testimony of his senses to the effect that disease is physical, that it is a fact which cannot consistently be disputed from a higher or metaphysical standpoint, may be able to change the outward symptoms of disease, but he can never heal it scientifically, for this demands that there be brought to the patient's thought a spiritual recognition of man's unity with God. Any mode of so-called healing which leaves the testimony of the senses uncorrected concerning disease, is un-Christian and unscientific, and Christian people should think twice before subjecting themselves to any erroneous human influence which necessarily fails to arouse them to the unreliability of sensuous evidence.

The only false prophets that ever have been or ever will be are those manifestations of error which are dependent upon the five physical senses for expression, and the only work that confronts every true follower of Christ is to sub-

ordinate their false testimony to an understanding of the Christ-truth which purifies, heals, and blesses mankind. In so doing they will put off "the old man" or "the carnal mind." When thinking of these false prophets, let us remember these words of our Master, "All that ever came before me are thieves and robbers;" for is it not sense testimony that precedes and would obstruct the coming of the Christ-idea to individual consciousness? Has mankind any other foe? Is Christian Science, then, to be criticised or censured for its holy endeavor to reveal to humanity the way out of sense into Soul, into the kingdom of heaven on earth? The physical senses absolutely deny the power and presence of God. Should Christians cultivate or shun their acquaintance?

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[Written for the *Journal.*]

## OMNIPOTENCE.

KATHERINE J. SMITH.

I PAUSE before the might of silent things,
And know that earth is blest for weal of man;
And when I seem most near Thy miracle,
Most like Thine image, wrought in perfect plan,
Hushed be the long caprice of mortal birth,
The ordinance of heav'n rings o'er the earth,
The seal of Spirit only maketh grand;
To Thee I lift up this my helpless hand.

I have not peered beyond the dim-veiled stars,
I cannot tread the chast'ning boreal main;
My hand cannot refine the virgin gold
Of dew-laved daisy crowns that fleck the plain,
Nor set the laurel chalice on its stem,
Nor fill its waxen cup with spice again;
Nor open wide the treasuries of hail,
Nor bind the fields in winter's stainless mail;

But Thou, who taketh up the isles and hills
And comprehendeth them as grains of sand,
Th' assembling patient stars, like folded flocks—
O power of Love—are all within Thy hand.
Keeper of Mazzaroth, Arcturus' Guide,
When folded thoughts, like sheep, in Thee confide,
Nor pit nor chaos tempt, within Thy sight,
Tho' pallid day give place to perfumed night.

# THE HIGHER LAW.

CHANDLER WOODBRIDGE.

THE trial of a case in court results in a verdict and judgment or decree in favor of one party and against the adverse party. It very frequently follows that the one against whom the judgment or decree is rendered, carries the case to the appellate court. In appealing his case, the party alleges that the trial court committed certain error or errors, and that judgment or decree was rendered against him wrongfully. Perhaps it is alleged the trial court erred in its decision as to what the law was which governed the case. Again it may be alleged that the court erred in excluding or admitting certain testimony; or it may be alleged that a certain statute (law) which seemed to govern the case decisively, is unconstitutional, etc.

Upon the submission of the case in the appellate court, that court decides whether the acts of the trial court were erroneous; if not, the case is affirmed; otherwise it is reversed. So far as any conflict of any statute or law with the Constitution is concerned, the Constitution is supreme. Any act passed by the legislature which is contrary to the Constitution is said to be unconstitutional, and therefore null and void, although such an act may be passed and subsequently placed upon the statute-book, and thenceforth become apparently the law of a State, or of the United States, as the case may be.

This law, as it appears upon the book, is implicitly believed to be the law by many, or nearly all, for a considerable period of time; possibly it is universally conceded to be the law, and men conduct their affairs and themselves in accord with this law. In time, however, one party brings a suit in court against a second party, in which the law in question is involved, and if it be a valid law the second party can do nothing; judgment will be rendered against him and he must suffer the consequences. The case comes to trial; the second party, known as the defendant, denies the validity of this law, and asserts that it is contrary to the Constitution, therefore void and of no force or effect, and that he is not governed by it in any manner or degree. The trial court decides against him, and the case is appealed on the ground that this action of the court is error and therefore the case should be reversed.

The appellate court examines the statute and the section of the Constitution which are said to be in conflict, and if this is found to be true, the decision is that the statute or law is unconstitutional and therefore null and void, and the judgment or decree of the lower court is reversed. The appellate court is usually the supreme court, and its decision is final. From this time, then, the statute in question is not law at all. It may appear on the statute-book for many years, but people conduct themselves and their affairs as though the so-called law had never been passed by the legislature. In examining this course of events we see that the error alleged to have been committed in the trial court may have been the admission of certain testimony which should have been excluded by reason of its unreliability, and because experience has taught that such testimony is of no value. Perhaps it was hearsay and therefore the witness did not testify of his own knowledge; the witness may have given his opinion or conclusion and not a fact; he may not have been able to qualify or show his competency as a witness, and therefore be unworthy of credence in what he said, hence the appellate court decides that it was error to admit the testimony (see Science and Health, p. 441, l. 12), because it was contrary to well-settled rules of the law of evidence, which law governs finally the admission of testimony.

Now mankind believe in the testimony of the physical senses and obey their mandates until this mortal belief comes to be law to the extent that it governs human conduct. This belief governs through fear; mortals are afraid to act contrary to the asserted laws which are formulated by their own fears and beliefs. Mortal belief acts as the legislator. Mortals conduct themselves and their affairs in accord with the supposed laws of matter, firmly believing in their legality and legitimacy, as in the case of the above-mentioned law which was passed by the legislature and placed on the statute-book. They fear the consequences of disobeying the supposed laws of matter, formulated by belief in the testimony of material sense, and these consequences are the offspring of belief just as is the supposed law itself.

Happily for us, we learn through Christian Science that we have our appeal to a court which is supreme, as in the case of the suit at law. Our court of appeal is supreme in the sense that it is the only court and the only authority to expound law; and further, this higher court alone ex-

pounds spiritual law. When we appeal to Spirit we at once learn that all the beliefs in sin, disease, and death are based on testimony which is inadmissible by all the rules of evidence formulated and enforced by Spirit, God. We learn that these beliefs are not law at all, that they are nothing but illusion, while Spirit and its activity is the law of our being, and this law decrees that all false beliefs are null and void because contrary to the law of Spirit; in short, they are unconstitutional.

When we learn that what we had supposed to be law is not law, and has no validity, but that on the contrary God's law is the law under which we live, move, and have our being, thenceforth we conduct ourselves and our affairs contrary to mortal beliefs, just as we ignored the statute which was found to be void. The supposed law of sickness is reversed by the law of health; the law of sin is reversed by the law of purity; the law of death is reversed by the law of Life; and thus it is with every law of mortal belief based on material sense-testimony. When the asserted laws of sin and disease are seen to have no part in our government, they become as nothing to our consciousness, and we then live in harmony, because we are governed by the law of Spirit and guided by spiritual sense.

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THERE are, of course, in every calling, those who go about the work of the day before them, doing it according to the rules of their craft, and asking no questions of the past, or of the future, or of the aim and end to which their special labor is contributing. These often consider and call themselves *practical men*. . . . It was a plain, practical piece of carpentry for a Jewish artisan to fit two pieces of timber together according to the legal pattern in the time of Pontius Pilate; he asked no questions, perhaps, but we know what burden the cross bore on the morrow! And so, with subtler tools than trowels or axes, the statesman who works in policy without principle, the theologian who works in forms without a soul, the physician who, calling himself a practical man, refuses to recognize the larger laws which govern his changing practice, may all find that they have been building truth into the walls, and hanging humanity upon the cross.—*George Croly.*

# THE BEAUTIES AND BOUNTIES OF NATURE.

REV. G. A. KRATZER.

MANY beginners in Christian Science, on hearing the statement that there is no matter and no material universe, find it hard to accept this teaching, not only because it requires them to deny the testimony of their senses and so-called "common sense," but because it appears to require them to believe that God is not the author of the beauties and bounties of nature, which has been one of their most cherished convictions. Respecting this position, there is a false view which must be given up, and there is a true view which lifts the beauties and harmonies of nature to a higher level of understanding, appreciation, and enjoyment.

A lady once said, "To me the physical world, or matter, is not apart from God, but made by God's natural laws. For example: this morning I can scrape frost from the window-pane and collect quite a bit of frost powder, which is something that can be seen, felt, and tasted. Nothing was put on the pane to make that frost. It was formed by the natural laws of God. To me, that is the way the physical world is made,—through God's laws."

In answer to this statement it may be said that this is exactly the view that the average religious person of the present time holds. It looks very plausible on the face; and if in the so-called material world we found nothing but the beautiful frostwork on the window-pane, blooming flowers, gentle breezes, peaceful seas, and healthy bodies, such a view would do very well. But if we accept the statement that God created matter and the material universe, and that so-called natural laws are laws of God, then we admit that matter and its asserted laws are the manifestation of God, and therefore real. If God made them, they must be real. We are then forced to admit that earthquakes, floods, storms, pestilences, diseases of the body, deformities, and all such evils are just as real as are bountiful harvests, beautiful frostwork, sunny days, flowers, health, and all other material things and conditions which seem to us good. These ill conditions are equally the product of matter and material law; and if God made matter, and established its order of manifestation, He is just as much the author of evil as He is of good. It is impossible to

conceive that such diametric opposites as sickness and health, good and evil, sin and righteousness co-exist in Truth; and anything which is not true, God is not conscious of, does not create, and therefore it has no real being.

To admit, therefore, that God made matter and established the laws governing it, is to admit that He made disease as well as health; and this admission denies the fundamental teaching and demonstration of Christ Jesus. If we thought such a statement to be true, we could not consistently lift a thought in prayer to God that those suffering from the dominion of disease might be healed, and all the mighty works which have been done and are being done would have remained undone. The fact that we can do these mighty works by the scientific denial of matter and material law, and cannot do them in any other way, is a convincing proof that we have the true view when we deny matter and material law as realities. Matter and material laws are parts of the false or inverted mortal concept. When mortal belief ceases to exist, there will be no matter and no laws of matter.

Another person said, "I am a great lover of nature, and during the years I stayed at home from church with my little invalid boy, I used to take him, Sundays, up on the hill under the grand old oaks, or in the orchard, and we would drink in the sweet bird songs and there with our microscope study the beautiful little things of nature, and in all I tried to make him see the handiwork of God. And I felt that really by admiring the works of God I was worshiping Him."

There is a sense in which this lady expressed a desirable state of consciousness, but it is important that our thought be clear. The real universe is like God, its Maker, spiritual, eternal, and harmonious. Mortal sense makes three mistakes with regard to the universe. It asserts that the universe as a whole, and in its several parts, is material, that it is temporal, and that it is imperfect. Consequently, in working its way out of mortal belief, humanity has three mistakes to overcome: the mistake of belief in materiality, the mistake of belief in temporality, and the mistake of belief in imperfection or evil,—in accidents, drouths, destructive storms, floods, earthquakes, pestilences, fleshly sins, sorrow, disease, and death. Experience proves that mankind does not learn the truth that all things are spiritual, eternal, and perfect, all at once,

nor at first in equal measure. But as individuals come to understand God, in that degree the sense of inharmony begins to give way, though the sense of temporality and materiality may seem to yield but very little, if at all. Thus, as a result of the realization of Truth, the evils spoken of above are held in check and are more and more destroyed through human apprehension of the divine law of harmony. When, therefore, we behold the beauties and bounties of nature, we understand that we are apprehending the harmony and love of God; for if the human race did not at all turn toward God, if our thought of nature were wholly under the control of mortal concepts of matter, material law would work "only evil continually," and under such conditions there would be neither beauty nor harmony manifested in nature. We are to understand that the beauties of nature are the manifestation of God, good; but we are not to believe that God has created matter and material laws, or that He works through them. We are able to perceive the beauties in nature, not because of so-called material laws, but in spite of them. Our realization of harmony is as yet associated in consciousness with what seems to be material substance, and consequently our present apprehension of beauty is, at the best, very imperfect, it is only "in part." When we shall have triumphed over the belief in matter, and shall have reached the apprehension of spiritual substance, "then that which is in part shall be done away," for "that which is perfect" will have come to our consciousness. Then the unmarred "beauty of the Lord our God" will be upon us. Then "we shall be like him; for we shall see him as he is."

So long as beauty is believed to be a product of matter or its laws, or to be associated therewith, we are subject to a belief which is both seductive and dangerous. The Bible cautions us against it. Of men who have this belief St. Paul says: "They claimed to be wise, but proved themselves fools; and for the glory of the immortal [invisible] God substituted images in the likeness, either of mortal man, or of birds, animals, or reptiles. That is why God abandoned them to impurity, letting them follow the cravings of their hearts and make a degrading use of their bodies with one another; for they had substituted a lie for the truth about God, and had reverenced and worshiped created things rather than the Creator, who is to be praised for ever" (Twentieth Century New Testament). It is a

false sense of beauty in connection with men and women, a belief that beauty is material, which is at the foundation of the most harmful lusts of the flesh. Against this false sense of beauty St. John also cautions us, "Do not love the world or what the world has to offer. In any one who loves the world there is no love for the Father; for all that the world has to offer—the things that our bodies crave for, the things that our eyes crave for, and a pretentious life—has its source, not in the Father, but in the world. And the world with its cravings is passing away, but those who do God's will live for ever" (Twentieth Century New Testament). It is ours to enjoy the beauties that we see around us; but they should turn our thoughts directly to God, Spirit, and not at all to matter or to a supposition that God works through matter.

As the beauties of nature come from God, so also do all bounties. He is the source of all our supply, not through matter or material law, but in spite of them. Were mortals not at all controlled by the divine Mind, they would be continually starved and frozen. Mortal mind uncontrolled works only evil. The divine law of beauty and bounty may seem to be manifested in connection with our false sense of substance, matter, but the time will come when we shall lose this sense of substance, and realize that we "have in heaven a better and an enduring substance;" that is, Spirit. Then bounty will be realized as absolutely unfailing; for all things will be ours.

In the light of Christian Science we are able to spiritually understand and hence find strength and inspiration in such Scripture passages as the following from the Psalms: "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: . . . The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. . . . I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord."

# THE SURE HEALING.

SILAS COBB.

SOMETIMES we hear those to whom Christian Science is new, talking somewhat as follows: "I wonder why I do not get the healing. I have quit taking medicine, I am doing everything the practitioner asks me to do. I am told that others have been healed. If this is true, I cannot see why I am not healed." We are told in 2 Kings that there was a captain of the host of the king of Assyria, whose name was Naaman, that he was a great man with his master, and a mighty man of valor, but that he was a leper. This Naaman came with his horses, his servants, and his chariots and stood at the door of the prophet Elisha, to get healed. Elisha sent a messenger out to him, telling him to go and wash in the river Jordan seven times and that he should be cleansed. Naaman became wroth and went away and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" Then he turned and went away in a rage.

Perhaps some people think that they should be healed in the way they point out, and that to be healed by simply reading a book is absurd. This is the way Naaman thought and reasoned, but he had to come down from his way of thinking and doing before he was healed. He had had his own way of doing things all his life, but he did not get the healing, and now he must seek it in another way. One may not know what God's way is at first, but he must earnestly and honestly strive to find out what that way is. If we strive long enough, with the aid of Christian Science, we will surely be healed.

Many strive for the healing, and earnestly too, but in their own way, and thus the healing is delayed. Each should be able to know self, to look within, see his faults, and destroy them. Our text-book says, "The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate" (Science and Health, p. 462). To be able to do this is to be able to see these faults and if necessary to acknowledge them to others. It is good for each of us daily to turn on

the searchlight of self-examination, and see if there is any lurking thought of hatred, envy, malice, or any other wrong thing which may be keeping us from realizing health and peace. It is sometimes very hard to admit that one has such thoughts, but there plays around the doorway of mortal consciousness some little fox who is seeking admittance to do mischief, but if we daily watch and pray we shall discover and destroy the error, whatever it may be. It is possible that through self-examination one might discover that he has been unkind,—it may be to an associate or employee in business, possibly to some one at home. Whatever the fault, it should be seen and destroyed so that it will never be repeated. If we want to have good health all the time we must work continually at the evangelization of self, the putting away of the old Adam self by substituting therefor humility, gentleness, love, righteousness.

To know one's self truly is to be and remain on the highway of prosperity, peace, and health. It is to be able to see the nothingness of the raging elements of hatred, of resentment, of retaliation, stalking forth hand in hand with self-justification, self-righteousness, but all going on to their utter extinction. Do we realize that the evil we think and do reacts against us until we have suffered in proportion to the amount of evil we have thought and acted? Do we remember that every thought we entertain will bring forth fruit after its kind? And do we wonder then, when we get sick, why it is, or why we do not at once get healed? We should strive to be as exact and accurate in our conduct and mode of living as we must be in mathematics itself. The laws of Christian Science, based on the laws of God, are very exacting in their demands for honesty, uprightness, propriety of all kinds, in business as well as in religion.

Jesus said, "Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." The beginner, especially, must remember that he has not always loved God with all his heart and with all his soul and with all his mind. Heretofore he has been looking to drugs to heal him mayhap,—has been worshiping false gods,—and if he does not get into heaven, harmony, immediately he should not be discouraged, especially when he learns that there is much work to be done in the changing of his mentality. There was something that Naaman had to do before he could be healed, and there is something for every one to do before he can attain to health.

It may be one thing, or another. In every case there is self to be overcome. It may not be the bathing in the river Jordan, but it must be the bathing in the "river of life" that washes us clean of sin.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." That is, all the things which may be necessary and proper will be added here and now. If we are to get these in the right way, then, there is a condition attached; namely, that we seek "first the kingdom of God, and his righteousness." We may be seeking first "all these things," hoping that the kingdom of God and His righteousness will be added a little later. It sometimes happens that those who do not get healed of some trouble within the limit of time which they have given God to heal them, will suddenly give up the search for Truth, at the same time saying that they have given Christian Science a trial and it did them no good. Possibly they may have been seeking *first* physical health, intending to wait for a more suitable day to seek God. If so, their thought is not the kind that is susceptible of drinking in the complete healing until it is changed. "Where your treasure is, there will your heart be also." As in the parable, some seeds fall by the wayside and the fowls come and devour them up. Some fall upon stony places, some fall among thorns and the thorns spring up and choke them. Others fall into good ground and bring forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

There are many cases of instantaneous healing in Christian Science, but whether it comes slow or fast, all who are in earnest attain health on a spiritual foundation which is permanent,—and with health of body they also have a peace which they would not barter for all the treasures of earth.

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

# THE TRUE REFORMATION.

WINIFRED LEE WENDELL.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

JESUS.

OUR Leader has said, "We are Christian Scientists, only as we quit our reliance upon material things, and grasp the spiritual. We are not Christian Scientists until we leave all for Christ" (Science and Health, p. 192).

It may be asked, What constitutes the true reformation of those who, through Christian Science, have come out of the false sense of sickness, sin, and doubt? We have the highest authority for the answer; namely, a complete repudiation of past error and an open recognition and acceptance of the truth which has freed them. This twofold duty confronts every Christian Science convert. He has not only to convince himself of his awakening but it is his duty, and should be his pleasure, to declare his convictions. St. Paul clearly recognized the necessity of the first condition. His admonition to the Corinthians is of the strictest when he says, "Are you not aware that even a little leaven leavens all the dough? Get rid entirely of the old leaven, so that you may be like fresh dough—free from leaven, as you ought to be" (Twentieth Century New Testament). Regarding the second condition Jesus commanded, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." What is our light? Is it not Christ's Christianity, stripped of the garb of materialism, clarified from all sense of error, and illumined by Christian Science? Then, to let the light of our Christian Science shine before men to the glory of God is a command. Let us be obedient to it according to the measure of our individual apprehension.

The lesson of obedience which one must learn may never be necessary for another. The so-called drunkard has a phase of error to combat and destroy which the man to whom intemperance is no temptation does not even understand. On the other hand, the temperate man may be under a claim of disease which the drunkard regards as uncomprehendingly as a child. Yet in Christian Science, the same Principle heals them both. When these two men

have conquered their respective errors they can meet upon the common ground of a mutual understanding of the truth which has saved them both. So the army of truth-seekers is led on through valleys of sickness, through wildernesses of doubt and sin, each one fighting his separate battle until they all stand together upon the mount of transfiguration.

What, then, should each one of this great and rapidly increasing body of Christian Scientists do to perfect his reformation, in order that he may worthily be called a member of the Church of Christ, Scientist? Among these are to be found the physically healed, the spiritually at peace, and the morally redeemed.

It is safe to assume that the majority of the adherents of Christian Science have come into the truth through physical healing. The revelation of the truth in that first Christian Scientist, Jesus of Nazareth, brought to his feet the lame, the halt, and the blind. Its re-appearing to-day in Christian Science finds a suffering humanity eagerly reaching out for the healing touch of Christ, Truth, and finding it as surely, as blessedly now as then. Those healed in Christian Science are counted, not in hundreds but in thousands. All manner of diseases, from the slightest to the most obstinate chronic cases, have yielded to the demand of Truth, and brought through that yielding an overflowing heart of gratitude to the throne of divine Love. What, then, is the form of that heart's thanks—what the obedience? Has the old altar to *materia medica,* upon which the pain-racked and diseased body has yielded vainly its sacrifices, not yet been abolished to give place to the new? Do the claims of matter and material remedies still find lodgment in the consciousness which has been baptized anew? If so, the reformation is not complete, and the old enemy, rebelling against its expulsion, will quickly force its way back if there is the smallest opening through which it can enter. Paul said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." We should not leave a single spot open to the attack of mortal mind but, having on the whole armor of God, take our stand boldly against reliance upon any save the Great Physician; against any medicine save the medicine of Mind. If, through the efficacy of Christian Science, it has been demonstrated to us that truth makes every whit whole, we have also learned that "spiritual draughts heal; while material lotions interfere with Truth" (Science and Health,

p. 234). Mix the two we cannot; therefore, the only honest and consistent course to take is to cleanse not only our mental realm of its false beliefs, but our house of everything which pertains to the old régime from whose bondage God has so gloriously freed us. To do this is obedience. To declare our obedience is to make our light shine. What is our reward? "Because thou hast made the Lord, . . . even the most High, thy habitation; there shall no evil befall thee."

Those who have sought Christian Science for spiritual satisfaction assume a responsibility peculiar to itself. They have not been forced into it through fear of death or the surgeon's knife. Their conversion, therefore, has not been coerced through the breaking of physical or moral laws. It has been, distinctly, a reasoning process, impelled by the great question asked by Pilate and echoed through the ages—"What is truth?"

Those who have had that question answered by Christian Science have to confront the foe which has seemed to be most antagonistic in its attacks upon Christian Science; namely, sectarian bitterness, the thought of the popular theology of the day. When an individual has been healed by Christian Science and thus spared the horrors of an operation, his family and friends feel, instinctively, a sense of thankfulness rather than of rebellion. If that person, in full possession of health, were deliberately to step out of an orthodox church to enter a Christian Science church, he would find that he had much more to combat. Such a step on his part would be an open rejection of the faith which has fostered him, his family, his associates. It would be a declaration that in Christian Science he had found the true religion of Christ Jesus. But with that fearless and gentle Christian who has led him into the light, he can say, "I learned long ago that the world could neither deprive me of something nor give me anything, and I have now one ambition and one joy" (Miscellaneous Writings by Mrs. Eddy, p. 281). Jesus, knowing the cost of spiritual loyalty, comforted his followers with these words, "Happy are those who have been persecuted—in the cause of Right, for it is to them that the Kingdom of Heaven belongs. Happy are you whenever people abuse you, . . . on my account. Be glad and rejoice, because your recompense in heaven is great; . . . it is you who are the Salt of the

earth; . . . it is you who are the Light of the world" (Twentieth Century New Testament).

To know God is a spiritual necessity of man's being; upon God alone rests the foundation of his hope, his strength, his immortal destiny. Losing faith in a saving God, men have tried to destroy themselves. Viewing in despair the evidences about them of sin, sickness, and death, they have cried out in indignation against a God who (they believed) saw, yet allowed such misery; or, unable to explain it, have reconciled themselves to the unnatural belief that afflictions were God-sent for the purpose of discipline. Both of these beliefs are equally un-Christian. From agnosticism, atheism, and scholastic theology to Christian Science is a long cry—even from darkness to light; from Christ crucified to Christ living and triumphant; an ever-present power to heal disease, overcome sin, and make demonstrable a perfect faith.

Shall those who have found spiritual peace in Christian Science ever forget the happiness of that moment when the last doubt was swept away, when they stood, triumphant, upon the rock of a sure conviction, realizing that they had at last touched the undivided garment of Truth? had learned to know that neither sin, sickness, nor death are any part of God's plan or kingdom; that these possess neither power nor reality; that God's children never have been, are not now, and never can be subject to them; that it is only false belief which holds mankind in bondage,—a bondage which has no reality, any more than a dream has reality; and that by a constant realization that God alone is omnipresent, omniscient, and omnipotent, the false sense of bondage is destroyed forever. With this enlargement and correction of the spiritual vision we find countless other blessings. Enmity is lost in friendship, disease gives place to health, selflessness has overcome selfishness, discordant conditions in home and business life have been made harmonious.

Comes the question then—How can those who have been so abundantly blessed through Christian Science show forth their gratitude and the sincerity of their conversion? St. Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." It is necessary, in justification of the stand we have taken, that we have a clear understanding of the basic teaching of Christian Science; that we be familiar with the Christian Science viewpoint of vital questions, which has made it

necessary for us to "come out and be separate" from our former beliefs. Listen to Paul's message to the early Christians, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Who, recognizing this responsibility, can fail to realize its sacredness, can be blind to the great fact that it is essentially an individual one? It is a matter of vital importance, inasmuch as the strength and progress of the Christian Science movement depend so largely upon the individual strength and progress of its supporters.

The morally redeemed present to our observation the power of Truth over what, to our present sense, is the most difficult phase of error to combat. Moral weakness, from the slightest to the gravest offence, is the subtlest to uncover, the hardest to overcome. Nowhere has the power of divine Truth and Love been more beautifully proven than in the reclamation of sinners. There is no more genuine joy, more humble obedience than that shown in the man or woman lifted from a life of sinfulness. The contrast between the old life with its discords, its hatreds, its evil indulgences, its estrangements from society, and the transformed life of love and harmony, of the companionship of clean-lived men and women, is so overwhelming that the convert is more like a dazed child who comes suddenly into the possession of priceless treasures.

What is the sign of the sinner's true reformation? He has fought the good fight, has conquered the enemy, and is ready to take his place among the members of God's household. That is, he has recognized his sin as sin and has come to know that only by such recognition can his reformation be brought about. Too great stress cannot be laid upon this condition. To pass on from a state of error to an endeavor to live aright without first uprooting and repudiating the error is building upon false foundations. Here comes the second condition of the true reformation—confession. We have both Scriptural authority for it and Mrs. Eddy's clear recognition of its importance. It is the means by which he who has come out of the depths of error makes his light to shine before men. Mrs. Eddy declares that "the moral law, which has the right to acquit or condemn, always demands restitution, before mortals can 'go up higher'" (Science and Health, p. 11). What did Jesus

mean by saying, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"? If we, leaving the gift of a sincere heart upon the altar of Christian Science, remember any wrong we have done another, let us go frankly to that other, make our acknowledgment, offer him our sincere apology, and then kneel worthily at that altar. Let us suppose that, before coming under the redeeming influence of Christian Science, a man had done his friend a wrong; had so broken the laws of honesty and uprightness as to completely destroy that friend's trust in his integrity. Later the man comes into Christian Science. His reception of the truth is eager, his desire to be obedient to its demands sincere. He has looked his past weaknesses in the face, denied their claim to power, and repudiated them. Having come into the realization of his true heritage, he sees man as God's image—sinless, upright, pure. He has cleared his own mental vision of the defaced image. What has he done to clear that of his friend? Has he forgotten that, through his own wrong doing, he has raised up in that friend's thought a like image? The mere declaration that he is a Christian Scientist, or a wordy dissertation upon the law of loving our neighbors, is not going to convince his friends. It would, rather, open him to the criticism of having used Christian Science as a cloak for his weakness. Is it not, therefore, his duty, in loyalty to the Cause which he has espoused as well as to his redeemed self, to prove his reformation in the eyes of his friend as well as in his own consciousness? Is not this the necessary restitution which he must make before going "up higher"? Such a step may not be an easy one to take, but it is only pride that makes it hard, because it is the sin of mortal mind which is being thrust out.

Christian Scientists regard those who have wronged them with neither personal animosity nor hatred. They know that evil and hate are enemies to be overcome by Truth and Love, therefore a true Christian Scientist never denies the call of his fellow-men when that call comes from an honest heart. Christian Science has raised the standard of Truth to its highest pinnacle. It is the sacred duty of every Christian Scientist to protect that standard by keeping it inviolate, untouched by sin, sickness, or spiritual wickedness in high places.

# THE FIERY PATH TO FREEDOM.

REV. JAMES J. ROME.

IN reading the account of the three Hebrew captives the impression generally received seems to be that nothing about them was touched by the fire. There was one thing, however, upon which the fire did seem to have some effect. The record says, "These three men, . . . fell down bound into the midst of the burning fiery furnace," and later the king exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." They went in bound; they came out free. In this we have a beautiful and suggestive lesson:

There was great stress brought to bear upon these three champions for the true worship of the one and only God. Self-preservation and loyalty to their king seemed to demand obedience. To accomplish these might they not bow their bodies in seeming compliance, and thus appease the malice and jealousy of their foes, while they still worshiped God with their hearts? They, however, spurned all these suggestions of compromise so plausibly deceptive, and stood firm in their allegiance to Truth and in their reliance on God's power and readiness to deliver them; and, even if their faith were not strong enough to assure them of this, they would still stand by their convictions of right. All this is revealed in their dignified and uncompromising reply to the king: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." "Then," continues the narrative, "was Nebuchadnezzar full of fury."

Firmness in our adherence to Principle will always arouse the opposition and bitter hatred of personal sense, because such an attitude robs this sense of its power, overthrows its self-constituted authority. When the stand for right is taken, so-called mortal mind endeavors to bind Truth's brave champion with fear, doubt, and anxiety, and then to cast him into the furnace of ingratitude, betrayal, ostracism, hatred, and persecution. But these ex-

periences only serve to turn him away from human hopes, mortal pleasures, and personal dependence, to the saving and sustaining power of Spirit. Then he finds and walks with the "Son of God,"—the divine idea. He also finds that his bonds of fear are removed, and he emerges from the furnace stronger and better than when he entered it.

A wonderful sense of dominion was attained by these three Hebrews through their unwavering fidelity to their highest sense of right. It enabled them to overrule the power of the fiercest of all material elements and thereby prove that a right attitude of thought, viz., the spiritual, cannot be hindered or thwarted by any claim of mortal, material power. Thus is our sense of God's presence and power enhanced by every trial, and the belief in danger and suffering proven to be false. In reality there is no danger or calamity at all, for right in the place where such a condition is supposed to exist is the presence and power of God. If we are honestly striving to be loyal to God, we may step forward without apprehension or alarm, confident that nothing but good can possibly result therefrom; then with Paul we may say, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The promise in Isaiah is very precious: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee;" but we do not fully appreciate its comfort and beauty until we have encountered some extreme condition of mortal consciousness and discovered its powerlessness to do us harm, and thus learned more of the power of divine Love to save and protect us, discerned more of the might and majesty of Truth, comprehended more of the allness of God—infinite good—and the nothingness of evil. What can harm those who are trusting implicitly in divine Truth and Love,—omnipotence? Jesus said, "Nothing shall by any means hurt you."

Whatever the fetters by which we seem bound to a false sense of things, they are sure to be consumed, for to all that is inimical to the true consciousness "our God is a consuming fire." Strange to say, however, the burning of

the bonds is sometimes a very unwelcome process. Why? Because of our love for the bonds. In "Miscellaneous Writings" (p. 18) this interpretation is given to the First Commandment, "Thou shalt love Spirit only, not its opposite," an interpretation which is clearly corroborated by the following and kindred Scriptural passages: "Thou shalt worship the Lord thy God, and him only shalt thou serve;" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" "Love not the world, neither the things that are in the world;" "Set your affection on things above, not on things on the earth."

We are all ready to deplore the materiality which seems to impede our progress spiritward, yet how often we are unwilling to let go the material in order that we may more firmly grasp the spiritual. On the other hand, we may not know what the bonds are which seem to retard our advancement, and anxiety is occasionally expressed lest the ability to discern the hindrance be lacking, but there is no danger on that score if we are faithful in living up to our highest sense of right, for this of itself will, through experience, so augment what understanding we do have that the error is sure to be uncovered and destroyed. But who is willing earnestly to pray the prayer of the psalmist? "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Nevertheless "there is nothing covered, that shall not be revealed; and hid, that shall not be known."

In our advance to more spiritual planes of thought we are not infrequently surprised on discovering the extent to which we have depended on personal influence and material evidence. As these are separated from us we are apt to feel that something is being lost or destroyed, while the fact is that we are gaining a higher sense of freedom, even "the glorious liberty of the children of God;" a truer sense of substance, "the substance of things hoped for;" and a holier sense of friendship, that of which Jesus spoke to his followers, "I have called you friends."

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

# "PERFECT GOD AND PERFECT MAN."

FLORENCE DONALDSON.

EVERY student of Christian Science sooner or later wakes to the fact that he has been standing among those of whom Christ Jesus said, "Having eyes, see ye not? and having ears, hear ye not?" and when Truth calls him to come out from among them, it dawns on his awakened consciousness that the very words and phrases which he had repeated so glibly under his former religious teaching—of whatever denomination he may have been a member—are only to be fully understood when taken in the simple and literal sense he had never once thought of attaching to them.

Our text-book teaches us that we need to gain the understanding of a "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). This would inevitably destroy all manifestation of error, in whatever shape or form. The idea of infinite perfection is incompatible with a single thought of its opposite. This indisputable fact is very clearly brought out in Mrs. Eddy's writings, but in such different fashion from the teaching of scholastic theology that it is only when we turn aside from preconceived notions of God and man, or as we lift our gaze above the mist-shrouded valleys around us to some sunlit peak above, which reveals a fraction of the glorious reality of the hitherto unseen, that we begin to understand something of our Leader's meaning. The mists of error melt away before the eternal fact that the doctrine of perfection is a fundamental demand of Christianity. Christ Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He gave this definite rule to his followers and never qualified it in any way. The intervening centuries have wrapped it around with human opinions; have buried it, and revered it as a dead letter of divine law. Christian Science has raised it from this tomb, and like the disciples of the risen Messiah, we find that the stone has been rolled away, and the perfection of holiness (wholeness) is a living and ever-present reality as well as a present possibility.

The large majority of those who come to Christian Science at the present time, have been led to it by a desire to be freed from physical or mental affliction. When all

material means of alleviating sorrow and suffering have proved unavailing, we are more ready to turn for aid to the always-acknowledged omnipotence of our heavenly Father. Why did we not do so at first? or, having asked His aid in all sincerity and earnestness, why did we not obtain it if He "is faithful that promised"? Was it not because we asked this help from a false god of our own creating,—because we were bowing down to a concept fashioned after our own fleshly minds; because we had no right concept of the true and only God, perfect, eternal, and "of purer eyes than to behold evil"?

If we take even a few of the most simple statements of the New Testament, we learn that the Christian God is a "God of peace," a "God of hope," "the Father of mercies, and the God of all comfort." "God is light," "God is love." He is the giver of "every good gift and every perfect gift," and nothing we can ask of Him will be withheld if we ask aright. In daring to believe and affirm, as we have done, that every horror of distress and trouble came from His hand, we have worshiped a false god, the outcome of our own imaginings. If, therefore, the beginner experiences dismay at the sight of the fallen image of the god he has set up, he must see that the fact of this fall verifies the falsity of his conception. He will rise to newness of life when he learns that Christian Science not only teaches, but proves, that God is changeless, divine Principle, Love, and that He never sends aught but good to men. If we are wise we shall set ourselves at once to begin to understand something of what the nature of this newly-revealed "perfect God" must be. If we humbly strive day by day to purify our consciousness of every sign of that which is unlike the supreme good, a higher understanding of all-inclusive perfection will come to us. With every effort to see more clearly into the ethereal realms of perfect purity and holiness, we shall be led a step nearer to knowing God aright, since in thus striving to obtain a truer sense of the divine Principle of all that really is, we place ourselves in harmony with the divine law of spiritual progress. Although it may be the work of eternity to fully understand God, yet each honest effort brings its immediate reward in the grander view which stretches before us.

Having recognized our former misconception of the nature and attributes of the creator of all things, we see how far from perfect our conception of man necessarily was.

The image and likeness of a perfect God cannot be less than perfect, and as we turn our thoughts from the contemplation of sinning, sickly, dying humanity, we dimly perceive that the real child of God is as far removed from this material concept as God himself. Belief in the evidence of the physical senses has resulted in the enforced acceptance of the multitudinous forms of evil these senses have presented to us, but having learned something of the phantom-like nature of physical manifestations, we are able to lay hold of the immortal fact that God is Spirit and His creation spiritual. The senses of Soul are the only true senses, and as these unfold to us the operation of spiritual law, obedience to which demonstrates man's perfection, the bonds which have bound us become loosened. We are thus able to climb to a purer atmosphere, and however precipitous the path may be, we have learned to look upward and to follow the guiding light of Truth—the light which "lighteth every man that cometh into the world;" and to say with the apostle, "Now are we the sons of God," even if "it doth not yet appear what we shall be."

A very ordinary study of the Scriptures teaches us that God has revealed himself to human consciousness in divers manners and unexpected ways, therefore the still, small voice of Truth needs to be waited for and listened to. In other words, the voice comes only to those who are prepared to receive it. That we are living in an age when mankind is ready for a higher understanding of God and His creation, is a cause for deepest thankfulness. That one thought was found pure enough to be a channel for a definite revelation of the hitherto hidden mysteries of spiritual things, must give birth to an ever-growing gratitude in all true hearts. In proportion to our progress towards the glory-crowned heights,—along the path Mrs. Eddy has pointed out to us,—we shall gain more of the true meaning of the pregnant phrase, "Perfect God and perfect man."

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## ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

# TESTIMONIES FROM THE FIELD.

[Translated from the German.]

IT is difficult for me to give the particular reason for which I feel most grateful that the understanding of Christian Science has come into my life; whether it is for the light which it throws on the Bible, or for improvement in physical conditions, or for the aid it gives in purifying and improving the character. Nearly two and a half years ago, while living at Heidelberg, a friend from Scotland came to spend a few weeks with me in the mountains. After a few days she had explained to me so clearly some of the teachings of Christian Science, that I grasped the truth at once and accepted it with joy. After some most interesting conversations it became clear to me that the hated bondage of invalidism, to which I had been subject for many years, was a mistake, and that the constantly repeated warnings of my dear friends, "Do take care of your weak body," were unnecessary. I became inspired with the thought that "with the duty comes the strength," and at once, without any hesitation, followed every call of duty. For years I had not been able to walk much and had been forced to lie down a great deal, owing to a weak back and a foot which had been injured eighteen years before. Setting aside every material restriction, I now walked out with my friend whenever she wished, up hill and down dale. The first time it cost me much, at every step was a prayer, and the text, "He shall give his angels charge over thee . . . lest thou dash thy foot against a stone," was continually with me. Months afterwards, when my sister asked me about my foot, I had completely forgotten that it had ever been a hindrance.

The very day that I attempted the first long walk, I understood another fact; viz., that the God who creates man can also preserve him. On the strength of this understanding, an internal disorder of about sixteen years' standing was overcome. I then said, "I shall never touch medicine again." After three or four weeks my friend went away, leaving me quite alone, and shortly afterwards I became aware that a nasal complaint from which I had suffered severely was coming on. For fifteen years or more I had been troubled with it, and frequent operations had been considered necessary. Now I noticed the dreaded symp-

toms appearing, and I was much distressed, having no idea how to meet the case scientifically. At length I decided to submit to an operation again, but that I should make haste and learn how to manage without them in future. An hour was appointed, but immediately a terrible sense of remorse came over me, because I knew I ought to trust God alone. I felt that I would do anything and everything to avoid the operation, but I could find no satisfactory excuse, so I determined to go, trusting that God would direct me. The waiting-room was full and I began to hope for a respite. The doctor was talking to some patients, but directly he saw me he said, "Oh, you have an appointment, please come with me." I followed most reluctantly, and I cannot describe my feelings when I seated myself in the operating-chair. He began to examine the nose, and when he exclaimed, "Capital, splendid, perfect condition!" I wanted to fall on my knees and thank God.

At the time all this was a great mystery to me, but I afterwards reflected that my intense desire to escape from a false position, and my firm determination to trust God alone in future, must have resulted in instantaneous healing. I must add that since that time the senses of smell and taste, which had been much impaired for several years, have gradually been restored, in proportion as my understanding of God has grown. It was only then that I had an opportunity of telling my sister of my new religious ideas. To my joy she at once showed great understanding of the truth.

About this time I undertook a literary work which I had been wishing to attempt for years, but for which I then had felt I had neither time nor strength. Understanding that "with the duty comes the strength," I was able to work at it day and night. In the old days I had always ceased work at nine o'clock, but I now went on regularly until twelve, one, two, and even three o'clock, yet I was up and giving lessons next morning at eight. Some years before, while writing the first volume of this work, I had been so much troubled with cramp in the hand, that most of my manuscript had been written with the left hand. Now, whenever the temptation came, I simply stretched out my hand, knowing that strength would be given to me, and continued writing. In seven months the manuscript was finished. Ever since I have known of Christian Science, I have had striking proofs of the ever-presence of divine Love.

For the knowledge of this sublime truth we have, next to God, to thank Mrs. Eddy. Her grand qualities—her heroism, undaunted courage, unflinching loyalty to Truth, never making the slightest concession to false beliefs or old habits of thought; in fact, to error in any guise; her clear intelligence and selfless love—attract me strongly. These qualities I can recognize and appreciate. But what we actually owe her as a reformer and Leader of the Cause, —this, I believe, will only dawn upon us in proportion as we advance in the understanding of Christian Science. Then our gratitude will know no bounds.

*Ruth Hall, Frankfurt, Germany.*

At the first Wednesday evening meeting I attended, a gentleman spoke about Christian Science as having enabled him to overcome financial difficulties. The testimonies of healing seemed ridiculous to me, but the above statement was the climax; still I was impressed with the beautiful and simple service and left the hall with a mixed feeling of doubt and hope. I was suffering at the time with a severe nervous condition, insomnia, and numerous other ailments, for which all material remedies had been tried without success. I will say that if patience and endurance lead to success I should have been well without the aid of Christian Science, but a change for the worse convinced me that I was on the wrong track. My physician told me that worry had caused my physical condition and that I must stop worrying. Jokingly I remarked that every man should be supplied with a switch, so that he could turn off the flow of harmful thoughts, because I could no more stop worrying than eating. However, this talk with my physician induced me to try Christian Science. I asked him about Christian Science and he told me that he knew of people who had been cured of imaginary troubles, but added that anything which really existed could not be cured by this method. So long as Christian Science cured something, I made up my mind to investigate it, and, strange to say, it cured my troubles that to human sense really existed, long before the "imaginary" ailment disappeared. The beneficial influence of Christian Science cured me unconsciously of throat trouble of fifteen years' standing, besides rheumatic and stomach trouble. I dare say that to human belief these ailments really existed, because many a day and night I had suffered agony from them.

In addition to the sums paid to the physicians, the outlay for atomizers, medicines, etc., for the throat trouble, amounted to about five hundred dollars. The stomach trouble had made my life miserable for about twenty years. At the age of thirteen I first had medical treatment for this trouble. Since then, I had been attended by many physicians, and in addition to the expense for medical services at least one thousand dollars was expended for appliances, medicines, etc. How I envied those who could eat what they liked and as much as they saw fit, without suffering. At one time I was at the point of suicide and a doctor administered morphine to relieve my suffering.

Since coming into Christian Science I have not had one attack of illness, eat anything I want, as much as I want, and never fear the result. Last fall I lost all desire for tobacco and liquor,—habits of eighteen years' standing. Upon careful figuring, I was surprised to learn that during the last eighteen years I had spent at least thirty-five hundred dollars for liquor and tobacco. Through the spiritual uplifting, besides the physical healing, my productiveness has been increased and consequently my salary. I have long stopped wondering how Christian Science can overcome financial difficulties.

One critic, upon learning that I had turned to Christian Science, said to me, "You are a fanatic; wait until you get a real old-fashioned toothache and then apply your nonsense." Not long after that I suffered severely in this way. The trouble did not yield to my limited understanding of Christian Science, and after lying awake all night I took treatment from a practitioner and never have had any trouble with this tooth since.

As before mentioned, the original trouble for which I sought help yielded slowly but surely, and the outlay for treatment has been very small indeed,—about fifty dollars. This includes expenditures for books, literature, etc. But what are dollars saved! All the money in this world could not persuade me to give up my new understanding of God and His creation. I think it hardly good taste to talk of money in connection with Christian Science, but it is quite natural for one to try to make clear to others that which illumined his own path in Christian Science. Words cannot express my gratitude to God for this wonderful truth revealed to us by our beloved Leader, Mrs. Eddy, but in deeds I shall try.—*William F. Helmond, Hartford, Conn.*

I AM grateful every hour for the health, happiness, and peace which have come to me through Christian Science. For twelve years I was subject to intense headaches, and during the summer months severe attacks from the heat, as I had a very serious sun-stroke from which I was not expected to recover. For a little over five years I had suffered from uterine trouble, this condition developing after the birth of our baby boy. Eight months later, having lost my father in the mean time, I had a nervous collapse, suffering constantly intense pain. I was under medical treatment for eight months, being confined to my bed four months during that time. I was temporarily relieved, and two months later was sent to Atlantic City. Three months after this I broke down again, and this time it was a complete collapse, and I was confined to my bed almost three years, with never one moment's relief except when under the influence of opiates. My case was pronounced by physicians as one of the most extreme on record.

During these five years we had sixteen physicians, including nerve specialists and surgeons. We also tried osteopathy, massage, electricity. I was sent to a sanitarium for five months, then to Aiken, S. C., for six months. After using everything known to us in *materia medica*, we turned to "suggestive therapeutics," and then to hypnotism.

We had exhausted all known means without any beneficial results, and my life seemed only a question of a very short time, when in despair my husband persuaded me to try Christian Science. How my heart goes out in thankfulness for this wondrous truth which has brought such happiness to our home and lifted us from utter darkness into light. We began treatment the middle of November, 1904, and I improved from the very first. In a short time I was up and around the house, and ate Christmas dinner downstairs with my family and a few guests. Two weeks afterward I walked out, on an extremely cold day. I was a well woman after twelve weeks' treatment. I am now perfectly well in every way. Words cannot express my gratitude to God, and to dear Mrs. Eddy, our Leader, who has demonstrated the power of omnipotent Truth. I am now a member of The Mother Church of Christ, Scientist, but previous to my healing I had been a member of an orthodox church, having filled the position of soprano singer in same.

*La Nora C. Griffith, Pittsburg, Pa.*

I WOULD like to tell how I was healed of an abnormal growth without treatment. At the time I made the alarming discovery, I said nothing to any one, and tried to rid myself of fear by keeping it out of my thought. I went on in this way for about two years, but there was increased soreness. About this time I attended the Communion service at Boston. When I was on my way home I had to admit that the services had all been helpful; people had been kind, and what seemed best of all, I had seen Mrs. Eddy and heard her speak in Tremont Temple. My physical condition was, however, seemingly unchanged.

I was pondering over my problem when I was suddenly told that my trouble was malignant. I then decided to begin treatment at once, and was about ready to make my first call, when I thought of the long siege that was probably before me. It then came to me that I should do a little preliminary work at home, and I decided to study Science and Health before going for the treatments, as I would have to do my part. I began, and week after week I studied. Finally the heavy cloud seemed to rise, the world grew brighter, my sighs and tears turned to smiles. In reading about God, Life, in thinking of Life, pondering, realizing the truth, that awful fear of death was destroyed. When I was quite sure that my reading of Science and Health had entirely overcome this fear, I concluded that I was now ready for treatment, and was happy to think I could go with a peaceful sense.

On the morning of the day when I intended to make my first call on the practitioner I thought I would make an examination, so as to be able to tell her all about it. I had forgotten about the growth in these last days, because I had been so absorbed in my study of Science and Health. I had forgotten a number of things that were better forgotten. I made the examination and lo, there was nothing to be found—not a trace of that which had made me so anxious! This was seven years ago, and there has never been a sign of the re-appearance of it. I am constantly reminded how much I owe Mrs. Eddy by daily benefits from Christian Science. I am deeply indebted to her for devoting her life to this Cause that has meant so much to me.—*Mrs. E. E. Higdon, St. Louis, Mo.*

I WAS sitting on the curbstone one day, when suddenly I became very ill; but managed to crawl, rather than walk,

to a doctor's office, and after an examination he told me I was in a very serious condition and had not long to live. Having no money or friends, I was sent by ambulance to the county hospital and placed in a consumptive ward. I remained there for months; many physicians examined me and pronounced me past all cure. My mental condition was as diseased as my body. Harassing disappointments, added to physical ailments, had embittered me against everything called religion. I believed in nothing whatever. I would tear up every Bible I could reach, and was profane and wicked to the last degree. I had used tobacco from a little boy, and had not been sober for twenty-five years.

About this time friends of my family learned that I was in the county hospital, and thinking it a pity I should end my days there, and also with a faint hope that I might be helped, went to an acquaintance, a Christian Science practitioner, and asked her to take me under her care. These good, true friends were not Scientists themselves, but they knew something of what it had done for others. I knew nothing of their plans, and would have refused to be associated with anything even named Christian. I merely supposed I was going to a pleasant home to end my days.

On Christmas eve, 1894, the gentleman came for me in his carriage and took me to the practitioner's house. I had drank all the whiskey I could hold before starting, but on the way there I was much worried because I saw no saloons. Arriving at the house, I was introduced to my hostess, was made welcome, invited to supper, and told to eat anything I liked on the table. I ate sparingly and soon retired to my room. My one great anxiety was as to how I could manage to hold my coffee cup in the morning unless steadied by my allowance of whiskey. I was usually very restless at night, but this night I slept well and did not cough. In the morning I was hungry and felt well. My first thought was of my hands; they were perfectly steady. I felt very comfortable, and to my great surprise I did not want any whiskey. I began to think harder than ever before, and feeling so very different in every way, I looked in the mirror to see if it was myself or some one else. The change was so great in me that I said aloud, "There is a God after all, even if I have denied Him all these years, for this is not the work of mortal man." I was healed of all my diseases, and also of the liquor and tobacco habits.

"Science and Health with Key to the Scriptures" is now my constant study and traveling companion. I have never tasted of medicine or liquor since my healing, and I have no desire to do so. I have pursued my business as a commercial salesman, and have never lost a day through ill-health. I have been successful in my lines, and financially, as well as spiritually and morally, have found Christian Science to be the one thing needful. I am a living witness of what Christian Science can do for a man. I am as one raised from the dead, to tell the good it can and does do, and I long earnestly for the day to come when all poor unfortunate ones, victims of this awful evil, strong drink, may awake from this dream of sense and live in the light of Truth and Love.

Those dear, good friends who came to my rescue, and the Christian Science practitioner to whom I am so deeply indebted, and through whom I am, in the language of Holy Writ, clothed and in my right mind, I can never fully repay. Through them I was brought to realize this saving truth; but for them I would, to mortal sense, be now lying in a pauper's grave. One reason that I have delayed giving a written testimony of my wonderful healing, is that some said, "He will begin drinking and gambling again, as soon as he gets on the road at his old occupation, from force of habit," etc. It is now eleven years since I was healed, and I think it is a fully established fact that I do not do so.

My gratitude to our Leader, Mrs. Eddy, is deep, and will be lasting, for only through her teaching and insight, and love for all, was I healed.

*Robert W. Thomas, Los Angeles, Cal.*

About a year ago I was led to Christian Science through intense and continuous suffering. All my life I have been considered very delicate and nervous, and had two serious breakdowns. The first time I went to California to seek health, the second time to a sanitarium, and while I seemed to receive temporary help, the old conditions returned. I tried one physician's remedies for four consecutive years for bowel trouble, but was no better at the end of the time than when I started. For three years previous to coming into Christian Science, I had a constant pain, and the doctors finally decided that it would be wiser to have the appendix removed.

I hesitated, hoping to avoid this, and for eight months

I lived on a very rigid diet, but conditions did not improve. The pain became so intense, and such extreme nervous symptoms appeared, that a surgeon was called for consultation. He said there was a very serious condition of the kidneys, and that an operation was necessary. After the surgeon had given his opinion, I sought that of another physician and he practically corroborated the opinion previously expressed. Our family physician then began "building me up" for the operation. The day being set, I asked if I could be completely cured, and was told, "Medicine is not a complete science." This started me to thinking, and I decided I would give up the operation and try a complete change and rest. Again I was but very temporarily helped, and my condition was such that I preferred not to struggle for such an existence.

Christian Science was then suggested, and I decided to try it, so as to leave no stone unturned. The result was that the first treatment completely destroyed my fear, and in five weeks I realized that I was a well woman. Above and beyond the physical healing, such a sweet sense of security has come to me in knowing that "now are we the sons of God;" and that "no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is immortal but what He gives; no good is, but the good He bestows" (Science and Health, p. 275). My gratitude is deep indeed for the knowledge of this Principle, the source of all being, and that source divine Love. Words are inadequate and almost unnecessary to express appreciation of our beloved Leader, Mrs. Eddy. Her work speaks for itself. A life like hers needs no human commendation. We can only strive to follow her leading and live close to the Christ-thought, and in this way reflect the light she has shown us.—*Mrs. Alice C. Burns, Pittsburg, Pa.*

I WAS afflicted with asthmatic trouble for more than forty years. The only relief to be obtained was from the use of morphine, and the physician was obliged to increase the dose constantly to have any effect. Toward the last of my illness I was obliged to call in the doctor every week, and on one occasion he administered so much morphine that I slept continuously for fifteen hours, then awoke for about one or two hours and slept ten more. I then inquired of the physician how it would end. He merely shrugged his

shoulders and said this was all that could be done. By this time I had become so afflicted that the slightest exertion would induce an attack.

A friend had mentioned Christian Science to me, but I had rejected it, feeling that it might conflict with the teaching of the Jewish faith to which I adhered closely. Now, in my hour of despair, I determined to call for Christian Science aid, notwithstanding this, and a practitioner was sent for. Relief came immediately, and after the practitioner had made three visits I was well enough to go to her and had further help for about one week, during which time I was completely and permanently healed. In addition to this, I had worn a rubber stocking for fourteen years and had been informed that this could never be removed except during my sleeping hours. The practitioner told me I might remove it, but I felt this to be impossible. One morning, however, I forgot it in my haste, going down town before I missed it. This showed I had been healed of that troublesome ailment also, and I have never had occasion to use the stocking since. I can bring ample and convincing testimony to the accuracy of my statements.

*Ida H. Hellman, Los Angeles, Cal.*

FIVE years ago I was healed of a most severe illness by Christian Science. For about three years I suffered from complications, said to be caused by overwork at the piano and teaching music. Various remedies were tried, but they failed to cure me. During this time our family physician attended me, and seemed very much perplexed over my condition. Another physician was called with no more gratifying results. I was a mere shadow of my former self, and my life seemed to hang on a thread. Friends who came to see me have said since, they would not have been surprised had they never seen me alive again. We had thought of Christian Science, having seen some remarkable cases of healing, but at this time my husband was so bitterly opposed to it and my father so doubtful that it did not seem wise to venture. But finally, after a distressing struggle with one of these attacks, my mother decided to give my case to a Christian Scientist. A practitioner was written to, and within a week I was healed by absent treatment. From that time on, I gained strength; my usual health returned, and I have never had any recurrence of the former trouble. Since being healed I have done

more musical work than ever before, and never with any bad results, so that now I consider myself a perfectly healthy woman, able to do all the work required of me.

I am happy to say my husband has been thoroughly convinced of the superior method of healing found in the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and we both will be glad to verify this testimony.—*Mrs. Genevieve Baker, Scranton, Pa.*

I HAVE been too long in expressing, through our publications, my gratitude for the "newness of life" which has been vouchsafed to me through Christian Science. Many times I had refused so much as to see a Christian Scientist, but at last I yielded to my husband's earnest entreaty, and consented to receive one and talk about the Science. I did not, however, for one moment believe that Christian Science would heal my body, and I did not even know that it claimed to bring happiness to the mind. Over thirty doctors had done their loyal best for me during sixteen years, and had completely failed to give me more than temporary alleviation from suffering. A severe accident when out hunting had been shortly followed by a long attack of fever, from which the doctors had not expected me to recover. Later much illness beset my path, and finally another very bad accident caused such serious injury that I could no longer bear up under the weight of the accumulated burden. I had then seen another specialist and asked him whether there was any hope. His answer, most kindly given, was, "You have tried every remedy known to medical science." And yet, so wonderful is the saving power of Truth; so almighty is the might of Mind, that after receiving treatment for a few weeks from a Christian Scientist, I left the bed to which I had been almost wholly confined during the last year. In a few months I was up in London, and during that winter I went everywhere, traveling constantly in omnibus and train. Before studying Christian Science, my last journey up to London (only six miles from my home) had been made upon a mattress, the horses almost at a walk all the way; my destination being a nursing home. After studying Christian Science for about nine months, I was able to take all the exercise that I wished.

To one who had for years been quite hopeless and well-nigh helpless, this was a change so wonderful that it would

seem that life could hardly hold a greater joy. And yet, all along the line, hand in hand with my new-found health, has come something better—great peace of mind—some measure indeed of that peace "which passeth all understanding," and which most surely comes in exact ratio to our understanding of God. In time I learned that this calm which ruled my life from within had many names besides its beautiful name of peace; and one day I stood in silent awe before the *actuality,* the *reality* of Life and learned that God is Mind. Later, I learned that God is Love—the "Alpha and Omega, the first and the last." Now I know that Love and Life and Truth are one. Thus reason touches the hem of revelation and unfolds to the waiting thought some measure of the glory of the Trinity—the Three in One; the One in Three, co-equal, co-eternal, forever indivisible good, even God. Thus there comes, to the loyal student of Christian Science, the knowledge of that one and only God who, being all-presence, all-power, and all-substance, can never be displaced. For does He not reign supreme throughout the endless now of all eternity—the one intelligence; the only Mind; even the great I AM?

Can any wonder that I thank God for Christian Science and for Mrs. Eddy? I was grateful to nurse and doctor. They did not help me; but I was grateful to them for their honest effort. Is it not therefore reasonable that I should be most grateful to Mrs. Eddy, who has succeeded where others failed? God gave her the glad tidings and she has most faithfully delivered them to the sinning, suffering millions. I thank God again and again for those words which are a revelation of Truth. They are immortal, and must, by reason of their immortality, bring forth fruit in due season.

*A. Carter, Farnborough, Hants., England.*

SIXTEEN years ago I was a physical wreck, being afflicted with the severest forms of disease, the heart, lungs, and stomach being involved, and there was said to be an internal growth. I had been treated during three years by several of the best physicians of Harrisburg. They gave me neither relief nor encouragement, and I went to the Woman's Hospital in Philadelphia. I was there six weeks, during which time I was frequently examined, there being not less than seven physicians present at two of the consultations. They told me that my internal trouble was

so serious that I could not be saved except by an operation for the removal of all the affected organs; that there would be very little hope for me even after the operation, and that it would not be many years until I should die of the disease. I left the hospital the day before the time set for the operation. The physicians protested against my leaving without the operation, but I refused to permit it. My condition grew worse after I came home, and I wrote to the hospital to be taken back, but was informed that it was too late. For two years after leaving the hospital I used various drugs, and afterward tried several systems of so-called mental healing. The only apparent effect was to relieve the pain, but there was no actual improvement.

Finally I took up the study of Christian Science, and was healed by the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by the application of the rules set forth therein. The healing was slow, but I could see constant improvement, until finally every one of the ailments mentioned above was overcome. For more than two years I have not had a trace of any of them. I am to-day well and strong.

I can cheerfully testify that nothing but Christian Science healed me. The debt of gratitude we owe to Mrs. Eddy for giving us the healing and saving truth is beyond words to express.—*Sarah E. Weary, Harrisburg, Pa.*

When a small child I had a fall which injured the hip and resulted in disease of the joint. This was greatly aggravated by other conditions, and for more than twenty years I was a great sufferer. I was placed under the care of skilled physicians and given the treatment then used in the hospitals for seven months. At the end of that time I was allowed to get about with an iron brace and crutches. Then followed several years when I was never quite free from pain, and notwithstanding all the careful attention of the physicians and faithful nursing, the disease progressed. A spinal trouble developed, and I became so weak that I could not move about. For twelve long, weary years I lay on my bed and reclining-chair, unable to sit upright for more than a few minutes at a time. I was taken to the Pennsylvania Hospital of Philadelphia, in the hope that they could cure or help me by an operation. The surgeons did not think that I could endure an operation and advised my father to take me home and make me as comfortable as possible. Eight doctors who diagnosed my

case, together with other physicians who knew me, agreed in the opinion that I could never be cured or walk. Later lung trouble developed, and my friends felt that I could not live much longer.

At this time one of God's own messengers came to me with a word of hope and good cheer, gained through the better understanding of God as taught in Christian Science. I rejected it at first scornfully, as something which might attract the ignorant and superstitious, but not educated or thinking people; but when presented to me by a refined, intellectual woman, it began to appeal to me as a beautiful theory. With loving patience and untiring persistence, she won me to see that it was not only beautiful in theory but also in its results; that it really was the Christ religion,—the same uplifting, healing truth which Jesus imparted to his disciples. It took many weeks of reading and talking to persuade me that it was the truth, but at last I was ready to lay aside the drugs which I had thought I could not live without. Some of my relatives, who had tried to gratify every wish, carried me to the Christian Science church in Scranton (of which I later became a member), and I was carefully laid across several chairs, bolstered up by many pillows, in a fruitless attempt to make me comfortable; but I suffered so much that I could comprehend very little of the message which later lifted me out of my bondage.

After having the consent of my family, who had cared for me so constantly and lovingly for so many years, I began in earnest with Christian Science treatment in the spring of 1899. Then came the most glorious experience of my life. At once the pain and restlessness gave place to a sense of calm, such as I had never known. The terrible bondage of weakness and suffering was succeeded by a sense of freedom and strength. The healing was most wonderful and to me seemed very quick.

I began at once to eat and sleep in a normal manner, and to walk with crutches, but without the suffering which before had seemed inevitably to follow each attempt. Within six months from the time I began treatment, I dropped the use of first one crutch and then the other, and finally even a cane. My gratitude was more than I could express when, in preference to taking a car, I walked over two miles to the church, all the congregation rejoicing with me, as I walked, unaided, up the aisle where so short a time before I had been carried like an infant.

In less than three months the abscesses had entirely disappeared. My limb, which had been four inches shorter than the other, lengthened two inches in about a year, and since that time it has gained in length, but more slowly, the difference now being a little over an inch. I also dropped the use of dark glasses, which I had worn for twelve years, and was freed from super-sensitiveness. In the fall of the same year I took part in all the exercises of harvesting. I climbed fences, hay-loads, and mountains; gathering flowers, apples, and nuts, and partaking of all the pleasures from which I had so long been debarred, many times stopping only because my companions (who had always been well) were too tired to go farther. It is now seven years since I was healed and there is nothing to indicate that the greater part of my life was spent on a bed of suffering. During this time I have not spent one day in bed from any cause. Every ailment which has presented itself has been quickly overcome and I have been able at all times to do my part of the work that is necessary in a large family on a farm.

I have surprised physicians by my powers of endurance in caring for the sick night and day—never sparing myself stairs or steps. Some of the doctors who diagnosed my case and did their best to help me, have been amazed to see me well and strong, and I have been frequently asked by those who used to see me when I was such a helpless sufferer, if I really am the same person, as such a transformation seems to them impossible.

The spiritual law has been the power which has uplifted and transformed me, thus fulfilling Paul's injunction, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," and I thereby experience much of the deliverance from bondage "into the glorious liberty of the children of God." My great desire is to be able in some measure to express to Mrs. Eddy my gratitude by doing for others what has been done for me.

*Miss Jennie D. Foley, Mount Cobb, Pa.*

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

[Republished by Request.]

### WHAT OUR LEADER SAYS.

*Beloved Christian Scientists:*—Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil thinker is the evil talker and doer. The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness. MARY BAKER EDDY.

Pleasant View, Concord, N. H.

*The Christian Science Journal*, March, 1899, Vol. XVI., No. 12.

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THOSE who do not understand Christian Science are sometimes prone to believe that its followers are at war with the physicians, and that they even cherish a sense of personal antagonism toward them, but this is not true. At the time of the recent Communion and the dedication of the Extension of The Mother Church of Christ, Scientist, some of the newspaper paragraphers were inclined to make merry over the fact that the Christian Scientists were arriving in Boston before the physicians in at-

tendance upon the convention of the American Medical Association had departed, and the reason for this merriment was the supposed personal enmity between these two classes. The further fact that some of the railroads had found it convenient to issue one form of ticket for both occasions was also commented upon, as though fuel had thus been added to a smouldering fire of antagonism and animosity which was ready to break into flame at any minute. Happily these witticisms and comments were founded upon a hypothetical condition instead of one which really existed. We can say for the Christian Scientists that such a condition of antagonism never existed, and could not exist with any class of people who are consistently trying to obey, as are they, the Master's injunction to "love thy neighbor as thyself."

We are sorry to note that the dedication of the magnificent new buildings of the Harvard Medical School, within sight of the Christian Science church in Boston, has been made the occasion for further humorous reference in the newspapers to this supposed ill-feeling, and at the risk of being considered deficient in a sense of humor we feel called upon to deny that there is foundation for the belief that Christian Scientists entertain any but the kindliest feelings for the members of the medical profession. They could not do otherwise and be Christian Scientists.

Mrs. Eddy has said in Science and Health, page 164, "It is just to say that generally the cultured class of medical practitioners are grand men and women," and Christian Scientists join most heartily in this estimate of these men and women, even though differing with them in their understanding of the cause and cure of disease. It is a sad commentary on humanity that it is inclined to believe that persons who hold opposite views—whether they be about religion, politics, medicine, capital and labor, or social reforms—must necessarily be at personal enmity with each other,—at swords' points, as it were. This condition is not in line with the Christianity which Jesus taught and which is so largely professed to-day. There needs to be a complete change of thought about such matters and Christian Scientists should be in the van of this reform. Mrs. Eddy has set a good example in this regard, both in her life and in her writings, and as an example of the latter we point to her article, "What Our Leader Says," originally published in the *Journal* in 1899 and republished by request in this issue.

ARCHIBALD MCLELLAN.

Spirit and matter neither concur in man, nor in the universe, throughout the infinite cycles of eternal existence.—*Science and Health*, p. 319.

THE history of the Church contains many a chapter whose reading leads one to wonder how such earnest and intelligent Christians could have been governed by beliefs that were so directly opposed to the unquestioned teaching of Christ Jesus. Surely one of the most striking aspects of religious profession in all ages has been its inconsistency, and we are sensibly reminded of this to-day as we note the unyielding tenacity with which exponents of the divine idealism of Jesus adhere to the doctrine of the reality of matter; that there is a real substance and power which is neither Spirit nor spiritual.

The rule of material belief has always brought men suffering and sorrow; it has fettered their nobler capacities, blighted their higher aspirations, and filled all the world with the moan of a ceaseless unrest. Jesus recognized it as the subtlest antagonist of the spiritual life, and with line upon line he urged upon his followers its resistance and overthrow; and yet, in this twentieth century, Christian teachers and ministers declare for the reality of the material, its legitimacy and necessity, as though it were an essential part of the kingdom of Spirit!

Says the reverend editor of a prominent religious periodical, "Man is Spirit . . . but the [physical] body is real. . . . Disease and death, sin and remorse are realities;" and he adds that the teaching of the unreality of matter and its attendant ills is "paganism;" that it is not by awakening to the unreality of sin, sickness, and death that we are to be saved, but by making them "minister to the higher life of the Spirit"!

Speaking of the ancient Hindoo and Greek philosophers, Prof. Paul Deussen says that, to them all, the physical universe was "appearance only and not reality;" and another philosophical writer declares that "culture inverts the vulgar views of nature, and brings the mind to call that apparent it used to call real, and that real it used to call visionary." If all this be true, one may surely be permitted to raise the question whether the views of those who criticise the teaching of Christian Science with respect to matter, represent philosophical advance or retrogression.

The teaching of Christian Science, that the spiritual and the material are not only not "affiliated," but inherently opposed, is both idealistic and inspiring, and it is, withal,

Biblical. In writing to the Galatians St. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other:" and his use of the word "flesh" in this famous passage discloses the *bete noire* of every assertion of the reality of matter; namely, the fact that it involves the necessity of attributing the disharmony, disease, and death which result from the action of so-called material law, to the divine government. To believe in matter involves the acceptance of all its resultant materiality: this is unescapable. The baldest materialists concede that, apart from the manifestation of forces whose related and sequent activities are called laws, matter is inert, dead,—a mere negation of which no one presumes to know anything whatever. These so-called laws are inseparably related to the belief in matter, and many of them, like those expressed in earthquakes, destructive storms, heredity, contagion, abnormal growths, etc., are unspeakably cruel and unjust. They are, however, an integral part of the order of belief in material evolution. They constitute and continue that world of materiality which Jesus declared to be opposed to the dominion of Spirit, and it was these asserted laws which he, through the power of Spirit, annulled, brushed aside as nothingness, when he healed the sick, raised the dead, and freed the captives of sinful sense. How, therefore, can they be regarded as of divine provision, *i.e.*, that they pertain to reality, by those who accept the teaching of Jesus respecting the infinite goodness and love of the divine nature?

The contention for the reality of matter, and hence for all that belongs thereto, is usually grounded in the asserted reliability of the testimony of the physical senses, but a distinguished writer has recently argued that matter must be real for the reason that it is necessary to the apprehension of Spirit and its manifestations. He says, "It is plain that for our present mode of apprehending the universe a material vehicle is essential; . . . A purely spiritual agency may be active . . . but the only evidence of its existence that can be adduced is the manifestation of that activity through matter, and the only moments when a glimpse can be caught of the activity are the moments at which action on matter occurs." "Thoughts, inspirations . . . *must* act on the matter of the brain, or they give no sign."

In keeping with this concept it is declared that "the

whole doctrine of 'incarnation' exhibits an idea of the interaction between the spiritual and the material," and gives evidence of the "kinship of spirit and matter"! (Christianity and Science, *Hibberts Journal,* January, 1906.) Surely, if this were true, matter would not only be of supreme value on earth, but it could as ill be spared in heaven. And yet it has been and is very generally believed, in the religious fellowship which this writer represents, that at death the good, at least, are separated from material surroundings and conditions, and that this frees rather than fetters their activities, their power of apprehending spiritual things—all of which denies the dependence of spiritual perception and growth upon a material environment. Says our Leader, "The Israelites centered their thoughts on the material in their attempted worship of the spiritual" (Science and Health, p. 351), and it is apparent that her words are equally descriptive of some present-day believers. The possibility of attaining to that conscious spiritual sonship, the Christlike mind which is superior to mortal limitations, which apprehends by intuition and apart from all material media, which knows God, Spirit, and is learning to unknow matter, sin, sickness, and death, —this was the glory of the teaching of Christ Jesus and the apostolic Church, and this is the glory which in Christian Science has again dawned upon a needy world.

Christian Science declares that the relation of Spirit and matter is not one of interaction but one of mutual exclusion; that "we can catch clear glimpses of God only as the mists disperse" (Science and Health, p. 205). Revelation, the incarnation,—these witness not to an increase of the intensity of Divine light through the medium and ministry of matter, but rather to the passing of the obscurations of false material sense. It is the absence of the material, and that alone, which gives access to the spiritual.

No doubt the majority of those who think that Christian Science has committed an unpardonable offense in denying the reality of matter, honor physical science and look upon it as the antithesis of what one of them has called the "vaporous idealism" of Christian Science. Nevertheless, it is surely quite as out of the ordinary, quite as difficult to conceive of a universe made up of electrons as of one made up of the divine ideas. Among physicists the atom of stuff called matter is a thing of the past, and physical science is making demands respecting the nature of substance

which tax human credulity not less but very much more than does the idealism of Jesus. The spiritual philosophy and interpretation of nature for which Christian Science stands does make large demands upon those who have never questioned the theology of their fathers or the testimony of material sense, but this is a part of its ministry and recompense. Redemptive ideas are always revolutionary. The growing tree must burst and discard its bark. It was Turgot the great French economist who said, "He who has never doubted the existence of matter may be assured that he has no aptitude for metaphysical inquiries."

JOHN B. WILLIS.

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TOWARD the close of St. Paul's famous discourse on Mars' hill, he pointed to the passing of the time when ignorance of God should serve as an excuse for idolatry of any sort, and he added, God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." In spite of the fact that the demands of Truth were pressed upon the immediate attention of his listeners, in the statement, "God . . . NOW commandeth all men every where to repent," the judgment-day has by common consent been relegated to a dim and distant future, and mankind in general have pursued the way of belief in a life separate from God, and in human interests which have separated man from man, quite forgetful of the eternal fact that in one Father "we live, and move, and have our being," and that He "giveth to all life, and breath, and all things." Mortals have thus wronged themselves and each other, and have chosen to ignore the judgment of all human thought and action by the Christ, concerning which our revered Leader says, "No final judgment awaits mortals; for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error" (Science and Health, p. 291). This perpetual judgment by Truth does not lessen present human responsibility, but rather increases it, for repeated transgressions of divine law are like an accumulating debt which must some time be paid.

We may well admire the splendid daring of Paul, in declaring that the world with its pomp and power would be

judged by the one who, but a few years before, had been condemned to an ignominious death by the representative of its highest authority. But Paul spoke from actual experience. He had been brought before "the judgment-seat of Christ" and called to account for the wrong he was doing and thinking—the wrong he mistakenly believed to be right. At that bar of justice he learned for the first time what it means to be judged "in righteousness," and later he learned that there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Henceforth he was governed by the law of Spirit, not the asserted law of matter or mortal belief.

Many centuries have rolled by since Paul's immortal utterances were heard, but to-day they are being proved true. The whole world is being judged by the Christ-teaching, as given in the Sermon on the Mount, and demonstrated by the Master as he went about daily doing the Father's will. In spite of the fact that this teaching has for long years been misunderstood and misrepresented, and as thus perverted has even been associated with injustice and cruelty, the hour has struck when it is becoming known for what it is, and the oppressed and down-trodden to-day hail the name of Christ Jesus, though they know little of his teaching except that it stands for righteousness. The Master himself said, "I judge no man, and yet if I judge my judgment is true: for I am not alone, but I and the Father that sent me." In his arraignment of the false decisions of mortals, he said, "Ye judge after the flesh;" in other words, they accepted material evidence rather than the spiritual evidence on which alone righteous judgment can be based. Christ Jesus summoned the theology of his day to the bar of divine Truth, and though he refused to become a personal arbiter in any vexed question, he maintained the authority and dignity of spiritual law as the final court of appeal for all questions.

Christian Science has come to re-instate the Christ-teaching, to prove its availability at all times and its applicability to all human conditions. The one who is healed in Christian Science finds the condemnatory sentence of material law set aside, even if by that law he had been doomed to death, the new requirement being that he shall henceforth walk "after the Spirit." His would-be judges—scholastic theology and *materia medica*—are themselves placed at the bar of Truth, to answer as to whether they have recognized

and honored the demands of spiritual law which the Master held to be the supreme authority. Christian Science points to the Master's victory over sin and death as the goal of all Christian endeavor, and it was to this victory that Paul directed thought in his discourse on Mars' hill.

We may therefore well ask ourselves, Where do we stand when summoned to show our loyalty to the Christ-teaching? When Jesus was brought to trial for doing his wonderful works, some of his followers forsook him and fled, others followed "afar off," but even at the moment of his arrest he seized the opportunity to justify his teaching, by healing the high-priest's servant. How closely his professed followers have followed him since that day, let sick and sinful humanity answer! One, at least, has been found in this day, both ready and willing to follow; to obey the dual command,—Preach the gospel, heal the sick,—regardless of the cost. Christian Science and Christian Scientists, as well as all mankind, all systems of religion and systems of healing, are to-day being judged, and judged "in righteousness," as God hath ordained. No longer can mortals plead ignorance of God, for the eternal fact of the divine omnipresence and omnipotence has been demonstrated,—made available for all human need. Daniel's prophecy—"The books were opened"—is being fulfilled, and we may rejoice that the dominion of Christ, Truth, is "an everlasting dominion, which shall not pass away."

ANNIE M. KNOTT.

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WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

Mr. Joseph Armstrong, 250 Huntington Avenue, Boston, Mass., publishes and sells Science and Health and Mrs. Eddy's other writings, and all orders for these books, including the Manual, should be sent to him, and all checks, drafts, and money orders for these works should be made payable to his order.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel*, *The Christian Science Quarterly*, *Der Herold der*

*Christian Science,* besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society. The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards, and church notices in the *Journal,* and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Mr. William B. Johnson is the Clerk of The Mother Church of Christ, Scientist, and all correspondence regarding church matters, except such as pertain to the Treasurer's office, should be addressed to him at the church, Falmouth, Norway, and St. Paul Sts., Boston, Mass. Applications for membership in The Mother Church and all correspondence relating thereto should also be addressed to Mr. Johnson.

Mr. Stephen A. Chase, whose address is P. O. Box 56, Fall River, Mass., is Treasurer of The Mother Church, and all remittances for the church—per capita tax, contributions, etc.—should be sent to him. Remit to him by check, post-office order, or express money order. Do not send currency.

Correspondence regarding instruction in the Massachusetts Metaphysical College should be addressed to The Board of Education, 250 Huntington Avenue, Boston, Mass.

# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

**Volume XXIV** **NOVEMBER, 1906** **Number 8**


## CHRISTIAN SCIENCE: HUMANITY'S HELPER.

A Lecture Delivered by Prof. Hermann S. Hering, C.S.B., Member of the Christian Science Board of Lectureship, at The First Church of Christ, Scientist, in Boston, Mass., Oct. 16, 1906; also at First Church of Christ, Scientist, Concord, N. H., Oct. 28, 1906.

ON the occasion of Professor Hering's lecture in Concord he was introduced by Hon. Charles R. Corning, mayor of the city, whose statement in reference to Mrs. Eddy was much appreciated by the representative audience which completely filled the church. In his introductory remarks Mayor Corning said,—

It is not within my competency, nor is it my purpose to speak to you this evening concerning Christian Science as Christian Science, but I feel that I should not be justified on this occasion if I failed to say a word respecting Christian Science and its relations to Concord. As the representative of all our people, it cannot be unbecoming in the mayor to touch briefly on this subject.

We are all intensely proud of our city, its traditional past, its attractive present, and its bright promises for the future. Whatever has been done, spiritually or materially, or what may hereafter be done for the welfare of Concord, must meet the cordial approval of every good citizen. Concord has the reputation of being cold and slow to respond; reserved, perhaps, rather than enthusiastic. Now this indictment may not be true, and in my opinion it does not



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count for much either way. Concord is no doubt conservative, but it is not the conservatism of indifference or want of appreciation. I have lived in Concord nearly every hour of my life, and I know the people with whom I live. Do you not recollect the sentiments of pride and delight expressed by our citizens over the building of this exquisite church, and why not? We were proud to behold this stately addition to the most beautiful and ornate collection of public buildings in any public place or square in New Hampshire, if not in New England. Architecturally we have in this church a source of perpetual delight. Surely we owe this church, to say the least, to the affection Christian Scientists have for Concord.

It is not necessary for me to call your attention to a public fact, to wit, the movement for better public roads. The State itself sanctions it. In Concord, however, with more than two hundred and fifty miles of streets and highways, a larger mileage than any city of its size that I know, the question of permanent roads assumes startling importance. We are constructing permanent streets, and I believe the public heartily approve of it, but the city treasury does not bear all the burden. Concord has good and generous friends living all over this republic and even in kingdoms and empires beyond the seas, even in the commonwealth of Australia. In all of these realms Concord has friends who are begging to aid us in our work of street making. During my first year as mayor, friends of Mrs. Eddy requested permission to pay for the concreting of Main Street in front of the State House and extending north to Center Street. Not a penny did that work cost the city of Concord, and the modesty of those generous friends keeps their names veiled from public eyes. This year the Christian Scientists have given a dollar for every city dollar towards concreting State Street. I speak of these matters because I want the people of this city to understand the relationship existing between the friends of our distinguished townswoman, Mrs. Eddy, and the city itself. We can count the good these people have done to Concord, and I should write myself down a boor and a churl if I did not express my thanks and gratitude at all times and in all places for the material uplift Concord has experienced through the Christian Scientists.

Thus far I have spoken to you as one who, by his official position, assumed the right to tell you whether or not Con-

cord owed anything to Christian Science. I now want to say something which a good citizen is bound always to say when the intelligence of Concord people is questioned and ridiculed. I am sure you have heard of the muck-rakers. I wish I might use a better and more euphonious term, but following the great names of John Bunyan and Theodore Roosevelt, I justify my use of it and speak of muck-raking. More than once I have received letters from many places asking me if I could inform writers as to whether or not Mrs. Eddy was alive. I have always replied as an honest citizen who wished the truth to be known, but no reply and no assurance seemed to have effect or to satisfy those in search of the sensational and the untrue. Recently there have been in Concord representatives of one of the great metropolitan dailies, alleging that Mrs. Eddy was no more. Ladies and gentlemen, this is to me a painful and difficult subject. I have seen Mrs. Eddy day after day, year after year, riding through our streets, and more recently I have seen the lady riding past my house, and yet strangers come here, foes to this religion, to assert that Concord does not know its own eyes and has lost its own senses. This afternoon, less than four hours ago, for the first time in my life, I stood face to face with Mrs. Eddy for a half hour. I listened to as bright, as vigorous, and as sprightly a conversation as I have ever listened to in my life, and I wish to bear my testimony against this cruel, cruel, bitter falsehood, not only directed at you who belong to this church, loving and devoted friends of the lady and Leader, but a stigma on Concord which is a sorrow and pain to one of the best and most generous friends the city of Concord has ever had.

A year ago it was my pleasure to introduce to one of the largest and most intelligent audiences that ever gathered within these walls, a distinguished public man and a lecturer of the Christian Science church, and again on a similar occasion it has fallen to me to present to this audience a learned and distinguished son of one of America's most professionally distinguished families. After achieving large and enviable success in his chosen profession, Professor Hering turned aside from high honors and assured fame and devoted his life to the advancement of Christian Science.

I have the pleasure to present to you Prof. Hermann S. Hering, an honored member of the Christian Science Board of Lectureship.

## Professor Hering's Lecture.

To any observant person it must be very evident that humanity, with all its misery, sin, sickness, disappointment, and failure, is in sore need of help,—and that this need is for something that will not merely promise a solution of life's problems, but that will actually lift humanity out of these abnormal conditions, set them free mentally and physically, and restore to them their God-given health, happiness, wisdom, and strength.

If any one does not perceive this need let him note the faulty moral, mental, and physical conditions, the unprincipled motives and aims, the increasing agnosticism and infidelity, the disappointed hopes and ambitions of those about him, and the results accruing from their effort or lack of effort. He will find these conditions to obtain in a degree among all classes,—the educated, the uneducated; the worker, the idler; the physician, the patient; the clergyman, the parishioner; the religionist, the infidel,—all are more or less dissatisfied and unhappy, even in their apparent success; all have inexplicable failures and uncertain hopes, and all bow down to the domination of matter, evil, disease, and death as inevitable.

Even Christians, to whom has come the strongest evidence of a universal saving power, to whom the most wonderful teachings and rules of life have been delivered, to whom the most blessed promises have been given, even they meet with failure in their efforts at well doing. And why? Largely because they believe in the naturalness and necessity of the world's sicknesses and disasters, submit to the present decrees of evil destiny, and thus limit the application of Christian teachings and promises to an uncertain future life; and also because they do not see the possibility of the present application and fulfilment of these teachings, believing that they are only intended to encourage men to look for a future-world blessedness.

It will be my purpose to endeavor to show you how this need is met through Christian Science, and why it has not been met before; to make an appeal for the reasonableness and simplicity of Christian Science teachings, and also to correct some of the current misconceptions regarding them.

It is impossible, in the brief space of time at our command, to deal with so great a theme in its fulness, but enough can be said concerning some of the essential truths of Christian Science to encourage the hope that if there be those

present who are in distress and have not found comfort and healing elsewhere, or who are looking for a higher and more satisfactory explanation of life than they have had, they may receive this cup of cold water in Christ's name and perchance feel that healing touch of God's truth which alone brings hope and health.

## Personal Experience.

At the outset it may be well to state that I speak from quite a wide experience in Christian Science work and from a very deep conviction of the truth of its teachings. I gave Christian Science a most careful investigation before I accepted it, and I demonstrated it sufficiently to become entirely convinced of its truth. Yet I do not ask or expect any one present to accept what I say simply because I say it. I would like you to bear in mind that you may prove for yourselves the truth of every statement of Christian Science.

When I first heard of it, its doctrines seemed very wonderful to me; and for the reason that as a philosophy it presents a theory and analysis of the problem of mortal existence that not only is logical, consistent, and satisfying in every detail, but that can be at once applied to the solution of that problem; a philosophy which, founded exclusively upon divine Principle, makes God its very center and circumference. As a science it furnishes a complete, definite, and demonstrable statement of truth, free from speculative hypotheses and without any missing links in its system. It is based upon a fixed Principle and rules with no exceptions or variations. As a religion it reveals an interpretation of the Bible from Genesis to Revelation which is wholly consistent and demonstrable; it explains satisfactorily the miracles, and expounds the teachings and methods of Jesus and the apostles in a way which makes them entirely practical to-day; it reinstates healing as an essential element of Christianity and a necessary outcome of spiritual understanding.

This remarkable presentation of a satisfying philosophy, a perfect science, and a demonstrable religion impressed me greatly, and I questioned, Is it true? If true it is the most wonderful and most valuable discovery ever made, for when fully apprehended it must settle every question that confronts mankind in religious and social life, in business and in morals.

After three years of very careful investigation and dem-

onstration, I came to the conclusion that it was indeed true and that at last there had come to the world a salvation which would bring "the glorious liberty of the children of God," the Comforter whom the Father was to send in Christ's name to lead us into all truth.

### Demonstration Needed.

The world's interpretation of the Scriptures has obviously been unsatisfactory, for it has given rise to hundreds of religious sects, and there are in addition numbers of intelligent people who do not accept any of these interpretations as true or satisfactory, many of them having formulated religious beliefs of their own, while many more are agnostics or even infidels. Too often an appeal is made to blind faith in a mysterious God and a future world, and too little evidence is given of the present efficacy of the teachings of the Master.

What difficulty Moses had in leading the children of Israel away from their beliefs in material things to faith in the one invisible God! Had he not repeatedly given them evidence through signs and miracles of the existence of such a God, they could never have been led into the land of promise. Many of the prophets and apostles had demonstrations of the presence of a divine saving power, and the life of our blessed Master, Christ Jesus, was full of good works which he did to prove what he taught. The apostle James said, "Faith without works [results] is dead." In every department of life we look for results. Jesus said, "By their fruits ye shall know them."

Why is it that so many of the Scriptural teachings and promises are not believed to be applicable to-day? Why are the various interpretations so contradictory? Why cannot better results or works be obtained? Why should so much be left to blind faith? And why is there such an increase of infidelity among Christian peoples? Would not misunderstanding or a lack of understanding account for all this?

The discovery of Christian Science revealed the fact that there is a Science underlying not only the entire Scriptures, but also the entire universe; that this Science is accurate, intelligible, demonstrable, and complete, and that it furnishes an interpretation of existence which is uniform, consistent, logical, and hence capable of proof. This Science is Christian because it is based upon the teachings and

works of Christ Jesus and is a fulfilment of his mission. It is scientific because it has a fixed and unvarying Principle and rule. Christian Science is the outcome of orthodox Christianity, not its perversion. It includes healing,—the lost element of primitive Christianity,—and thus seeks the undivided garment and enjoins obedience to all the commandments.

### Christian Science a Discovery.

It should be clearly understood that Christian Science is a discovery and not an invention. Its truth, its power, its law, have always existed and are contained in the Holy Scriptures, but they have never before been fully perceived or set forth as a demonstrable Science, attesting the truth of the sayings of the great Teacher, Christ Jesus, delivered centuries ago and handed down to us in fragmentary form. Thus Christian Science proves the truth of the Bible and saves it from atheistic and destructive higher criticism. Jesus demonstrated his teachings by healing the sick, casting out evils, raising the dead, and performing what the world called miracles, and taught his disciples to do the same, yet the Scriptures contain no fixed rule or statement of the scientific process by which this power can be acquired and applied by students. Jesus practised the tender, God-inspired art of healing, which through the providence of God has been restored to the world to-day as a Science of healing with Principle and practice that cannot be lost.

The human mind, in philosophic reasoning and poetic vision, has seen dimly the insignificance, the nothingness of material and mortal things. But these occasional glimpses have been put to no practical use, have never been applied in the working out of the problem of the salvation of man. These glimpses of truth have never revealed God alone as the great reality; only through the discovery of Christian Science has the unreality of matter and evil been seen as an imperative corollary of the teaching of the allness and goodness of God.

Philosophers and religionists have never been able to determine what evil and matter are, what to do with them, or how to account for them. The theory of the unreality of matter held by some of the old philosophers was erroneous because they did not know what real existence is, nor what is back of the material manifestation, therefore a denial of matter seemed to them, as it does to many of us,

a denial of all that is real, hence a denial of existence. The admission of the existence of an infinite, almighty God compels us, in the face of the awful manifestations of evil in the world, either to credit them to Him or to deny them any place in His universe. Which shall it be?

Never has so sharp and definite a line been drawn between truth and error, never has so accurate a differentiation been made between the real and the unreal as now. And what has brought this to pass? The discovery of what reality is, the true nature and character of God as Spirit, and of His creation as wholly spiritual, which discovery revealed the fact that evil and matter are not real, are not manifestations of God, because they have nothing in common with Him. From this standpoint we obtain a satisfactory interpretation of the Bible and of the universe, and perceive that the cause of the sick, sinning, and discordant conditions of humanity can eventually be eliminated.

This great discovery was made by Mrs. Mary Baker G. Eddy in 1866. It has proved to be the solution of every problem of life, and has culminated in the revelation of the Science of being, of which Christian Science is the human application.

This discovery has made it possible to get a correct view of things, to see them in their proper relation to each other and to give them their right values. For example: Prior to the sixteenth century it was believed that the earth was stationary and that the sun moved around it in some mysterious way. Copernicus discovered that the sun was stationary, or nearly so, and that the earth moved,—rotating on its axis and also circling around the sun as a center. This astronomical discovery completely reversed the former theory; yet it did not alter the sun nor the earth nor bring about any change in the actual relation of things. It merely revealed the truth about the solar system, removed the previous false concept, showed the true relation between the earth and the sun, and made correct computations possible.

In a similar way Christian Science reverses the testimony of the material senses,—the conception that matter is supreme and Spirit subordinate; that matter is the surely real and Spirit the doubtful; that matter is the knowable and Spirit the unknowable. It takes the ground that Spirit, Mind, is all and is supreme; that Spirit is the real and

matter the counterfeit or unreal; that Spirit, God, the infinite intelligence, is the knowable, while matter, the non-intelligent, is unknowable. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Therefore God, Spirit, is not unknowable but knowable, which knowledge is essential to our harmonious existence now and forever. But God cannot be known aright when approached through matter. God is Spirit and can be known only spiritually or mentally.

### Correcting Sense Testimony.

The doctrine of the unreality of matter and evil, so often misunderstood, does not imply, involve, or require the annihilation of existence or consciousness. To illustrate: Suppose you were to wake up some morning and find that all sickness and sin had been destroyed. What kind of a world would it be? All business and pursuits connected with sin and sickness would have vanished, but those associated with the legitimate and sinless needs of man would still continue, under the government of good; and truth, honesty, justice, and love would be manifested, unhampered by any discordant elements. Such a condition would be a present possibility if all men had a true understanding of the teachings of Christian Science and were demonstrating them. This but faintly pictures the heavenly condition described by St. John in Revelation, where he says concerning the new heaven and new earth: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Mrs. Eddy writes in her book "Science and Health with Key to the Scriptures," "In Revelation, 21 : 1 we read: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.'

"The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new

heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing; for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. . . . This shows unmistakably that what we term matter, and spirit, indicate states and stages of consciousness. . . . This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence; that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility" (pp. 572, 573).

Thus the denial of matter does not mean the destruction of human existence, but its transformation, reformation, and regeneration on a spiritual basis. Jesus said, "I am not come to destroy, but to fulfil." This doctrine gives us a true interpretation of all things, enables us to become aware of the truth of any situation and to forestall the deception of appearances. For instance: Suppose yourself looking through blue glass at a white horse. You would not believe it to be a blue horse, although it looks blue through the glass. You know that the blue glass gives an incorrect impression and therefore you are not deceived. Again, suppose you look into a curved mirror and see your much distorted reflection. Do you believe that it is the true reflection? No, you know better, you know that the mirror distorts, and therefore you are not deceived. Suppose, however, that you had always looked through blue glass or into a mirror which distorts and had been educated to believe what you saw to be correct. You would be in a position analogous to that of all mortals who are believing in sense testimony. You would have a conception of the universe very different from the normal. Yet you might go through life like any

other person, gaining an education, doing your part of the world's work, joining in all the activities of daily living, yet not knowing any vision but that which these misleading things gave you.

### Matter a Theory.

The only evidence we have of material existence is through what are called the five physical senses, and from infancy we have been educated to believe them, no matter what they say. But are these senses reliable and do they always tell the truth? How about the illusion produced by perspective? Do the eyes see the truth? Is the street really narrower at the farther end or does it only seem so? Is it a fact or an appearance? How about the mirage or any of the numerous optical illusions? Are they true or false? Do they not all need some correction, and have not theories had to be devised to account for them? So also with hearing. Do we not often mistake the source or location of sound? Are we not likewise at times deceived by the senses of taste, touch, and smell? Indeed, every one of the senses can be proven to be unreliable, and why should we give them credence?

Have you ever thought of this point, that the physical senses give no direct evidence whatever of anything that is indestructible, permanent, immortal, and that they do not perceive truth? All asserted material substance, structure, and extension, change, all can be destroyed. Any material object can be disintegrated and destroyed by means of mechanical and chemical processes until nothing remains but what are called elementary substances. These are said to be composed of molecules, which have been assumed, but which have never been seen. These molecules are theoretically subdivided into what was formerly considered to be the fundamental infinitesimal unit, the atom, but which is now believed to be what is called the "ion," many thousand times smaller than the atom. And what is this "ion"? A supposed center of energy or force, in other words, a mere theory. Therefore, even according to physical science, any material object can be reduced to a mere theory. Can there be permanence or immortality in anything material? Not a particle. Yet the physical senses are cognizant only of that which is material.

Now take the case of a truth like two times two are four. That mathematical idea is an actual fact, it can

never be changed or destroyed, can never decay, never lose its power, truth, or life, always has been true and always will be. Neither is its existence or truth dependent upon the figures with which it is expressed, or upon the schoolboy who sincerely believes two times two are five instead of four. This mathematical idea illustrates the indestructible and eternal nature of an idea of truth. Now, can this idea be perceived by any of the physical senses? No. They see but the symbols which represent it, not the idea itself. If the idea were in the figures, everybody could see it who sees the figures, but to the ignorant these do not reveal the idea. Thus truth is not seen with the physical eyes, but with the understanding, which is a faculty of being entirely apart from the five senses. For the same reason, the fact that two times two are four cannot be felt, heard, tasted, nor smelled. The material senses do not perceive it, nor can they perceive truth in any form. They are conscious only of their own material beliefs, and nothing else. If these senses are so unreliable and are incapable of perceiving truth, why should we place such confidence in them? The sooner we stop believing them and base our understanding of things upon absolute truth, the better.

Even physicists and chemists do not know what matter is, or what force is. They are acquainted only with phenomena, from which they build up their theories. These theories are constantly being changed, so that they may agree with newly discovered phenomena, and this shows that the theories are not true, for Truth never changes. The phenomena of the X-rays and radium, and the discoveries in electro-chemistry have produced a revolution in physics and chemistry, necessitating radical changes in theory; and this revolution has not yet subsided, for no satisfactory explanation of the action of radium has yet been found, and current theories as to the nature of matter are completelv upset thereby. Again I ask, Why place such implicit confidence in these changing uncertainties? The epitome of all this argument is given in the familar "scientific statement of being" found on p. 468 of our textbook.

## Demand for Right Thinking.

It is inevitable that a teaching which is so fundamental to thought, and so revolutionary with respect to many prevailing opinions, should raise many questions in the minds

of those who have not yet given the subject careful consideration, and it may be well for us to consider some of them at this point.

Some people object to Christian Science on account of its positive teachings, its fixed rules and rigid requirements. They say they want freedom to think as they please, believe what they please, and do as they please. How would this idea work in the exact science of mathematics? Would they object to being limited and confined to the statements of the multiplication table? Would they say, "The idea of being obliged always to think two times two make four! We want to be free to think what we please about it; that two times two make five, seven, or anything else. How narrow always to think two times two make four! This admits of no individuality of thought, makes one a mere slave, and prevents all originality, development, and growth!" Many of you will recognize these arguments. What chaos would result from such thoughts in business life, for instance. Instead of liberty, success, and order, there would be nothing but slavery, failure, and confusion, resulting from misguided judgment and the domination of human will. The chaotic condition of much of the religious and secular teaching, the misery and wretchedness, the sin and sickness of the world, the fear, the slavery of false beliefs, all result from thinking what we please instead of thinking what is true. True knowledge, liberty, happiness, health, success, the attainment of the largest dominion, all result only and always from strict obedience to Truth, adherence to Principle. The resources of infinite intelligence are then at our disposal, and not until then. No man ever had such power as Christ Jesus our Master, and no one was ever so obedient to divine law or the will of his Father, divine Love, as was he.

A distinction must be made between Mind and will-power. Being capable of evil, will-power cannot be Mind, for Mind is God, good. Will-power cannot work out problems in Mind any more than in mathematics. Only through the operation of Principle, Truth, and strict adherence thereto, can right results of any kind be obtained in the Science of Mind. Mere thinking or willing or suggesting cannot do it, any more than it can in mathematics. Christian Science teaches that there is only one Mind because there is but one God, one intelligence. Thinking is the activity of intelligence, hence the only real think-

ing is the activity of the divine Mind, or Soul, infinite Love; and the only real thoughts are ideas of God, God's thoughts.

Hypnotism, the mental endeavor to control and influence one human mind by the effort of another, is a growing evil and a most dangerous one. It is not of God, being capable of evil, hence is not the manifestation of Mind, and is not good, but is essentially and entirely evil. It is the exact opposite of Christian Science, depending as it does upon the assumption of the reality of matter, while Christian Science takes the contrary view, being an emanation of divine Mind, God. The human mind must be instructed out of itself by the divine Mind, or Truth, and Christian Science makes this possible.

## Modest Achievements.

It is claimed by some opponents that because Christian Scientists do not walk on the water, turn water into wine, multiply loaves and fishes, as did Jesus, and because they still have to do with matter at every turn, the doctrines of Christian Science, especially that of the unreality of matter, must be fallacious. Such an argument is like that which declares that because a schoolboy who is just learning to add and subtract, cannot work out a problem in cube root, therefore the claims of greater possibilities in the science of mathematics are fallacious, and the schoolboy is badly deceived by the promise of being able eventually to solve such higher problems.

Christian Scientists are grateful if they can but touch the hem of Christ's robe, in their demonstrations of to-day, for they well know the great material sacrifice and spiritual growth necessary to obtain the understanding of Truth that Jesus and the disciples had. While thankful for even small beginnings, they are striving earnestly to grow toward that measure of faith and understanding which Jesus referred to when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." That Jesus believed it possible for his followers to do these things, is evident from this saying, but he also knew the requirement better than any one else, and likewise the sufferings resulting from the world's hatred of his teachings. The simpler demonstrations must be made before the higher ones are possible, and the immediate need of the world to-day is to be healed of sin, disease, and misery.

Is there any justice in the effort made at times to compel the followers of Christ Jesus who are endeavoring to be obedient to his commandments, to pass a medical examination in order to determine their qualifications to reflect enough of the divine Love to heal the sick and sinning through spiritual understanding? The knowledge of all the material anatomy, physiology, and drugs on earth would not aid this Christlike consciousness one iota, for it is its exact opposite, and Jesus said, "Ye cannot serve two masters."

## Sickness of Mental Origin.

The teaching of Christian Science that sickness is a false belief, that it is due to a mental cause and therefore that it can be healed through Mind, has been much misunderstood. Those who believe the Biblical teaching that man is the image and likeness of God, must admit that as an image or likeness reflects the original, it can include nothing that is not in the original. Therefore if man, God's reflection, is sick, then it must be because God, the original, is sick. It will not be admitted that God can be sick, and some may therefore say that man is sick because he has broken one of God's laws. The violation of any law of Truth is always a mistake, and results in ill; therefore, if one is sick as a result of a broken law, he is still suffering from a mistake and not from that which is right and real. This error, from its very nature, can be only a false belief, and not an entity; hence it is to be corrected through the perception of the truth, and the corrected sense will prevail in proportion to our belief in Truth and disbelief in error.

Christian Science does not say that sickness does not seem real to the sufferer, even as real as the rest of his body, but Jesus said, "Judge not according to the appearance, but judge righteous judgment," and Christian Science teaches that if sickness be recognized as a mistake or error it can be healed by applying the truth. No mistake can be corrected unless it is recognized. The recognition of an error is the first step towards its correction. But this recognition alone is not sufficient; the truth must be applied. The knowing of the truth and its application to the error destroys the error and establishes a truer and more harmonious sense of things. It is only by knowing the truth that we can recognize error as error. If we do not know a genuine dollar we cannot recognize the counterfeit as a counterfeit.

To illustrate the relation of belief to sickness: Suppose that two persons were to listen to a harrowing story, calculated to induce fear. One of them, believing in the truth of the story, will manifest various physical disturbances. The other listens to what is told, but is not impressed at all and only smiles incredulously and feels as well as before the story began. Both of these persons heard exactly the same story at the same time. Why did it affect them differently, and why was one of them made ill? Simply because one of them believed it true or possible, and the other did not. In the one case the believing induced the fear which caused the symptoms. The other had no bad symptoms because he had no fear, and there was no fear because there was no belief in the truth of the story. We suffer solely on account of erroneous belief. When the belief is destroyed, the ill effects vanish. Belief in error brings discord, the understanding of Truth produces harmony. What we positively refuse to believe, knowing the reason why according to Science, cannot make us suffer.

The frightened invalid and despairing sinner can be saved and healed if they but listen to the voice of Truth and Love which brings them the comforting assurance that the cause of their sufferings is not true and they need not believe it—that God is really the Life of man, His child, and hence that man is not material but spiritual. If they believe and understand the truth, they will manifest peace and harmony, be healed.

Some day it will be seen that man and the universe are wholly mental and not material, that the limited discordant appearance is not the real and that the only reality is infinite Mind and its infinite reflection as ideas; then Truth will reign, will transform the body by the renewing of the mind, as Paul says, and man will realize his rightful consciousness and dominion as a son of God. A sick, sinning, discordant, unhappy, dissatisfied mortal is not God's man, but only a counterfeit of him. He is simply the distorted image produced by the erring material senses, which can be corrected by Truth. This mortal sense of man has no more connection with the real man than had the blue horse, seen by one wearing blue glasses, with the white horse at which he was looking. There was but one horse, not two; and there is in fact, but one man, God's man; who is "spiritual and not material" (Science and Health, p. 468).

## Evil Analyzed.

The problem of evil and sin, its origin and nature, has puzzled the ages, and the great stumbling-block that prevents its solution is that in believing the evidence of the senses, human reasoning starts out with the premise that evil is real and then tries to explain it or account for it. This is like the effort of the old astronomers who tried to explain the solar system on the basis that the earth was stationary and flat. They never could do it because the earth was neither stationary nor flat and no correct result could be obtained from a faulty basis of reasoning. The fact is that evil is not real, is not an entity, and hence any reasoning based on its supposed reality is fallacious and consequently fruitless.

Christian Science teaches that evil is the seeming absence of good—even as darkness is the absence of light, and discord in music is the absence of harmony. There can be no actual absence of good, since God is infinite, ever-present good, any more than there can be a place or condition where two times two do not make four. Is there such a place? The schoolboy's sincere belief that two times two make five seems to be the absence of the fact that two times two make four, as ignorance is the absence of understanding. But two times two do not make five, hence it is non-existent; so evil is non-existent, for it has no truth; it exists nowhere except as a false belief. Truth is by its very nature infinite and ever-present; evil is by its own nature finite and destructible, having no principle and no life of its own; hence it has nothing in common with God and is not of Him. It is utterly unlike God; hence it is untrue and powerless, being God's opposite.

It has been said that Christian Scientists make sin unreal in order that they may indulge in it without evil consequences. This charge is self-contradictory, because any one who indulges in sinful habits gives evidence that he believes in the reality of sin and its ability to bring him satisfaction, therefore he is not making it unreal or even believing it to be so. When sin becomes unreal to any one, it ceases to appeal to him and hence is not indulged in. He who claims that sin is unreal and then indulges in it on that account, is piling up "wrath against the day of wrath." Mrs. Eddy's teaching is very emphatic on this point—that sin brings inevitable suffering and that the suffering must continue until the sin ceases.

As light destroys darkness, so will Truth destroy error when it is permitted to enter human consciousness. There are thousands on earth to-day who can testify to this fact from their own experience, and he who with a sincere desire to conquer sin will read the Bible as spiritually interpreted in the writings of Mrs. Eddy can experience similar results.

It is often asked whether God can know evil; and if not, how He can heal it or destroy it. In answer to this question we may suggest that if God, the one infinite intelligence, is good, then evil, which to human sense is the opposite of good, must be the opposite of intelligence; namely, non-intelligence, ignorance, or mindlessness. Can infinite intelligence ever be in a state of non-intelligence? Can infinite knowledge ever coalesce or affiliate with ignorance? Can truth ever embrace error?

St. John says, "God is light and in him is no darkness at all." Similarly may we say that God is Truth and in Him is no error at all, God is good and in Him is no evil at all. If no evil is included in the infinite nature of God, then evil is unknown to that infinite God, who is certainly conscious of His own nature and finds no evil in omnipresent good. The prophet Habakkuk says of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Yet God does heal us of evil and sin, and how? By His very presence,—even as the presence of light banishes darkness, as the presence of understanding dispels ignorance, as the presence of truth destroys error. Light does not have to be conscious of or to become darkness in order to destroy the darkness,—light destroys darkness by remaining light; and so, in the presence of God, evil would be destroyed by the infinite goodness and immaculate brightness of His imperishable glory.

Humanity's burden of sin, sorrow, and suffering impels us to seek this divine presence and become conscious only of the "beauty of holiness." Christian Science makes this possible.

### Growth Indispensable.

Whenever in our investigations of Christian Science we are confronted by problems which we cannot understand, we should not condemn Christian Science or give it up on that account. We would not think it sensible for a school-

boy who is just learning the multiplication table to become discouraged and give up arithmetic simply because he cannot at once understand problems in astronomy or calculus. No explanation the teacher could make would enable him to solve these problems until he understands the steps that lead up to them. Likewise, in order to understand the deeper questions in Christian Science, one must gain an understanding of fundamentals, and thought must grow to the point where the higher problems can be grasped. Through persistent, prayerful, and patient reading of the Christian Science text-book, an understanding of the subject may gradually be gained that will answer all questions, dispel all doubts and fears, and give more and more power and ability to demonstrate its teachings.

In Christian Science all questions are answered and all problems are solved on the basis, first, that there is one infinite and good God, who is divine Principle, Truth, Life, and Love, and who is expressed in perfect spiritual ideas governed by His immutable law; second, that man is His spiritual reflection; and third, that everything which does not partake of God's unchanging nature and character, which is not the expression of absolute Truth, subject to His perfect law, is not true, not real. As consciousness becomes purer, more spiritual, and more Christlike, we will be better able to discern between Truth and error, and to lay hold on Truth.

## The Healing Christ.

When those who are believing in sin and sickness turn to God for help, believing, declaring, and realizing that He is our helper, our Father-Mother God, the only Life, Mind, and substance, the one infinite good; and when they understand that evil has neither place, law, nor power, and that they do not have to believe it nor be governed by it, then they begin to reflect Truth; the light of good dawns in consciousness and the darkness of evil proportionately vanishes. Peace, harmony, and health, the fruits of right consciousness, are then present, for this knowing of the true God is the Christ in us, the healing Christ that Jesus revealed and manifested, the same yesterday, to-day, and forever. It is only through Christ that we can know God aright, even as we can only know the sun through the rays of light. The rays are not the sun, but reveal the sun, and Christ is not God, but reveals God. Jesus demonstrated

the power of Christ; he came to show us of the Father, to teach us the way of salvation and to inspire us with faith, hope, and love.

St. John says, "God is love." This is our God, infinite, eternal, unchanging, ever-present Love, the very essence of tenderness, compassion, and mercy, with His outstretched arms underneath, around, above, ready to save and help as soon as we turn to Him in sincerity. Knowing that our illness is unreal, He bids us, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Divine Love is really the only healer. This word Love includes all the qualities and characteristics of Deity and expresses most fully the divine nature. Love was manifested most wonderfully by Christ Jesus, and it is most important for us all to demonstrate love in our lives, and express it in our ministry to the sick and sinning. Jesus and his beloved disciple John laid very great stress upon this. As we reflect Love we reflect God, for God is Love. As we reflect Love we reflect Life, for Love is Life; hence loving is living.

### The Text-Book and its Author.

The entire subject of Christian Science, together with its application to human needs, is fully set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures," written by the Discoverer and Founder of Christian Science, Mary Baker G. Eddy. This book might well be termed the Christian Scientist's commentary on the Bible, containing as it does the Christian Science interpretation of the Holy Scriptures. It is used in connection with the Bible in all Christian Science services and meetings. Those of you who have not read it will do well to do so. Copies are available at all Christian Science free Reading Rooms and at nearly all public libraries. The reading of this book has brought health and happiness to thousands, and will bring it to you. People suffering from the most malignant and complicated diseases, organic, structural, and functional, as well as those afflicted with the most distressing habits, have been healed by its prayerful and persistent reading, and this unquestionable fact evidences that the healing is not the result of any material or mental effort of any personality, or through what might be called human agency. It results because the statements in the book express the truth which destroys the false concept

or error called disease. No other book except the Bible has ever had this effect. For all the marvelous healing that has resulted from this book we are indebted to its author, Mrs. Eddy. She clearly understood the Science it contains and knew that the truth would heal the sick.

What the world owes Mrs. Eddy for this great discovery and for the explicit statement of Christian Science which her book contains, it will never be able to repay. Nor can we estimate the value of her wise leadership in establishing and conducting this movement; nor recompense her for her self-sacrifice, consecration, and faithfulness, and for her untiring labors for the salvation of humanity. Earth can never repay her; the "well done" of Spirit alone can crown her with true recompense and joy.

It is gratifying to observe that Mrs. Eddy is recognized as one of the world's most eminent religious workers, the Founder and Leader of a great religious movement. In the press, in encyclopedias, histories, and many important books, she is being grouped with famous men and women and in some degree her worth is being appreciated. Her hosts of beneficiaries all over the world recognize in a measure their debt to her, and deem it their greatest privilege to follow her leadership, having had abundant and continued evidence of its wisdom and safety.

I have had opportunity to know much of her wonderful ability and Christian character. She is a most devoted follower of Christ, is looking continually to Jesus' life and teachings as well as to the entire Scriptures for light and guidance, and places the utmost reliance upon God. It is with her always a question of what God wants her to do, never consulting her own will or pleasure. Her sole aim is to serve God and to do His will in establishing upon earth the wonderful truth revealed to her, and her heart's desire is to proclaim to the world this glorious gospel that the kingdom of heaven is now at hand. She is the most self-sacrificing, unselfish, and devoted of women; and her loving nature, her kindness and consideration, and above all, her charitableness and forgiveness towards her enemies are marvelous, and are a most inspiring example to us all.

### Harmony Attained.

The comfort which Christian Science brings by telling the truth about things is almost beyond expression, especially those statements which are based upon the Scrip-

tural declaration that man is made in the image and likeness of God. If man is the image, the reflection of God, he is that reflection now, irrespective of what human testimony may declare him to have been yesterday or to be to-day. Verily God is the Life of man and man is His present, perfect, spiritual reflection. Therefore and most emphatically, he cannot be the victim of heredity, environment, experience, and education, nor be subject to ignorance and fear. These last are the errors of sinful mortal sense from which we must be freed and of which our Master said, "Ye are of your father the devil, . . . there is no truth in him . . . for he is a liar, and the father of it."

Mrs. Eddy writes in her book Science and Health,—

"When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you;" that is, Truth and Love reign in the real man, showing that man in His image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and man is pure, and holy" (p. 476).

In his first epistle, the "beloved disciple," John, says:—

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear [in our consciousness], we shall be like him [reflect him]; for we shall see him as he is. And every man that hath this hope in him [in God], purifieth himself, even as he [God] is pure."

The words which Paul quoted to the Ephesians are heard again: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We can know the truth about God, man, and the universe now, and we do not have to continue in sickness and sin. Sickness is an imposition, a mistake, and we do not have to submit to it. It results from ignorance of Truth and we can know Truth and be free.

If sickness is due to sin we can cease sinning. God has endowed us with power to do this, for as we reflect Mind we know that there is no pleasure in sin, that the suggestion or belief of such pleasure is but a lie, a temptation, an illusion, with no principle, truth, or law in it. If our family, social, professional, or business affairs are inhar-

monious, we can ameliorate these conditions and bring about harmony, for whatever causes them or causes us to believe in them is untrue, because it is not of God, and this error can be corrected through Christian Science.

We all need to be awakened from this mesmeric dream that the sin, suffering, and death of this world are necessarily real. We are educated to recognize mistakes in spelling and arithmetic and to detect deception in various counterfeits and imitations; why cannot we be educated to recognize that evil and disease are not real in spite of the fact that they seem real, and that the material universe is not necessarily what it appears to be to the physical senses?

As with the dawning of truth our grasp on the testimony of these senses is loosened, our faith in the reality of material things given up, our fear of sickness and belief in its truth and necessity lessened, and as we earnestly endeavor to destroy the love of sin and the belief in it, we find ourselves awakening to a new life. Christian Science can and does effect this change by turning our thoughts to the spiritual evidence of man's perfection as a child of God.

Have we not glorious opportunities before us, and should we not awaken to them? Should we not work, watch, and pray, as we have been commanded? We can all learn to think rightly. We are thinking something all the time, either truth or error, harmony or discord, and as Christian Science teaches us to know God, we can think of Him, and when we think rightly of Him we reflect Him in consciousness, the Christ-truth is present with us, and harmony is established and will be externalized in health and happiness.

Paul wrote to the Philippians concerning this: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . and the God of peace shall be with you." Let us endeavor to know continually that God is good and is supreme. Let us know that we do not have to be subject to evil and disease, for they are not of God and hence have no Principle nor power; thus realizing that they have no existence, we will gain a glorious dominion over them, and the peace of God will be ours.

# THE SCIENTIFIC PROCESS OF DENIAL.

SAMUEL GREENWOOD.

SOME of its hasty critics, without giving the subject proper attention, find fault with Christian Science because in its scientific analysis of the human problem it treats the conditions known as matter and evil as negative quantities. A respectful investigation would reveal that Christian Science does not differ in this method from the sciences of music and mathematics. It is evident that Science cannot be formulated upon a basis of contradictions. Whatever appears to the students of either of the sciences referred to, in the course of their work, which does not proceed from its fundamental and accepted law, or from the practice of its rules, is set aside as an error. The presence of these errors is universally regarded as a mistake. They appear through ignorance, and disappear when truth is more clearly understood,—a fact that establishes their illusive nature.

Because of its scientific character Christian Science also requires a fixed standard for the guidance of its students, and by which they may work at their problems intelligently. It has the same right and the same reason to discriminate between realities and unrealities, between truth and error, and to give them their proper value and significance, that the science of music has to decide between harmonious and discordant notes, or the science of mathematics to declare what is the right and the wrong relation of numbers. The Science of being, wherefrom mortals must learn the truths of health, goodness, and spirituality, should not give more reality to error than do these.

The sole beneficent purpose of any science is to lead mortals out of error, not to leave them in it. To this end they are instructed to reject all evidence that contradicts, or that would impair if accepted, the integrity of its standard. The musical student, for instance, is taught not to be deceived into accepting a discordant note for the correct one, though no less audibly apparent to the material sense of hearing. Christian Science distinguishes between good and evil, between spirituality and materiality, as the true and the false in human experience, but it does not deny that evil and material conditions seem real to the sense that takes no cognizance of God. It does not, however, accept

appearances for reality, otherwise it would not be Science. In Christian Science God is defined as Love, the absolute, divine Principle of all real being, the infinite creator, law-giver, intelligence, substance, and Life. How, then, can it define as a reality aught that in its nature and influence is contrary to God; that does not acknowledge the Divine control, and that claims another intelligence and creator? What scientific alternative has it but to designate all such conditions as errors, and to repudiate them accordingly?

Christian Scientists deny the reality of evil and discordant conditions because they have no place in the spiritual, Godlike understanding of being, not because they have already overcome their own sense of them. They have learned this much, that freedom from evil must come through knowing the truth about it, and hence they declare its falsity. They do this from a scientific basis, not from the basis of their present state of consciousness. They do not expect discord to disappear simply because of their denials, but because of their knowledge of the fact that evil is divinely untrue. Students of the sciences also work to overcome errors that are apparent to their unenlightened sense, and they do this because they know that error is the opposite and not the correlative of truth. Their insistence upon the absolute correctness of the Principle by which they work is a practical denial of all claims and conditions which do not harmonize therewith.

It is thus seen that the practice of denying seeming realities is not confined to Christian Scientists; every one does it more or less. The very word itself indicates the apparent presence of conditions that are false, and hence the need of this and similar words to express the act of repudiation. Even our critics must admit that an untruth may gain such credence and circulation as to wreck the happiness of many individuals and the peace and integrity of their homes. Would it, then, be absurd for one who had learned the truth to deny this lie simply because the dreadful consequences that had resulted seemed so real? Even though he were not generally believed and could not hope to redeem at once the whole situation, would he not rightly persist in his denials, despite contrary evidence, because he knew the cause thereof to be a lie? We do not deny lies because they are not believed, but because they are believed by those ignorant of the facts, and so cause mischief which a knowledge of the truth would avoid. Likewise

Christian Science denies evil because it is believed when it ought not to be.

Milton begins his "Paradise Lost" with the statement that mortal man's first act of disobedience was the cause of human woe; and this disobedience resulted from believing a lie. The allegory of Eden plainly teaches that the serpent lied to Eve when he told her she might know evil and yet not die. If this lie had not been believed, if it had been denied at the first presentation, and in every succeeding instance, when and where could evil and suffering have entered human experience or consciousness? The direful results of accepting the satanic suggestion, seen in the long continuance of human suffering and sorrow, do not add one iota of truth to its original falsity. Wherein, therefore, is Christian Science at fault, logically or scientifically, in denying the truthfulness of that which in the beginning was so bad, so contrary to the nature of divine Truth, that it should never have been believed?

Through the discovery and demonstration of Christian Science has been proved the unreality, in the true scientific sense, of aught besides God, divine Mind; and thus the mask of an assumed reality has been removed from the claim that there is an evil and material state of being. The belief in matter, including as it does the whole category of human ills, sums up the mortal beliefs that God, infinite Spirit, is not the whole of being. In its every phase it contends for the existence and operation of another creator and law than God, a contention which Christian Science, from the very necessity of its Christian character, denies. To do otherwise would be to abandon the problem of man's origin and destiny, and all that concerns human welfare, as having neither Principle nor Science whereby mortals may work out their salvation. Accepting opposites as realities ultimates in confusion which is not the finale of Science.

The reverse of materiality is spirituality, a state of consciousness that is without evil, that includes and manifests every quality of goodness, and is therefore defined in Christian Science as the only reality of being. The Christian Scientist's denial of disease and sin, given in opposition to material evidence, rests on this basis. Critics who view such a process as verging on the absurd should begin their arguments at the alleged starting-point of human evil, and find whether Satan was right in commending a knowledge of evil to Adam and Eve, and whether God was wrong in warn-

ing them against it. The admission of evil leads to a knowledge of it, while to deny it understandingly, because of the infinitude of good, is to begin its unknowing. What is there un-Scriptural, un-Christian, or unscientific in the highest sense, in such a course?

To retrace their way out of conditions into which a deceived sense has taken them, mortals must begin to be undeceived; that is, begin to reverse their belief in that which has deceived them, stop admitting the claims of that which revelation and enlightened reason declare to be untrue. Such a process is scientific because it is the working out of a rule based on unchanging Principle, and its object is the attainment of a perfect knowledge of Truth, the acme of all science. Christian Scientists do deny the reality of physical discords, as well as all sorrow and misfortune, not because they do not seem as real to their sense as to others, but because the only way out of them is the way of their unreality. They deny the reality of evil because the accepted truth of God's infinitude gives them no logical grounds for believing in it.

The falsity of the belief that there is an opposite to God and His creation is a rule of Christian Science by which its students heal disease and the love of sin. If such results did not follow these scientific denials, then our critics would indeed have a broad foundation for objections; but what reasonable basis have they before the accumulating signs that do follow this method? What weight have their objections when set over against the deliverance of thousands of their fellow-mortals from their enslavement to the various forms of sin, and from the pangs of hopeless disease, by the very method which the wisdom of this world sneers at as absurd?

To a world writhing in the torments of its belief that matter and evil are real and that they rule mankind, Mrs. Eddy gave the message of Christian Science. That both she and her system should be misunderstood and resisted by many is not strange when we consider how material is human thought in its concept of man, and how slowly it swings round to the spiritual apprehension of being. Mortals argue that because effects seem real the cause itself must be real,—a form of logic that human experience disproves. Usually no one takes exception to the refutation of a lie when it is discovered, no matter what havoc it has wrought nor how long it has passed for truth. Then wherefore should exception be taken to Christian Science or its

Discoverer for taking the same stand regarding the cause of human suffering and designating it a lie that not only deceived our first parents in Eden but all who have since believed it? If Adam and Eve believed a lie to their undoing, so do mortals to-day who believe as they did and accept another creator and Life than God.

The "last Adam," the divine Christ, came to "restore all things;" and hence the true operation of Christianity must be the reverse of the process begun in Eden, for not otherwise can it restore the sense of man's perfection and purity. Christianity is the reverse of evil and sensuality. To follow Christ, then, is to reverse the way of the flesh; that is, to go in opposition to it, or in other words deny it. Denial signifies reversal, and *vice versa*. The cry "back to Christ" should mean the turning of our backs upon all that is un-Christlike or unspiritual. When a Christian Scientist, on the basis of God's perfection, denies pain or anger, —any of the myriad forms of discord,—he is reversing the case in his own thought, so that the harmony of God's creation may take the place claimed by evil. By no other method can he restore his consciousness of perfect man. God is not dishonored by such an act, notwithstanding that the correctness of human knowledge may be impugned thereby. The closest scrutiny reveals nothing unscientific about this process, the rejection of material-sense evidence being necessarily incidental thereto. Expecting to realize the saving and spiritualizing influence of Christianity while admitting all that pertains to evil and matter, must be futile. Denying the evidence of the senses may be contrary to human education and belief, but it is in strict accord with the First Commandment and the life of Jesus Christ.

The assumption that the things of material sense constitute the reality of man's being, and that matter, independent of God, holds the key to human health and life, is the basis wherefrom its critics have attacked Christian Science; yet how could they expect Christianity to consistently conform to such materialistic philosophy, and then repeat the works of its Founder, who went contrary to it? Upon this same basis evil paraded in the guise of a serpent and despoiled Eden of its purity and blessedness. Those who turn a deaf ear to Christian Science, rejecting its proffered hand and denying the spiritual truths upon which it rests, are in much the same position as those who have believed a lie so long as to unwittingly turn from the truth when it is presented to them, even though it is being demonstrated in their midst.

# THE BAPTISM OF THE HOLY GHOST.

F. H. SKEELE.

WE have no record that Jesus did any healing works until after his baptism by the Holy Ghost. It is therefore of vital importance for all who desire to follow in his steps, to ascertain what this baptism is, how he obtained it, and how it can be attained to-day. There has always been much mystery woven around the question of what constitutes baptism by the Holy Ghost, and it has thereby been removed from the realm of the practical and the attainable, even as has also so-called miracle-working. Those who maintain that the command of Jesus to heal the sick is inoperative now, have in so doing either denied that baptism by the Holy Ghost has now any power to heal, or have admitted that orthodox Christianity is really without such baptism. If the latter is true, the Christianity of to-day stands convicted of being confined to its letter only. The first cannot be true, for the power of God, of "His Christ," and of the Holy Ghost changeth not.

In the Bible we find that the Holy Ghost is also called the "Spirit of truth" and the Comforter. It is part of the mission of Christian Science to restore this broader significance of the "Holy Ghost," and bring into every one's experience the consciousness of this comforting and healing ever-presence as a loving and indispensable companion. This consciousness is the Divine Science which Jesus lived and demonstrated, and which unfolded in him the Christ, his divine nature. Our beloved Leader, Mrs. Eddy, has gathered together the lost sheep, driven out on the hills by creed and doctrine, and through her understanding of the "Spirit of truth" is bringing them back into the one fold, even man's uplifted consciousness. This spiritual understanding, the Science of Christianity, or Christian Science, has come as the Master foretold. He said that after his departure the Father would send another Comforter, to abide forever, "even the Spirit of truth."

In Christian Science there is no mystery about the baptism or purification by the Holy Spirit. Jesus taught that it was our privilege and duty to know Divine truth, and that "the Spirit of truth" would guide us into all truth. Surely there can be no mystery in that truth which is to guide us to God. Christ Jesus is admitted to be the ideal

of Christianity, and if we wish to be like him, and do the works that he did, it behooves us to ascertain how he became filled with the Holy Ghost, the "Spirit of truth."

It is apparent that this gift of God was not thrust upon him suddenly, nor without co-operation on his part. It must have come to him as the result of prayer and of studious, obedient endeavor always to do good, to do the will of the Father. The truth as to man's divine origin, whispered into the consciousness of his mother before he was born, accounts for his intense desire for spiritual understanding. Mary, his mother, was a student of the sacred writings, and one who thought deeply about spiritual things,—"pondered them in her heart." Her spiritual purity and her receptive mental attitude, together with her prayerful desire (common in a less degree to many Jewish maidens at that time) that the prophecy concerning the motherhood of the coming Messiah might be fulfilled through her, made possible her spiritual conception of God's spiritual idea. The Holy Ghost came to her with this message of man's sonship with God, the truth which will ultimately enable all men to demonstrate the Christ-power even as did Jesus.

We can readily see that Jesus' spiritual baptism began when, as a little child, he was taught to pray and to memorize the sacred writings. Luke says, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." His growth is thus defined as a gradual spiritual unfolding, resulting in spiritual strength and wisdom, the fruit of the Holy Spirit, the grace hallowed and sanctified by divine Love. At the age of twelve his spiritual understanding and growth was such as to astonish all who heard him during his visit to the temple. He continuously endeavored to ascertain and obey God's law, and how to make it operative in human consciousness. There was nothing mysterious in this gradual emergence into Spirit. When about thirty years old he had reached that spiritual altitude where he recognized continually the scientific fact of the divine fatherhood and man's unity with God. His knowledge of the truth then warranted him in beginning his ministry. At each step of the way he sought in silent communion with the Father for the divine approval. This came when out of the heaven of his consciousness of God's ever-presence, the Comforter—the Holy Ghost—whispered God's loving benediction to him,

of which the world has caught only the echo through the Gospel record: "This is my beloved Son, in whom I am well pleased." This was so emphatic that it foreshadowed and foretold the mighty works which Jesus accomplished through the Holy Spirit. It was also a declaration of man's sonship with God, powerful enough to enable us all to do the works that Jesus did, if we would accept it as completely and act upon it as authoritatively as did he. Jesus said that we should call no man father; and the fatherhood of God, as a fact and not as a theory, was the foundation of all his teachings, and its acceptance is necessary if we desire to do his works.

St. John, speaking of this baptism and of John the Baptist's understanding of it, says, "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." John said, "I knew him not;" and this was in keeping with his acknowledged inability to understand and give to others the real spiritual baptism of which his baptism by water was a material symbol, and may account for his inability and that of his followers to do any of the healing works done by Christ Jesus and now being repeated in Christian Science. He caught a glimpse of the light, but could not demonstrate its power. His is an example of an incomplete sense of God. In the spiritual baptism of Jesus, the spirit or revelation of Life, Truth, and Love came from God to abide with him. The dove is a beautiful symbol of purity and peace, but any symbol is inadequate to convey an understanding of the supreme purity of him who has shown us how to be truly pure and how to obtain that peace which comes only as we acquaint ourselves with God. The prophet Isaiah foresaw and foretold the coming of the Holy Spirit which Jesus was to demonstrate; for he said, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

We see, therefore, that Jesus' spiritual baptism was perfected through a life of prayer and the constant pursuit and demonstration of the truth. He strove to give his disciples the benefit of his experience. He taught them how to pray, taught them constantly of spiritual things, and how to do the healing works of the Holy Spirit. His task was a difficult one and seemed only partially successful, because of their selfish, material thought and helpless

dependence upon his personality. That part of his spiritual development called his transfiguration was also an endeavor to lift up their thought to that spiritual height where they could see or understand that the Christ is wholly spiritual and entirely independent of any corporeality. His resurrection and ascension, besides perfecting his individual demonstration of Life, Truth, and Love, was also his final effort to prove for the benefit of his followers the power of Spirit over matter, and to impel them and all men to transfer their worship from his human personality to God. Separated from his personality, his disciples had to begin to depend upon spiritual power alone. They, with Mary his mother and many others, were "with one accord in one place." They were of one accord, waiting and praying for the baptism of the Holy Ghost. Some understanding of the one Mind was absolutely necessary for further progress. Jesus had promised that this spiritual illumination should come to them, and told them that in no other way was it possible for them to continue his healing works. The demonstration Jesus had helped them to make, through his loving and patient teaching, by the power of God, was now made manifest to them, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The language of the Holy Spirit is silent in its utterances, and is heard by spiritual sense alone. It speaks the new tongue, and by it the command to preach the gospel to every nation is being fulfilled. The new tongue is spiritually understood by all who listen for it and have been found worthy, whether they be Jew or Gentile, bond or free, male or female, and for their use it seems to be translated into their own familiar thought language. Neither time, distance, nor diversity of language can prevent the message of Truth being whispered into the waiting consciousness of all mankind.

The Holy Spirit, the Comforter, is again unfolding human consciousness to the apprehension of God. Divine Love now, as always, broods over this unfoldment, and blesses the healing Christ found to abide therein, saying in loving approval of works well done, "This is my beloved Son, in whom I am well pleased." Jesus said, "Verily, verily, I say unto you, . . . ye shall see heaven open." Heaven has been opened in human consciousness through Christian Science. Christian Scientists are demonstrating

that the kingdom of heaven is externalized in the love and truth they are manifesting through their spiritual understanding. It is the Holy Spirit, in its healing, comforting works for them, and through them for others, that makes them joyous, healthy, and loving. Infinite Love sheds its holy influence upon them in such measure that its healing presence becomes an atmosphere of helpfulness. The method of obtaining spiritual baptism, the gradual apprehension of the Divine Science Jesus lived and taught, is to follow his example in all ways. The prayer of faith and understanding, the study of the Bible illumined by the pure white light of truth found in Christian Science, will unfold in us the Holy Spirit, the power from God that heals and saves. It is the Comforter, which is making the universal demonstration through Christian Science to-day, that nothing can separate us from the love of God, and the command, "Comfort ye, comfort ye my people," is being obeyed through Christian Science. Christian Scientists are distinguished for the intensity and purity of their love for Christ. They join with Isaiah in an endeavor to express a little of this love in the song of praise, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

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# THE GIFT OF GOD.

WILLIS F. GROSS.

A YOUNG man came to Jesus as he went about doing good, preaching the gospel and healing the sick, and said unto him, "Good Master, what good thing shall I do, that I may have eternal life?" The question indicated that this young man regarded eternal life as something to be attained in the future, and he desired to know of the Master whether, according to his teachings, he had done all that was required of him. He believed that of himself it was possible to do some good thing whereby he might receive, because he deserved, the greatest of blessings. He evidently believed that he would be able to do all that was necessary, if he had not already done so; but if anything had been left undone he desired to know what it was. He was a good man as he regarded himself and he was no doubt proud of the fact that he had kept all the commandments from his youth up. However, he was not sure that he had done all that was required of him, and he asked, "What lack I yet?"

The Master first of all rebuked the sense of self-righteousness, saying, "There is none good but one, that is God," and then added, "If thou wilt enter into life, keep the commandments." Jesus did not tell him of some good thing which if he would do he would receive eternal life as a reward for his well-doing. He simply said, "If thou wilt enter into life, keep the commandments;" in other words, make use of the way which has been provided from the foundation of the world.

The young man's question was not answered in the way he had expected and hoped it would be. His concept of eternal life was very different from that of the Master. He regarded it as a reward to be bestowed at some future time, because of good deeds done while on earth. Possibly he questioned whether those who did not attain unto the measure of goodness he had attained would receive the reward which would be his. He would give something in exchange for life, or at least he would do that which would make him deserving. His view of the question was a self-centered one; he had not learned how to deny himself, nor seen the necessity for doing so. He evidently did not con-

ceive of existence from which the thought of self had been eliminated.

To Jesus eternal life did not belong to the future but to the present. His mission was to teach humanity what Life is. He taught that in the degree man understands God, the one infinite good, in that degree does he become possessed of eternal life. That this life is here, freely bestowed upon all, is evident, for he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Hence his reply, "If thou wilt enter into life, keep the commandments." Eternal life is here, it is the gift of God, and it only remains for the earnest seeker to enter in.

This young man had kept the commandments in a way, but he had seemingly gained no higher sense of existence than the righteousness of the law. A more spiritual sense of right doing must be gained before the consciousness of eternal life could be realized. Had he discerned the spiritual meaning of the commandments, obedience thereto would have enabled him to "enter into life" and there would have been no occasion to question the Master. It is written that "Jesus beholding him, loved him." There was, on the part of the Master, a ready recognition of what he had accomplished and an earnest desire to help him. The next step in the upward journey was pointed out in these words, "If thou wilt be perfect, go and sell that thou hast, . . . and thou shalt have treasure in heaven: and come and follow me." "When the young man heard that saying, he went away sorrowful: for he had great possessions." Perceiving that his questioner was not ready to take the next step, Jesus said to those who had heard his words, "How hard is it for them that trust in riches to enter into the kingdom of God."

This saying of the Master has called forth comments and explanations almost without number, but none of them has brought out its practical significance as it is revealed in Christian Science. The thought of what belonged to self and what self had accomplished, was this young man's stumbling-block. He was very rich. Self had reached a height attained by but few; the good works he had performed were far in excess of the good deeds of his fellows. Now he was called upon to give it all up. The surrender of a righteous selfhood is no easy task. How hard it is for those who trust in their own achievements to enter the kingdom of God.

The one who, by example as well as precept, taught his disciples how to enter into life, declared that of himself he could do nothing. There was a complete renunciation of the human sense of selfhood. All that he possessed was God's; all that he had accomplished was the result of divine Mind working through him. Having sacrificed the sense of earthly possessions, he had treasures in heaven. He spoke from experience when he told the young ruler how to enter into the conscious possession of that true sense of Life which is the gift of God.

Christian Science teaches that man has no existence apart from God. The belief that he has is the root of all discord and suffering. The effort to find harmony in the belief that of himself man is an entity, must ever result in failure. Humanity must learn that man cannot be separated from God, his divine Principle; that all good is the reflection of the one infinite good. This good cannot be added to or taken from; it is infinite and unchangeable. The identity of individual man is already established. It can be known and realized but it cannot be changed. In the truth of man's being all good is his to enjoy. He possesses eternal life because he is the reflection of Life. He possesses intelligence, health, strength, and all that is necessary to harmonious, eternal existence, because he is the child of God. All the good he has, or can have, is the gift of his heavenly Father. When one begins to discern the Science of being, he no longer asks what he can do that he may have the good he desires, but his endeavor is to know how to take possession of that which divine Love has freely bestowed upon man.

Nothing can change the fact that man is now the child of God, and the working out of one's salvation is no longer attended with the doubt and uncertainty that crippled human endeavor when man was believed to be a sick, sinful, and dying mortal who must in some unaccountable manner be made a fit subject for the kingdom of heaven before he passed the transition called death.

The mortal, material sense of man, with all that belongs thereto, must be put off. As the false sense of existence gives place to the true concept of being, it is found that the real man is not, and never has been, subject to the sin, sickness, and death of mortal belief. The psalmist declared his conviction that he would be satisfied when he discerned the truth of being, and the Master taught that the only

real salvation comes through knowing the truth. Truth does not save from that which is true, it saves only from that which is false. If Truth saves from sin and sickness then it cannot be true that the real man is either sick or sinful. Truth heals the sick by destroying the belief that sickness is real and that man is in bondage thereto. It reforms the sinner by saving humanity from the belief that sin is real and that there is pleasure in its indulgence.

Nothing that we can do can add to that which God has done; neither can human thought, word, or deed, change, even in an infinitesimal degree, the just and merciful decree of infinite wisdom and Love. God's work is finished; from eternity He "saw every thing that he had made, and, behold, it was very good." It is man's prerogative to perceive, understand, and enjoy that which God creates, but not of himself is he able to do this, for life and all that life includes, from that which is least to that which is greatest, is the gift of God.

Paul declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The apostle clearly perceived the reality of man's spiritual being, which is in no sense subject to the claims of sin and sickness. If man's true being is spiritual and is not in bondage to evil, then man is free now. His freedom is not that which must be earned or won, it only needs to be realized.

When President Lincoln signed the emancipation proclamation the Negro slaves of the Southern States became free men. It was days, weeks, and even months before many of them could realize their freedom. It was their legal right to go forth into the world, whithersoever they would, and there was no man to say them nay. If they did not claim their freedom it was because of ignorance or fear. Born and reared in slavery, they could not believe they were free when it was told them. On every hand were the evidences of their bondage. There was also the fear to enter upon an unknown life, the fear that they would not be fed and clothed as in former days. With all its horrors slavery had, in many instances, its brighter side, and the race accustomed to servitude found many things to enjoy and was loath to part with them. But all this did not change the fact that in the eyes of the law they were free men, and it was their right, a right which was a free gift to them, to go out into the world and receive and enjoy

the products of their labor. The liberty of the sons of God has been bestowed upon all. It is every man's divine right to assert his freedom. Nothing but ignorance, superstition, and fear can hold mortals in bondage. The unerring and unchanging law of divine Mind has made man free. He is saved by grace, not by works that he can perform, lest he should have occasion to boast.

If we would "enter into life" and partake of "every good gift and every perfect gift," which "is from above," we must keep the commandments. There is one God, infinite good, and there is no other cause or creator. The belief of good apart from God, of power apart from omnipotence, of cause apart from Mind, must give place to spiritual understanding. All thought of goodness associated with self, that sense of existence which seems to be apart from God, and even the assumption that one is able to do that which will merit the divine blessing, must give place to the realization that "there is none good but one, that is God."

The question arises, If one is saved by grace, wherefore then is the necessity for working out his salvation? From the human point of view it is no easy thing to "enter into life," to take possession of good and make it real in human experience. In the struggle in human consciousness between good and evil, truth and error, constant and persistent denial of a selfhood apart from God is necessary. Paul tells us to "fight the good fight of faith, lay hold on eternal life." But of ourselves we can do nothing; it is only as we let God work in us and through us that we can become conscious of the destruction of evil and the manifestation of good. Divine Love atones for evil only as it destroys the evil sense. Man works only as he expresses Truth and Love in thought, word, and deed. If to human sense it requires an effort to be good and to do good, it is because the human yields not willingly to the divine. Divine Mind is the only source of action, and when one yields to the activities of Mind he will perceive that all good is of God and that he is saved from evil because God imparts the true sense of man and the universe wherein all is infinite good and the manifestation thereof. He will no longer ask what good thing he can do that he may have eternal life. He will deny self and follow the Christ idea, realizing the truth of the apostle's words, "For by grace ye are saved through faith; and that not of yourselves: it is the gift of God."

# SOME THOUGHTS ON THE NINETY-FIRST PSALM.

WILLARD S. MATTOX.

IT is often remarked that Christian Scientists frequently quote the 91st Psalm and that they appear to have a marked preference for it. It is true that they find much comfort in this psalm, and the reason seems to be that it contains so much in the nature of a direct and positive message to suffering mortals. Perhaps no other portion of the Bible, unless it be the 8th chapter of Romans, the Sermon on the Mount, and the Commandments, is studied more eagerly by Christian Scientists. It is rich in promises and the student is plentifully rewarded. Every verse yields its treasure. No sentence seems superfluous. Every word has a deep significance. It is a veritable treatment; it breathes a benediction; it carries healing on its wings. It lifts the reader into a spiritual altitude, into a sweet communion with the source of health and purity. Its tendency is to dispel the clouds of doubt and uncertainty and to encourage hopefulness and vigor.

The most important assurance conveyed by the 91st Psalm is that of protection and security. It both promises safety and tells where it may be found. Mortals look everywhere for a place where they will be immune to danger, and they never yet have found such a place in matter. This psalm tells us plainly that it is in Mind, in God. The children of men are afraid to stay in the valley and afraid to go up into the mountain. They are afraid of earth, of water, and of air. They are afraid to stay in the house and afraid to go outside. They are afraid to eat and afraid not to eat. They are afraid of each other, of the devil, and saddest of all, they are afraid of God, and when anything happens which cannot be accounted for in any other way, mortals say it is an effect of God's inscrutable providence. And still they try to love Him.

Being so beset by fear, "man that is born of a woman" illustrates Job's statement, "The thing which I greatly feared is come upon me." The dangers which ignorance and superstition conjure up to torment us, are increased and apparently brought about in our individual experience by our fear of them and belief in them. To all such the psalmist says, "Thou shalt not be afraid," and how sweet is this

message. How gently it comes to the perturbed, suffering sense, and tenderly bids us trust. It recalls that encouraging text from Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." This brings out the same thought that dominates the 91st Psalm, the idea of peace, of freedom from discord. Where may we find it? It is not in matter, nor in any material medicine or theology. Where can it be but in the mental condition which cognizes only God and His creation. Where can it be but in spirituality, in our divorce from all carnality. Paul says, "To be carnally minded is death: but to be spiritually minded is life and peace." To think materially is death. To think spiritually is life.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." But where is this secret place of the most High? Is it a geographical location? Is it bounded by matter? Did any traveler or explorer ever discover it? Is it east or west, up or down? If we want to reach it, how shall we go? Neither medicine nor theology answers these questions. Medicine is frankly ignorant and helpless. Theology says, "Up there," and looks vaguely into the sky. Jesus knew where the secret place was. He retreated there often, "to refresh his heart with brighter, and spiritual views" (Science and Health, p. 32). He said, "The kingdom of God is within you," thus settling forever all question as to what and where heaven is. The kingdom of heaven is the secret place of the most High, the spiritually-minded estate which means, and is, safety. In other words, man's only safety lies in goodness, in good thoughts, in a spiritualized consciousness. He must have his mind "fixed" on God. He must "dwell," continue to remain in the secret place. This place is known to God, for He created it. It is known to all His creatures, for they inhabit it. It is "secret," unknown to Adam's progeny; since they do not inhabit it, they have no notion where it is. This is the reason "the redeemed" are safe in the secret place. The carnal mind, which is disease and death, cannot find its way there; cannot locate heaven, nor those who abide therein.

The only place where evil can claim to operate is in its own realm. If we admit we are in this realm, then all of the penalties supposed to attach to existence there, will or may attach to us. If we admit we are in matter, then all of the

laws of matter, of physiology and hygiene, seem to operate upon us, by virtue of our admission or belief. Thus, to be carnally minded is death, because we have mentally coupled our identity with that which implies death. Mrs. Eddy says, "Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity" (Science and Health, p. 167). To know that we "live, and move, and have our being" in God, is to be at peace, for in God there is no terror, no arrows, no pestilence, no destruction.

Dwelling in the security of the mental state which means trust in God and disbelief in evil, we may see many all about us paying the penalty of their opposite belief; sickening, according to the law they believe in, and dying, according to the same Adam plan; but it shall not, it cannot come nigh those who do not believe in its reality. The reward of the wicked is the finish which the wicked map out for themselves.

We are safe in a pure spiritual consciousness; we are not safe for a moment in a material consciousness. The spiritual understanding of God's ever-presence brings peace. The physical sense of existence has never brought anything but misery and pain, sin and death.

It is easy to understand why no plague can come nigh our "dwelling" when we understand what our dwelling is and where it is. When we realize that our dwelling is our consciousness, our thought, and that this dwelling or thinking is in the secret place, unknown to matter and material laws, then we can understand why no evil shall befall us. There is no evil to befall. This consciousness is the ark, a type of safety, which rides over the tempestuous waves of a material sense of things and rests finally and firmly upon the exalted concept of an infinite spiritual creation.

And all this protection is vouchsafed to man "because he hath set his love upon" God. To love God means to "abide under the shadow of the Almighty," and we do not love Him while trying to love His fictitious opposite. Love of good is a guarantee of safety, because it includes the correlated statement that we do not love good's opposite. "Perfect love casteth out fear." An imperfect sense of love begets fear. The love indicated in this psalm is love of Spirit and spiritual things. This spiritual desire ushers us into safety, into the secret place where we shall "not be afraid" of anything.

# TESTIMONIES FROM THE FIELD.

FROM my earliest recollections I was well and happy; not a wave of trouble ever passed over my mortal sense of life till I reached the age of thirteen years. About this time I was suddenly snatched from the tender care of kind parents, from my brother and sister, taken away from all trace of civilization and plunged into an Indian camp, a helpless captive among savages in whom no element of the cruel and revolting seemed lacking. To mortal sense I had lost all that lent to existence its charm, everything save reason, which was spared to me,—all was wiped out in one brief hour. In the language of the poet Longfellow, "The burden laid upon me seemed greater than I could bear." My parents and grandparents were members of an orthodox church, and from a young child I had a sincere desire to be a Christian. The instructions of my devoted mother and her teachings were to me a heavenly benediction during the dark days of my captivity among the Indians, keeping me from despair and strengthening my faith and hope in life eternal. At the hour of midnight, when the Indians were all asleep around me, I would often cry out to God, to deliver me from this awful bondage. I cried and God answered, for I was delivered.

When the name Christian Science first sounded on my ear, it was like an echo of sweet music. I was again a captive, though not among the Indians, but bound by mortal belief. The illusions of material sense had weighed me down for eighteen years beneath a burden of sorrow, disappointment, and woe. I had suffered, as but few can suffer and live, with a complication of diseases. For fourteen years I was under a doctor's care, confined to my bed for months at a time, unable to sit up or walk. I tried every remedy within my reach,—*materia medica*, hygiene, painful operations, etc., these were all weighed in the balances and found wanting in power to heal my diseases or to still the conflict within my consciousness.

I could not reconcile my sufferings, misfortunes, and sorrows with what I believed to be our heavenly Father's will. Up to 1888, when I turned to Christian Science, neither *materia medica* nor prayer was able to heal my disease or give me rest and peace; but thanks be to God for the great discovery by Mrs. Eddy of the long-lost key to the Christ-

healing, I can now say that I am well and happy in the joy of spiritual understanding which I have received through the faithful study of the Bible and Science and Health, together with all our Leader's other works, and the *Journal* and *Sentinel*.

For the physical relief which I have gained through Christian Science I am sincerely thankful, but when all the horrors of an Indian massacre that had haunted my memory for thirty years were wiped out of consciousness, my cup of joy and thanksgiving to God was full and running over. The very heavens seemed open for a moment, and I caught a glimpse of the reality of good and the unreality of evil. In this spiritual understanding of God—the new birth—old things indeed passed away and all things became new,—the universe and man spiritual and not material. With this new sense of God and man I could understand how Jesus was able to say, "Father, forgive them; for they know not what they do."

In the course of eighteen months after I was healed I accepted an invitation to go to Grand Forks, N. D., to assist a Scientist in her work at that place. After my arrival in Grand Forks I was asked to treat some patients absently. Nothing was said at this time regarding these people, except that they had asked for Christian Science treatment. Their names had been translated into English and I was not aware that any of my patients were Indians until it was made known after the healing was done. Truly "the Christian Science God is universal, eternal, divine Love" (Science and Health, p. 140). Mortal mind was rebuked, and the Scripture was fulfilled, "I will bring the blind by a way they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." I could indeed say, like Peter of old, "Of a truth I perceive that God is no respecter of persons." God's will was plain and I was then ready and willing to carry the glad tidings of great joy even to the Indians.

In due time I made several journeys to the Indian reservations in North and South Dakota, visiting the Indians in their homes and camps, the Government schools and churches. In September, 1892, I appeared before a number of Sioux Indians who had congregated together with religious thought in the Presbyterian church. When I was last among these people, some thirty years before, not one knew

a letter of the alphabet. Now some of the more progressive ones can read and write in English. The Bible and some hymns have been translated into their own tongue. At the close of the Sunday services the Indian pastor invited me to come forward; he introduced me to his people and interpreted the words which I spoke. Having good reason to think it possible that some of my captors were before me, I assured all those present that notwithstanding all I had suffered from their race, who had exterminated all my people and carried me away into captivity, that through the revelation of Spirit, of Truth, and the will of our Father-Mother God, that all the former fear and hatred toward the Indian had passed out of my mind. They all seemed deeply affected, and as these words were interpreted the profound stillness that pervaded the room was broken by a low, pathetic murmur from all present. The most intense interest was also manifested when I told them that I now looked upon the Indians as God's children, as well as the white man; that with our Father-Mother God there was no difference between them and the white people; that He desired His children to love one another as He loved us, and that they should all live in peace and harmony and go to war no more one with another. As these words were interpreted the low murmur of approval that again ran through the audience showed that the heart of the savage had become subdued, that it could be touched by feelings of our common humanity, and even respond to utterances of truth.

This interview was closed by all the Indians coming forward and shaking my hand, giving the Sioux salutation, "Ho," in token of their appreciation of what had been said to them, and the bright gleam of their eyes revealed a far more pleasing thought than that which I had seen some thirty years before. On another occasion I had the privilege of placing in the hands of the Indian children in the Government school at Pipestone, Minnesota, sixty-eight Bibles, in each of which I had written the pupil's name and, "On earth peace, good will toward men."

The news of my return among the Indians spread with great rapidity over the reservations and a deep interest was manifested everywhere I went among them. They looked upon me with awe, and regarded my feelings of good will toward them as wonderful, so they conferred on me the name Winyantokcha, signifying wonderful woman. One of the three friendly Indians was found who had been sent

out under the directions of the governor of Minnesota at the time of my captivity, and who negotiated for my ransom. This Indian, now seventy-one years of age, had escorted me over a long and perilous journey from the camp of my captors to the capital of Minnesota, where I was formally delivered over to the governor. This Indian, accompanied by his interpreter, paid me a visit some two years later, when he was kindly greeted and shook hands with hundreds of white people. While he was here I had the privilege of reading to him from the Bible and Science and Health. He had never accepted the plan of salvation taught by the missionaries, but when he came to hear the spiritual interpretation of the Scriptures as revealed in Christian Science, he seemed very much interested. A copy of Science and Health was given them to carry to their children who were educated well enough to read.

When I turned to Christian Science for physical healing I had a sincere desire to learn how the miracle was done, that I might be able to help others. This prayer has been answered in the healing of many types of disease after the patients had been given up to die by the attending physician.

To God and to Christ Jesus, "the first begotten of the dead," and to Mrs. Eddy, the Discoverer and Founder of Christian Science, I owe a debt of gratitude that cannot be expressed by tongue or pen, but I shall endeavor to "strive, watch, and pray" for that Mind to be in me "which was also in Christ Jesus," that I may be "meek, merciful, just, and pure" (Science and Health, p. 497). I am a member of The First Church of Christ, Scientist, in Boston, Mass. I am alive to the issue to-day between a spiritual Christianity with spiritual healing, and a material religion with *materia medica.* I am thankful that through the sore travail of my soul (sense) I have chosen the spiritual as the better part.
*Abigail Gardner Sharp, Arnolds Park, Okoboji Lakes, Ia.*

FOURTEEN years ago I was stricken down with a disease which twelve different physicians called incurable. I was treated by six of them (residents of this city), from three months to a year and a half each, with no beneficial results, indeed I was gradually growing worse all the time. I then consulted two specialists and was told by them that there had never been a case of this kind healed, but they experimented with distressing and expensive methods until it was agreed that the effects were not satisfactory. I

was then treated by a South American physician for four months; I also tried hypnotism and faith cure and other remedies too numerous to mention. I was obliged to give up my business, which was the largest wholesale and retail grocery business in this city at that time. My illness had cost me a small fortune and I decided to give up trying and wait for death to end my suffering. I gradually failed until I was almost entirely helpless. I did walk, with the use of a cane, but with great difficulty, and would frequently fall in the street and have to be carried home. One of my eyes was practically of no use to me. The other eye became so weak that even with strong glasses it was difficult for me to read; I was unable to remember anything any length of time, and for five years could not write or add up a column of figures.

One Sunday morning, while looking over a New York paper, I read a testimony for Christian Science given by a witness on a case being tried in New York at that time, in which the man stated that he had been healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I remarked that I would like to see that book, and my wife immediately borrowed one. After reading it a while, I was invited to go to one of the Wednesday testimony meetings; which I did, and there met a friend whom I had known ten years previous and who at that time was a chronic invalid. She told me that she had been healed by Christian Science, and her appearance proved it to me. She invited me to call on her, and said she would be glad to talk to me more on the subject. A short time after this I was carried to her home. She immediately began to talk to me about God, and I told her I did not care to hear anything about God, for if there was a God that sent, or even permitted, such suffering as I had been through, I had no use for Him, and she replied that it was the theological teaching about God to which I was antagonistic, and not God, for the Christian Science God is infinite good. She also told me to go home and read the life of Jesus and I would find that his principal work was healing the sick; and she quoted his own words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." After this conversation I went home and asked my wife if she had a Bible, and if she would show me where I could read about Jesus' life, which she did. Since that time—over four

years—I have been a constant student of the Bible and of Science and Health, which is certainly its key.

Besides being healed of the pains accompanying the disease, which were frequently so severe that a physician had to be called to administer a hypodermic injection in order that I might live, I was healed of a sense of weariness which followed the least exertion. I walked five miles recently without the least fatigue. My eyesight has been restored, so that I read without glasses; one eye, which was turned, is straight, and I can see with it as well as with the other. My business capacity has been wholly restored. I can write, can work with figures, and commit anything to memory that I wish to, as I never could before. I have been healed of stomach trouble, supposedly inherited, for which I had taken medicines all my life. The healing of the tobacco habit, after forty years of continuous use, was the first proof I had of the healing power of Truth. I had smoked from eight to twelve cigars a day for many years. I told the practitioner that I had been trying to overcome my desire to smoke, but the more I tried the worse it was. She simply told me that I had no need to smoke, and to my astonishment I have never had the least desire to smoke since. I was also addicted to profanity, but this has been overcome. I no longer tell questionable stories, nor care to hear them,—in fact, my whole life has been transformed.

For all of this I thank God, who never caused man to be sick, and Mrs. Eddy, who has taught me through Science and Health how untrue was the belief that He was the cause of my suffering. I have been patiently and wisely helped to see the light in Science and Health; this has lifted me out of a seeming hell and guided me into the path of harmony. Words cannot express my gratitude for this revelation of God.—*Carl E. York, Manchester, N. H.*

When I was child seven years old a most serious attack of fever was followed by a supposedly contagious disease, and this by a condition of the entire body so serious that for many months I was helpless. From this I so far recovered as to be able to attend school for several years, but was sickly and suffering most of the time. At thirteen I was threatened with total blindness, owing to conditions which two eye specialists pronounced incurable. The ten years following were, waking and sleeping, nightmares of suffering, and every organ of the body gradually

became implicated in the general break-down. While a resident of Spokane, Wash., in 1894, a severe attack of illness resulted in heart failure and other distressing conditions.

I had been raised a devout member of an orthodox church, but when my prayers to live, in order to raise two small daughters, were seemingly unanswered, and I continued to grow steadily worse, I became rebellious toward a God who could be cruel enough to take a mother away from helpless little children and said there either was no God or the Bible was wrong in defining God as Love. Into these darkened chambers of thought there came no ray of light. The most unselfish attendance and effort of both physician and clergyman brought no surcease from the bodily and mental anguish, and at last the physician pronounced my case beyond medical science to heal. The efforts of the clergyman were redoubled to bring about a reconciliation with God before death should claim me. Two other physicians were called in, who gave the same verdict of incurable. I was then taken East to consult specialists, but in every place the verdict was practically the same,—"It is only a question of time." I grew steadily worse, and the last year I would not see the minister, whose only plea was that I should become reconciled to God's will. So aggravated had become the symptoms that I was never left alone for fear death would come while I was unattended.

An old friend had become interested in Christian Science and often, during those three gloomy years of suffering, she tried to interest me in it, but in one of our first talks on the subject she presented it so unwisely that I rebelled at everything classed under the head of Christian Science and inwardly fumed every time the subject was mentioned. About the first of May, 1897, a more serious attack left me absolutely despairing, and then this true thought of Christian Science reached me through the same dear friend,—"The trouble is, you are not yet ready to say, 'I can of mine own self do nothing.' "

A burst of divine light then came to me; I had tried everything and I knew that of myself I could do nothing. I sent for a practitioner, who, after talking with me, advised me to read Science and Health, and to have treatment only in case conditions were such as to require this help. This I did. I devoured the book. Every day, every hour I found some new revelation of Truth which brought to

my darkened sense the sunlight of hope first, and then the assurance of Truth's reality as the bodily suffering grew less. At first I often telephoned for treatment, but the attacks became fewer and lighter, and each time, as consciousness was restored, I studied the book with renewed interest and understanding. In August I gave my housemaid a month's vacation, and I was not only able to do the work for a family of four in an eight-roomed house, but to walk long distances as well. The diseased conditions of the various organs left me gradually, among others what had been pronounced a serious abdominal growth. For Christian Science treatment I paid thirty dollars, whereas we had spent over four thousand dollars in less than three years for medical attendance. In the eight years that have elapsed since, no drug has ever been used in the family; our two daughters have been lifted out of the suffering of so-called inherited weakness; we have always found Truth equal to every emergency, and a very present help in time of trouble.

For the sake of those who are suffering with a sense of imperfect sight, I should add that, a few months after my physical healing, I was trying to sew one day, but with rather imperfect results, when the thought came to me that if I could only overcome my own fear, and the belief of imperfect vision, my eyes would be the free servants of God, good, and do the will of good. A grateful recollection of what had already been done for me came again to me with renewed force, and I arose and placed my glasses on the table. Resuming my work, I found that I could see better than with them on, and from that time I have never used nor needed them. The demonstration of perfect sight was instantaneous and complete. Thankful as I am for the healing of the distressing physical troubles, I am still more thankful for the mental and spiritual regeneration which is enabling me to daily reach a higher understanding of the first commandment, "Thou shalt have no other gods before me," and to love my neighbor as myself.

Words fail to express our gratitude and love for this revelation of God as a guide and deliverer here and now, or to express, even slightly, our reverent thanksgiving that there was one consecrated enough to bear this message of the Christ-healing to this age. Only as we become workers in this truth, and experience some of the antagonism that

attends any new and advanced step in the world's uplifting, can we gain any idea of what our dear Leader, Mrs. Eddy, has endured to give this message and keep it unspotted by human opinion and ambition, and only then can we honor her as she deserves to be honored.

*Mrs. Mabel C. Lucas, Spokane, Wash.*

In January, 1904, Christian Science came to my home at the advice of a friend from Chicago who is a Scientist. At that time a sister who had been an invalid for twenty years was visiting me. She seemed to be afflicted with all the ills that flesh is heir to, and *materia medica* had been tried with no effect. She commenced with Christian Science, and rapid improvement has been the result, until today she is well and enjoying as good health as in her girlhood days. This result has brought the entire family into harmony with Christian Science. I could tell of many demonstrations with other members, and I take pleasure in mentioning one in which I was personally interested. About one year ago I was afflicted with what seemed a malignant sore on my face. I had it diagnosed by a prominent physician, who pronounced it very serious. My friends were much alarmed and I was advised to go to Chicago for treatment, but my confidence in Christian Science was strong and I immediately applied for help from one of our practitioners, who gave me two treatments, and in two weeks the disease had disappeared. This demonstration has been the cause of much discussion in this community.

God bless Mrs. Eddy, whose life has been given to bringing health and happiness to suffering humanity.

*T. J. Bunn, Bloomington, Ill.*

For twenty years I was a sufferer from catarrhal, bowel, and rheumatic trouble. Through almost constant treatment by my husband, who was an allopathic physician, and two specialists, I would get partial, temporary relief. For many years I had had an annual attack of fever with distressing conditions attending it. Over two years ago I became interested in Christian Science. In all I had five weeks' treatment in Christian Science, which cured the chronic troubles and several other ailments not considered chronic.—*Mrs. Sallie F. Crawford, Macon, Ga.*

I SHOULD like to express in some measure my great gratitude for Christian Science and all that it has done for me, physically, mentally, and morally. I have been a student of Christian Science for four years, and they have been the happiest and most profitable years of my life. Before coming into Science I was in a very bad condition physically, and had been nearly all my life. This interfered with my work very much; indeed, I had the record of having been away from the office more than any one else. As a contrast, during the time I have known of Christian Science I have only been absent on sick-leave for one afternoon, and that was a long time ago. The understanding of Christian Science is a great help to me in business. At one time it seemed as if I had altogether too much to do, and I could see no way out of it. I then tried to realize the truth about God and man, as our text-book shows us how to do, and that truth did certainly make us free. I got the help that was needed, and am very grateful for this demonstration, because the error seemed very real indeed. I have also been healed of a very bad form of headache from which I used to suffer a great deal. It was supposedly inherited, and I remember that a doctor whom I consulted told me of a medical man who had to suffer in the same way that I did, and that this ailment could not be cured by *materia medica.* I am, however, very glad and grateful to say that Christian Science has healed me, and I know it has enabled me to overcome many other troubles. While I am deeply grateful for the physical benefits received, I am even more so for the moral and spiritual uplifting which Christian Science brings, and also for showing me how to overcome in a practical manner all that is wrong and evil, though I feel that I have yet a great deal to overcome.

At the time I was led to Christian Science I was exceedingly unhappy from various causes, and had given up going to church for some years, because I felt worse after being there, although I had tried honestly to interest myself in church matters. I longed to know the truth about God and man, and I tried to act up to my highest light, though at times failing sadly. The Bible I never read, as it did not interest me, but I had never given up repeating the Lord's Prayer, and with its illuminating and scientific interpretation, as given in Science and Health, it is significant to me to remember that I had tried to grasp the meaning

of the Lord's Prayer in some such way. At this time a relative asked me if I would go with her to the Christian Science service here. This was the first time that I ever heard of Christian Science, and my first impressions of it, as gained at that beautiful Wednesday evening meeting, have never left me. I had not been a quarter of an hour in the hall, listening to the Scriptural reading and the selections from Science and Health, when an overwhelming conviction came to me that this was the truth, and a great joy took possession of my whole being. This sense of joy has never left me, but has developed in these years into an understanding and knowledge, faint though it be, of the allness of Truth.

It is impossible for me to tell all that Christian Science means to me; I know it is gradually transforming my whole life, but I should like to say how grateful I am to God for having revealed the truth through our beloved Leader, Mrs. Eddy, in our text-book, Science and Health, also for the inspiration of our church services here in Edinburgh, and for all our literature. I should also like to say how grateful I am for having been admitted as a member of The Mother Church, as well as of First Church of Christ, Scientist, here.—*John S. R. Steen, Edinburgh, Scotland.*

It is over three years since I first heard of Christian Science and began to study it. For several years prior to that time I had been in a constant state of wretchedness and ill health, with various physical disorders and a mental state that bordered on melancholia, until it seemed that existence was made up of little else than pain, discord, perplexity, aimlessness, and endless disappointments,—in fact a miserable failure. I had spent two winters abroad in search of health, seen five different doctors in as many years, and had tried in turn courses of hydropathy, massage, electricity, dieting, drugging, fresh air treatment, and general hygiene, which broke up my career a good deal, but as regards cure left me about where I was at the beginning.

All Christian Scientists know that the truth comes to us when thought is in a measure prepared for it and in the hour of need. I can never forget the experience of reading "Science and Health with Key to the Scriptures" for the first time, and it is equally impossible to describe that experience in words. One finds, however, that revelation is not the whole of salvation, but rather the introduction to

its working out. Since then my progress has been very gradual, but it is a pleasure and privilege to recall some landmarks that are passed, while looking forward to that fuller sense of emancipation which must be earned by growth in understanding and practice. I was soon able to lay aside glasses which I had worn continually, and my sight has not troubled me since, though much more reading has been done than formerly. I was also quickly relieved of a chronic liver trouble. Other ailments yielded to the treatment of Christian Science, and I have been helped at different times in attacks of sleeplessness, colds, etc. The desire for tobacco and alcohol left me quite naturally. The way does not always lie through easy paths, and often it seems that "he maketh the clouds his chariots." I am conscious of being on the threshold of an infinite task, but the outlook on life can never be what it was before this day star first appeared, and even the darkest hours are not now without some light and hope.

The Bible, once so vague (and so neglected), becomes a new book interpreted by this truth, and, in the measure of one's understanding, begins to glow with a deep and beautiful meaning throughout its whole chain of progressive revelation. Seeing that ultimately there is nothing else to live for, its seekers begin to wish for better and higher things than formerly; for Christian Science is Science, and is of God, and the whole world is unspeakably richer for its advent. I write this acknowledgment in gratitude to God, and to His messenger, Mrs. Eddy, through whom it has come.—*A. B. Woodward, London, S. W., England.*

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## CARDS IN THE GERMAN PERIODICAL

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### TO ONE AND ALL.

*Beloved Students:*—You have lovingly, lavishly contributed to the fund for paving the streets in Concord, in order to make smooth my daily drive, but you have done enough in this direction.

Now please discontinue sending more sums of money. Accept my deep gratitude, dear ones. Let Mind, not matter, absorb all your thoughts and make your ways pleasant and your paths peace. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Oct. 19, 1906.

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### A USEFUL BOOK.

*Beloved Editor:*—I recommend to the readers of our papers the book, BRYAN AMONG THE PEACE MAKERS, edited by Hayne Davis, a lawyer and a Christian Scientist. It is filled with useful information for the members of our denomination. MARY BAKER EDDY.

Pleasant View, Oct. 11, 1906.

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### MRS. EDDY CONTRADICTS REPORTS OF HER DEATH.

THE story that Mrs. Mary Baker G. Eddy, Discoverer of Christian Science, is dead, which has so often gone the round of the press in sections of the country somewhat remote from Mrs. Eddy's home in Concord, N. H., was again

started last week, and has been published in a number of newspapers in western Massachusetts and in other States.

The story came to Mrs. Eddy's attention a day or two ago, and elicited the following letter to the *Herald*:—

Pleasant View,
Concord, N.H.

October 19, 1906.

To the Editor of the Boston Herald,

Dear Sir:-

Another report that I am dead is widely circulated. I am in usual good health, and go out in my carriage every day.

Truly yours,

Mary Baker G. Eddy

For ten years past, at intervals, similar stories have been put afloat, with the accompanying statement that the fact

of Mrs. Eddy's death was being concealed by the Christian Scientists. Meanwhile, Mrs. Eddy has pursued her usual course of living in Concord, has received visits from her followers who know her personally, and has been in almost daily view of the people of the city in which she has maintained her home for years past.—*Boston Herald.*

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## AN AMENDED BY-LAW.

### Article X.

Stewardship.—Sect. 4. The individual in charge of Mrs. Eddy's Room in The Mother Church must be a member of this Church, and if called for, it shall be her duty to go to Mrs. Eddy's home and remain so long as the latter shall desire it. Mrs. Eddy shall pay this member the same sum and on the same conditions named in By-law, Article XXII., Sect. 10, "Opportunity for Serving the Leader." Breaking this By-law shall excommunicate a member from this Church.

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## A HELP TO OUR LEADER.

Pleasant View, Concord, N. H., Oct. 22, 1906.

*Dear Mr. McLellan:*—Will you through the periodicals kindly impress upon those who contribute to such funds as the Concord Street Fund just closed by our Leader, that they should never make out their checks, drafts, etc., payable to Mrs. Eddy. Checks, etc., payable to Mrs. Eddy, require her personal endorsement, and this labor, insignificant in a single instance, becomes, when the instances are multiplied, a serious encroachment upon her time and attention.

Sincerely yours,

Lewis C. Strang, *Associate Secretary.*

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OUR Leader has said of the Christian Science platform (Science and Health, pp. 330–340), "When the following platform is understood, and the letter and the Spirit bear witness, the infallibility of divine metaphysics will be demonstrated," and we are reminded of this by the misstatements of the letter which so frequently appear in the writings of Christian Scientists. We believe that most of these misstatements are due to the inexperience of those

who write, but when experienced and well-taught students of Christian Science fall into the same errors the cause must be sought elsewhere.

As many of these inaccurate statements of the letter of Christian Science necessarily come under the notice of the editors in their work of preparing the *Journal* and *Sentinel,* it may be that a few words based upon editorial experience will prove helpful to our contributors, and what we shall say in this connection will account for the non-publication of some articles that have been received and for the editorial changes which have been made in others that have been published.

Perhaps the greatest number of these misstatements are in connection with the word *man.* Notwithstanding the clear definition of man given by Mrs. Eddy on page 591 of Science and Health, the answer to the question, "What is man?" on page 475, and the complete elucidation of man's relation to God in sections XXII. to XXIX., inclusive, of the platform (Science and Health, pp. 336–338), very many contributors fail to differentiate between man and mortals, —between the image and likeness of God and "material man" who "is made up of voluntary and involuntary error, of a negative right and a positive wrong,—the latter calling itself right" (Science and Health, p. 491). To know and demonstrate Christian Science we must know God and man aright, and to state Christian Science correctly we must correctly define God and man. An exact Science cannot be stated except in exact terms. In multiplication both multiplicand and multiplier must be stated correctly in order to obtain a given product. If the product of two numbers is thirty-five, and the multiplicand is seven, then the multiplier must be five. Four and ninety-nine one hundredths will not do, neither will five and one one hundredth.

Another defect in not a few of the articles submitted for publication is the false assumption on the part of the writers that man has fallen from his original state of perfection, and that he is now engaged in an endeavor to regain his first estate. This is true neither of man nor of mortals. Mrs. Eddy writes in Science and Health (p. 476), "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you;' that is, Truth and Love reign in the real man, showing that man in His image is unfallen and eternal;" and again on the same page,

"Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained."

Still another defect in many articles is the failure of the writers to differentiate between

"CHRIST. The divine manifestation of God, which comes to the flesh, to destroy incarnate error,"

and

"JESUS. The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality" (Science and Health, pp. 583, 589).

Mrs. Eddy has treated this subject exhaustively in sections IX. to XVI., inclusive, of the platform (Science and Health, pp. 332–334), and diligent study of these sections is essential to a thorough understanding of Christian Science.

As an example of the accuracy with which both the letter and the Spirit of Christian Science may be stated, and as an illustration of fine discrimination in the selection of words which convey the exact shade of meaning necessary for the expression of the author's thought, we refer our contributors to our Leader's article, "Where Art Thou?" on page 332 of "Miscellaneous Writings."

ARCHIBALD MCLELLAN.

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The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory.—Mrs. Eddy, *Miscellaneous Writings*, p. 364.

MUCH comment has been called forth of late by some startling utterances of Bishop Williams of Michigan, respecting the Bible, in an address given before five hundred members of the Young Men's Christian Association at one of the leading orthodox churches of the State. As reported by the newspapers he said,—

"The Bible as the Word of God is the most prolific source of unbelief the Church has to contend with. It is that fact that has put Christianity on an unsound basis. . . . You must believe the Bible because it is the Word of God, but God is not responsible for many of the things in it. The Bible nowhere declares itself the Word of God."

After a severe arraignment of some of the Bible characters, he goes on to say, "People want us to believe that the book is sealed, no more to be added, that Revelations ended all, and that God has been dumb since." He then criticised what he called the "impossible geology, astronomy,

and ethnology" of the book of Genesis, which he pronounced a stumbling-block to youth; but he added,—

"No man who pretends to general culture can afford to be ignorant of this book [the Bible], looking at it from a literary standpoint. No other book has so affected human development. The man ignorant of it confesses himself a boor. The Bible needs no defense; all it needs is a square deal."

To all Christian Scientists the Bible is a sacred book, enriched with divine utterances which illumine the darkness of materiality by the light from Spirit, God; and it is of the utmost practical value to us because it records the struggles of mankind with sin and suffering while on their way from sense to Soul. In the study of the Bible by the wonderful light gained from our text-book, we find rich gems of thought where formerly we found nothing or perchance stumbling-blocks for our unwary feet. While we see more clearly than ever the divine demand for perfection, on every page, we also see why so many of its historic characters missed their way, and we thus learn to avoid their pitfalls.

While Christian Scientists do not seek in the Bible an explanation of physical phenomena, they find that its spiritually-illumined writers made fewer mistakes in their statements of law and order than they were once credited with, if indeed they made any at all. Modern discoveries respecting the nature of light all sustain the statements in the first chapter of Genesis which deal with the appearing of vegetation and light on this planet; and on some other questions as well. Christian Scientists love the Bible because in its inspired words our beloved Leader found the way to eternal Life,—the way our Master trod in overcoming sin, disease, and death. In our text-book she has clearly shown us how we, too, may find this way and overcome all that is unlike God. In the study of the Bible we see that whenever men have walked in the light of Truth and Love, the Christ-healing has to some extent been demonstrated and progress and prosperity have marked the time. Ruskin once said, "If you choose to obey your Bibles, you will never care who attacks them."

A member of an orthodox church once said to a Christian Scientist that she thought the story of Lot ought to be taken out of the Bible; to which the Scientist replied that no story ever written contained a more significant warning

against the utter folly and sin of placing the material before the spiritual. Here was a case where a man deliberately chose to take all the risks involved by moral contamination for the sake of gaining material possessions; with the awful result that his wife and some of his children, with all his wealth, perished in the doom of Sodom, while the survivors carried with them the taint of the place to transmit to future generations. The Scientist then quoted the solemn warning of Christ Jesus, in the 17th chapter of Luke, in which he applied the lesson of Lot's experience to "the day when the Son of man is revealed;" and followed with our revered Leader's words, "Never breathe an immoral atmosphere, unless in the attempt to purify it" (Science and Health, p. 452). The listeners were all agreed that, viewed in this light, the story had a moral purpose of which they had never dreamed.

If we can find demonstrable truth in the Bible we may be sure that others will seek it when they see in us its proof in health and holiness. Never was the Bible studied as it now is by Christian Scientists. The dawn of each day finds thousands, the world over, eagerly searching the Scriptures, and as these are illumined by the correlative readings from their text-book, they find in them not vexed doctrines or confusing opinions, but the light of Truth and Love which, shining through earth's darkness, reveals more and more clearly the daily manna and the guidance of the Christ; thus leading thought onward and upward "until the day break, and the shadows flee away."

ANNIE M. KNOTT.

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THE thought of getting or of making the spiritual out of the material, either directly or through an effort to etherealize its nature, the belief in the salvability of every sense of life, no matter how false or degraded it may be,—this is one of the crowning mistakes of the centuries. This mistake originates in the failure to discriminate between mortal man and immortal man, and it is well illustrated in the following clerical query, which we copy from a religious exchange: "Cannot God reclaim the most stubborn and depraved of His children?"

It is manifest that in any undertaking the mental concept and attitude respecting the nature of the work to be accomplished is of the highest significance, and in no

respect, perhaps, does Christian Science present a greater contrast to general religious opinion than in its rejection of the long prevailing idea that mortal man is to be made over into immortal man, and in its insistence that redemption is not the change of evil into good, but rather the destruction of a false mortal sense and all its claims, the removal of that mask of the material which to human sense hides the spiritual, the kingdom of heaven and man.

It will readily be seen that the belief that redemption is a revamping process grows out of the belief in the reality of the unperfect. This idea of making over necessitates first of all the positing of the thing which is thus to be remodeled, which thing must be thought of as having entity, and which therefore must be accounted for. To speak of God's "stubborn and depraved children," however, as has the above writer, immediately involves the entertainment of many thoughts about God which are altogether incongruous, which are at war with the fundamental teaching of the Master respecting the divine nature and activities, and which, therefore, cannot be true. "God has no bastards. . . . The divine children are born of law and order, and Truth knows only such" (Unity of Good, p. 28). If all that God creates is good and "very good," then things which need mending cannot come from His hand, hence they have neither substance nor reality, and are therefore no-thing,—only a seeming. We thus see that the making-over idea, the assumption of a somewhat called man, who is imperfect and who must be reconstructed, is untenable.

If men were to try to build a house out of decayed and worthless material, they would be thought of as either daft or as in a state of pitiful destitution, and yet God is thought of by some as subjected to the extremity of utilizing the worthlessness of mortal sense in His effort to produce an image of his glorious perfection! Imbued with this erroneous belief, earnest people have gone into all the world, and with heroic self-sacrificing devotion have first tried to show the ignorant or unbelieving that they are "miserable sinners;" that their ideals, their motives, their impulses, their desires are all wrong, and then that this depraved and degraded personality, the product of animal impulse, heredity, false education, and sinful experience, is to be reconstructed into the ideal man, God's Son. The discouraging disadvantage under which this task is assumed is readily perceived, and that brave hearts falter and fail in the presence of such an undertaking is not surprising.

Mr. Chesterton has lately said that one of the things which are most seriously blocking human progress to-day is the pessimism, "whispered into a million ears," that things are so bad it is useless to try to improve them. "No man," he writes, "ever did, and no man ever can, create or desire to make a bad thing good or an ugly thing beautiful." In this he has emphasized the helplessness with which the average man undertakes to make over that human sense whose total depravity is accepted and declared both by tradition and by mortal experience.

In contrast with this mortal sense of things Ezekiel represents God as saying, I will take away the stony heart and give you a heart of flesh; while Paul illustrates the demand for absolute separation from the old man by the use of the strongest possible figurative contrast, when he cries, "Who shall separate me from the body of this death?" It may be claimed that there are many words and phrases used in the Scriptures which indicate that there is an unbroken connection between the man of flesh and the man of Spirit; that the children of men are to grow into the likeness and image of God, but Christian Science makes it clear that all such terms express only the human sense of the transformation of consciousness, and not the scientific facts. By no possibility can truth be framed out of error, love out of hate, or life out of death, though in human experience there may seem to be a retention of personal identity while the new birth, the awakening to true selfhood, is going on. To illustrate: If a farmer were to discard an old wagon and buy a new one, the identities of the two would be clearly distinguished; but if, as one part after another of the old gave out, he were to have it replaced by a new part, until absolutely nothing of the old remained, the same result, namely, the possession of an entirely new wagon, would be reached, and yet at no time would there have been but the one wagon in thought. While the old would seemingly have been metamorphosed into the new, in fact not a vestige of it had been utilized or retained. In a kindred way the transformation of human consciousness or personality is effected. There is no making of the old into the new, but rather the substitution at every point of worth for worthlessness, of strength for weakness, of good for evil, of truth for error, of the spiritual for the material.

Mrs. Eddy writes, "Christian Science separates error

from Truth." "Every agony of mortal error helps to destroy error . . . this is the new birth which is going on hourly" (Science and Health, p. 548); and the understanding and acceptance of this teaching frees from that sense of present and inevitable identification with mortal man which gives rise to the thought of his necessary reconstruction. When this old man of mortal sense is seen to be but a false belief, then it is apparent that he can have no part, place, or persistence in the new man of spiritual consciousness; that they are antipodal and can have no intercourse or inter-relation whatever. In the light of this understanding we perceive that to recognize the carnal man —all error—for what it is, namely, a deception, unreality, and then to have done with it, is the only wise and progressive course; and Paul's counsel that, forgetting "those things which are behind," we think ever and only of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," takes on a new and vital significance.

St. John says that he saw a new heaven and a new earth; for the former things "were passed away." To assimilate truth is to "enter into life," but this cannot be done so long as error is clung to as either necessary or improvable.

JOHN B. WILLIS.

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WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

Mr. Joseph Armstrong, 250 Huntington Avenue, Boston, Mass., publishes and sells Science and Health and Mrs. Eddy's other writings, and all orders for these books, including the Manual, should be sent to him, and all checks, drafts, and money orders for these works should be made payable to his order.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel, The Christian Science Quarterly, Der Herold der Christian Science,* besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our ad-

vertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society. The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal,* and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Mr. William B. Johnson is the Clerk of The Mother Church of Christ, Scientist, and all correspondence regarding church matters, except such as pertain to the Treasurer's office, should be addressed to him at the church, Falmouth, Norway, and St. Paul Sts., Boston, Mass. Applications for membership in The Mother Church and all correspondence relating thereto should also be addressed to Mr. Johnson.

Mr. Stephen A. Chase, whose address is P. O. Box 56, Fall River, Mass., is Treasurer of The Mother Church, and all remittances for the church—per capita tax, contributions, etc.—should be sent to him. Remit to him by check, post-office order, or express money order. Do not send currency.

Correspondence regarding instruction in the Massachusetts Metaphysical College should be addressed to The Board of Education, 250 Huntington Avenue, Boston, Mass.

# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

**Volume XXIV** **DECEMBER, 1906** **Number 9**


[From *The Independent*.]

## HARVEST.

MARY BAKER G. EDDY.

[In response to a request by *The Independent*, following the unfounded statements as to her illness, Mrs. Eddy has been good enough to send us this article, which we have received in her own handwriting, and which shows none of that tremulous unevenness which often appears in the chirography of a person of her age, she being in her eighty-sixth year. We herewith reprint her accompanying letter, reproduced about one-third. This is the first statement which Mrs. Eddy has made as to recent events, and it is probably the only one she will make.—EDITOR.]

GOD hath thrust in the sickle, and He is separating the tares from the wheat. This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great. The vine is bringing forth its fruit; the beams of right have healing in their light.

The windows of heaven are sending forth their rays of reality—even Christian Science, pouring out blessing for cursing, and rehearsing: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The lie and the liar are self-destroyed. Truth is immortal. "Rejoice, and be exceeding glad: . . . for so persecuted they the prophets which were before you." The cycle of good obliterates the epicycle of evil.

Because of the magnitude of their spiritual import, we



Copyright, 1906, by Mary Baker G. Eddy.

repeat the signs of these times. In 1905 the First Congregational Church, my first religious home in this capital city of Concord, N. H., kindly invited me to its one hundred and seventy-fifth anniversary; the leading editors and newspapers of my native State congratulate me; the records of my ancestry attest honesty and valor. Divine Love, nearer my consciousness than before, saith: I am rewarding your waiting, and "thy people shall be my people."

Let error rage and imagine a vain thing. Mary Baker Eddy is not dead, and the words of those who say that she is are the father of their *wish*. Her life is proven under trial, and evidences, "As thy day is, so shall thy strength be." Those words of our dear, departing Saviour, breathing love for his enemies, fill my heart: "Father, forgive them; for they know not what they do."

My writings heal the sick, and I thank God that for the past forty years I have returned good for evil, and that I can appeal to Him as my witness to the truth of this statement.

What we love determines what we are. I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science, which anoints with Truth, opening the eyes of the blind and healing the sick. I would no more quarrel with a man because of his religion than I would because of his art. The divine Principle of Christian Science will ultimately be seen to control both religion and art in unity and harmony. God is Spirit, and "they that worship Him must worship Him in spirit and in truth." If, as the Scriptures declare, God, Spirit, is infinite, matter and material sense are null, and there are no vertebrata, mollusca, or radiata.

When I wrote "Science and Health with Key to the Scriptures," I little understood all that I indited; but when I practised its precepts, healing the sick and reforming the sinner, then I learned the truth of what I had written.

It is of comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness.

Concord, N. H., Nov. 12, 1906.

# CONSTITUTIONAL RIGHTS OF CHRISTIAN SCIENTISTS.

JUDGE JOHN D. WORKS.

ANY forward movement, or one regarded as such by those participating in it, always meets with opposition more or less strenuous, according to its nature and the extent to which it seeks to overturn previously formed beliefs or ideas. In no field of knowledge or experience has this been found to a greater extent than in matters of religious belief and teaching, and in no other has the opposition to any change of or interference with preconceived ideas or beliefs and practices been more intolerant or vicious. Every effort to change religious beliefs, or to encroach upon any of the established modes of religious teaching or worship, has invariably met with strong, often violent and vicious, opposition, all in the name of Christianity. The old and established churches seem to cherish their dogmas, creeds, and religious beliefs as divinely protected, and to regard any interference with them as sacrilegious, an offense not only against them, but against God. Further, it is a cherished belief of the masses of mankind that the one and most efficacious means of relief from sickness and disease is through *materia medica* and the services of the licensed physician. It has been the misfortune of the Christian Science religion that in its effort to ameliorate the condition of the human race it has run counter to both of these beliefs, without intending or attempting to attack either the one or the other, except in so far as a conscientious expression of its views, with no feeling of malice or ill will towards either, has necessarily had that effect.

Notwithstanding their own respectful and considerate treatment of Christian ministers and physicians, Christian Scientists have met with opposition from not a few. We need not here inquire into the motives by which the representatives of either of these opposing beliefs have been actuated. It may be conceded for the present purpose that they have been sincere and conscientious. The purpose here is to inquire briefly what remedy, if any, the Christian Science Church and its adherents have against the assaults made upon it and them by their opponents, through the medium of the lawmakers and the courts by whom the laws are administered and enforced.

Some laws have been enacted, not directed against Christian Scientists alone, but against any and all efforts to heal the sick other than by the administration of medicines by a licensed or competent medical practitioner. Most of such laws have been enacted under the guise of public necessity, for the protection of children, assuming that the average lawmaker knows better what is good for the child than does its parents, and that no better means of healing disease is possible than by the administration of drugs. Statutes have been passed making it obligatory on all parents to trust the health and life of their children to a medical practitioner, in violation of their conscientious belief that this is and must be detrimental to them, and that there is a better way, a higher power, by and through which they may be protected and saved. In several instances courts have been called upon to pass upon such laws, and in some cases have enforced them to the extent of punishing offenders against them by incarceration in the State prison, but that time is rapidly passing. Public sentiment and intelligence is rapidly outgrowing the narrow view of human rights that will make a felon of a mother only because she has lovingly and conscientiously done what she believed to be the best for her child. The courts have in some instances upheld convictions under such statutes, but generally without passing upon the merits or justice of the statutes, and upon the ground that as it is so provided by law, the Court has no choice, but must enforce the law as it is. For example, in one of the cases, after stating some of the differing beliefs as to how disease may be healed, it is said,—

"But, sitting as a court of law, for the purpose of construing and determining the meaning of statutes, we have nothing to do with these variances in religious beliefs, and have no power to determine which is correct. We place no limitations upon the power of the mind over the body, the power of faith to dispel disease, or the power of the Supreme Being to heal the sick. We merely declare the law as given us by the legislature."

We shall undertake to show, directly, that the courts have much to do with the question of "variances in religious beliefs," as they affect the healing of disease, and with the validity of statutes which forbid and make it a penal offense for a citizen of the United States to exercise and practise his religion and put it in force, practically, for the good of humanity. The statutes for the protection of children,

to which reference has been made, are generally old laws, not directed at Christian Scientists or any other religious sect. They have, however, been resorted to in an effort to discipline Christian Scientists, in a few instances, but with very little success, notably in the "Los Angeles Case."

But at the instance of the doctors, in most cases, other statutes have been enacted with a view to the suppression of Christian Science practice in the healing of sickness and disease. In many of these cases, courageous and broad-minded governors of States have vetoed such measures, and in other cases intelligent and independent members of legislative bodies have prevented their enactment. In some of the States, however, statutes having this end in view have passed the legislature, received the approval of the governor, and become laws, and some of them have been upheld by the highest courts of the State. In the State of Ohio, for example, a statute has been enacted which makes it a criminal offense to charge a fee or receive compensation for Christian Science treatment by one not having a license from a medical board of examiners. And in Pennsylvania a Christian Science church has been refused the right to become incorporated under the laws of that State, because, as stated in the opinion of the Court, the incorporation sought was not alone to establish a form of worship, but "to educate persons for treatment of disease by inaudible prayer," and that the charter "was properly denied, as opposed to the general policy of the State in reference to the treatment and existence of disease," and because the incorporation of such a body would be "injurious to the community." In this case the Constitution seems not to have been invoked, if this could have been done in a case of that nature.

In the late Ohio case, the statute brought in question was "An act to regulate the practice of medicine in the State of Ohio." It provides for an examination before a "Board of Medical Registration and Examination," and further: "Any person shall be regarded as practising medicine or surgery within the meaning of this act who shall . . . for a fee prescribe, direct, or recommend for the use of any person, any drug or medicine or other agency for the treatment, cure, or relief of any wound, fracture, or bodily infirmity or disease."

It was contended for the defendant, first, that a Christian Science treatment was not the practice of medicine within

the meaning of the statute; second, that such treatment was given in obedience to a religious and conscientious duty, or in other words, was the worshiping of God according to the dictates of his conscience, and that the statute was an interference therewith, and therefore unconstitutional; and third, that if Christian Scientists were medical practitioners within the meaning of the law, the act discriminated against them in that it required that they be examined by medical examiners of another school, knowing nothing of their mode of practice or the qualifications necessary therefor. But the Court held that the giving of Christian Science treatment was practising medicine; that the legislature had the power to regulate such practice by requiring an examination and the granting of a license by a board of physicians, and that this was not a violation of the constitutional right of the Christian Scientist or a discrimination against him. The learned judge by whom the opinion was written said, "What Christian Science is we do not know."

It must, however, have been evident to the Court that the purpose of the act was not to require Christian Scientists to undergo the examination and procure the license, but to prevent them from practising their method of healing disease for compensation altogether, as any one having the most superficial knowledge of what Christian Science is must know that they could not conscientiously submit to such examination, and that it would be impossible for them to procure a certificate from such a board under any circumstances, if they should submit to the required examination. No one can doubt that the purpose of the act was to prevent Christian Science treatment entirely, under the erroneous belief that a Christian Scientist would no more relieve the sick and suffering without fee or reward than would the medical practitioner.

All of the cases proceed upon the theory that treatment of disease by the administration of drugs and other material means, by regulated and licensed physicians, is the only efficacious means for the cure of sickness and disease. If this theory is erroneous, as thousands who have been healed by Christian Science treatment will testify it is, then these cases are all wrong. The question has been presented in some of these cases, as we have seen, whether such statutes are not violations of the constitution of the States in which they were enacted, and of the Constitution of the United

States, and they have been upheld as a proper exercise of a "police regulation" in the interest of the public good.

It is apparent, however, that so far as such statutes affect the right of Christian Scientists to apply their religion to the healing of sickness and disease, the treatment and consideration of this constitutional question has been most superficial, and the views of some of the learned judges by whom the opinions were written show an unjudicial view of the subject and a total misapprehension of the Christian Science religion and the basis and foundation of its treatment of disease. In the Ohio case noted above, the admission was made that the Court did not know what Christian Science is. It is equally certain that the Court had no sort of intelligent idea as to what the nature of the so-called treatment is. Influenced by the common acceptation of the term prayer, and the well-known fact that prayers to God in the form and manner of the orthodox supplication have been unavailing to succor the sick and afflicted, it is not so surprising that judges should speak slightingly of such prayers, when relied upon for that purpose, or that they should underrate the value of prayer as a medium or means of healing disease, however much they may reverence an appeal to Almighty God for other purposes.

The fact must be recognized that such legislation, and such decisions, can be prevented only by establishing and making truly understood the religion of Christian Scientists, and that its exercise, by healing disease, is not and cannot be against public policy or injurious to the public welfare.

The most vital questions to be determined in the consideration of the validity of such statutes, as they affect Christian Scientists, must be whether the treatment of sickness and disease is an exercise of their religion,—a part of their theology,—and if so, whether such statutes as we have mentioned "abridge the privileges or immunities" of a citizen or deprive him of the "liberty" to serve God according to the dictates of his own conscience, without due process of law. The Constitution of the United States provides (XIV. Amendment): "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Certainly no one will presume to deny that one of the most sacred privileges of the citizen is to exercise and practise his religious beliefs, conscientiously entertained, nor that one of our most highly prized liberties is that of serving God in accordance with such beliefs as we may entertain, nor that each and every citizen is entitled to the "equal protection of the laws" in the exercise of that right.

So the question to be considered first, is whether the healing done by Christian Scientists as practitioners, serving for compensation or otherwise, is an exercise of their religion. And if so, it may be taken for granted that the matter of receiving compensation is not material, else the minister of the gospel in the Methodist or any other church would be guilty of a public offense, as much as is the Christian Scientist, for receiving compensation for his services, consisting of religious teaching and prayers for the recovery of the sick as well as for the reformation of the sinner. It will be conceded that to reform the sinner, and thereby heal him of sinful habits, is a legitimate exercise of religion. Then why not the healing of physical disease by the same means and by the same power? Christian Scientists believe that sickness is an evil, the same as sin, and is therefore to be overcome by the understanding of God's laws, and conformity thereto. The essentials of the Christian Science teaching generally on the subject of healing, may be found in the prayer taught by Jesus and called the Lord's Prayer, although the Christian Science interpretation of the meaning and object of this prayer differs radically from that of other churches. They pray, "Thy kingdom come," meaning, May we live and move in accordance with Thy laws, and be brought into spiritual harmony with Thee; and, "Thy will be done in earth as it is in heaven," meaning, May we conform to the will of God, which is all good, and consequently without evil. It is a part of their religious belief that to do the will of God on earth is not to submit to the supposed chastisement of God, in visitations of sickness, disease, and other misfortunes, as His will, and therefore to be obeyed as such, but to do His will by conforming to His laws of right, the supreme good. They further believe that "lead us not into temptation, but deliver us from evil," means that the doing of God's will must free us from temptation and deliver us from evil of all kinds, including sickness, disease, and death, as well as sin, in its ordinary acceptation, and that to conform to

His will must bring us into the kingdom of all good, which must and will free us from all evil, discord, and inharmony, whether in the form of sin or sinful habits or of sickness or disease.

It is the great purpose of the Christian Science religion to conform men to the will of God, in the sense above indicated, that His will may be done and His kingdom come, in accordance with the prayer taught us by Jesus, and their belief is that just so far as one does the will of God on earth, just so far will he be delivered from temptation and evil; that his debts will be forgiven him, in the freedom from the bondage of sin, sickness, and death, thus enabling him to reach that kingdom of Life, Truth, and Love. In other words they apply their religion, practically, to the bringing of mankind into harmony with God and His laws, thereby establishing abiding health and happiness among men. They believe that disease, as well as other evils or misfortunes, comes to mortals as the result of some violation of the divine law or the failure to live up to the prayer, "Thy kingdom come. Thy will be done," and that to reform the patient, and bring him to a realization and understanding of the prayer, and in conformity to it, so far as in him lies, is to bring him into harmony with God and His laws, which must heal him of disease and keep him in health just so long as he continues to conform thereto. The prayer of the Christian Scientist, whether in the form of the Lord's Prayer or any other, is never as a supplication to God, with the expectation of receiving a favor from Him, but with the view and for the purpose of reforming men and bringing them into harmony with and conformity to God's unchangeable law of infinite good. This excludes all evil, and is based upon the belief and understanding that since God is all, and God is good, no evil can come from Him; that evil results from the false and untrue in mortal man, and can be overcome and destroyed by the reformation of this man, his coming within that law of good, God. Thus, by the application of this religion, mankind is regenerated from sin, and at the same time and by the same means healed from sickness and disease, that come from the same cause, namely, the violation of the Divine law which, if obeyed, must bring harmony and immunity from all evil of whatever nature.

They believe and teach that the healing of disease was a part of the theology of Jesus; that it was the signs follow-

ing, the proof of the power of God, divine Mind, to heal and save, and that His religion is the true religion of this and all time. That Jesus regarded the healing as a part of his religion is most evident from the commands given by him to his disciples, which combined with the instruction to preach the gospel the further command to cleanse the leper, cast out devils, raise the dead, and heal the sick.

Doubtless this practical evidence of the power of God and of the Christian religion was a powerful means of bringing men to believe in God and His Son Jesus Christ, and a potent means of salvation and regeneration from sin. What good orthodox churchman could be found to-day who would assert that the healing done by Jesus was not a part of his religion and of his teaching, or that it was in any way unlawful or detrimental to mankind? Or what court could be found in this age that would so determine the matter? Yet the efforts of his followers to do the same thing, by the same divine power, which efforts have freed thousands of unfortunates from the bondage of sin, sickness, and disease,—these have caused them to be assailed as lawbreakers and offenders against the peace and security of mankind.

Christian Scientists have found by their experience, as was demonstrated in Jesus' time and for centuries thereafter, that the healing through divine power is the most convincing proof to mankind of the existence of an omnipotent and loving God, and the most effectual means of regeneration from sin. A large proportion of those healed in Christian Science become sincere Christians, earnest students of and believers in the Holy Bible, earnest and consistent workers in the Church, and honest and upright citizens. A religion which in its practice brings such results, should not be, nor will it be long, the object of suspicion, persecution, or even of conscientious opposition, from any but evil-thinkers and evil-doers, much less by lawmakers or courts.

Now in what respect does this exercise of their religion in the healing of disease, differ from the exercise of their religion by the so-called orthodox churches? They regard it as a part of their religious duty to pray for the conversion and regeneration of the sinner and the forgiving of his sins; but they seem to think that this forgiveness of sin comes as an act of favor from God, for which they pray

accordingly, while the Christian Scientist believes that the "kingdom of heaven is at hand," and forgiveness of sin, or, we had better say, the relief from the bondage of sin, comes alike to all, as the result of reformation and conformity to divine law, and not as a special act of God as a beneficent favor. Do not the other churches pray also for the restoration of the sick to health, and is not that an exercise of their religion? No one will be found to deny it. Then how does it differ from the effort of the Christian Scientist, by and through prayer, to do the same thing, and by what right may the law of a State prohibit it? That there is a difference must be conceded, but it is only in the mode. The orthodox believer prays to God to restore the sick to health; he asks and expects divine favor and action in his behalf. The Christian Scientist prays, "Thy kingdom come. Thy will be done;" that is, may this one who is sick be brought to see and conform to the divine law, and he will be restored to health; because God's law is a law of peace, harmony, health, and life, and man, conforming to that law, cannot be sick any more than he can be sinful.

Christian Scientists believe that the origin of disease is mental; that people are made sick, not only by their own evil thoughts,—selfishness, malice, hatred, revenge, avarice, pride, sensualism, and the multitude of other wrong thoughts and feelings to which mortals are subject,—but by the erroneous thoughts and wrong mental influences of mankind in general that fix upon them the law of weakness instead of strength, of sickness instead of health; and Christian Science practically applied is an effort, through prayer and religious teaching, to remove the *cause* of sickness and disease by removing the wrong thoughts, and through the divine Mind uplifting the sufferer, whether sick or sinful, so that he may attain to that mind "which was also in Christ;" thus bringing him to love God with all his heart, and with all his mind, and his neighbor as himself.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

And again: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may

prove what is that good, and acceptable, and perfect, will of God."

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . For to be carnally minded is death; but to be spiritually minded is life and peace."

The constant endeavor of the Christian Scientist, whether in the treatment of disease or the teaching and inculcation of his religion, in the church services or otherwise, is to remove and eradicate the "carnal" mind which brings sickness, disease, and death, and to reveal the "spiritual" Mind which is Life and peace. His constant endeavor is to make men "know the truth," that God's will may be done, with the assurance, "Ye shall know the truth, and the truth shall make you free;" and with the belief and understanding that a knowledge of the truth, and conformity thereto,—this being the keeping of the commandments,—will free mankind from bondage to all evil, including sickness and disease.

Can any one doubt that the teaching of such religious doctrines, or the effort to relieve mankind from sickness and disease by prayer for the consummation of these divine commands and promises, conscientiously believing that such is the kingdom of heaven and the means of health, life, and happiness, is a lawful exercise of the Christian Science religion? And can it be said that such an exercise of religious right and freedom is or can be detrimental to the public or the individual?

So much for the right, and this brings us to the question whether a State can abridge the right or withhold from it the equal protection of the laws, without violating the Constitution of the United States. This must depend, to some extent, upon the question whether its exercise is so detrimental to the public welfare that the exercise of this admitted right must be denied for the public good or as a "police regulation." Since this is a religious as well as a legal question, it may be well to inquire whether it is authorized by the divine law as revealed to us in the Bible.

That Jesus exercised this right of healing the sick without the aid of drugs, will be conceded; but it may be also maintained that such healings were miracles that could be performed by him alone and were no part of the exercise of the religion he preached. Is it true that these healings by Jesus were miracles, or were they the application to human conditions of the truths he taught, the evidence, by

practical demonstration, that his religious teachings were true, the healing being the natural outcome of the divine law, practically applied, the law that exists now, as it did then, and that must continue unchanged and unchangeable for all time? And is it true that this power of healing was given to Jesus alone, and denied to all others? Certainly not, if such healing was not miraculous, but in accordance with divine law. We cannot believe that any good thing will be withheld from those who love God and keep His commandments. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; . . . and to him that knocketh it shall be opened."

That this power of healing, or its exercise, was not confined to Jesus is proved by his own sayings and commands. He said to his disciples: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And James said, "But be ye doers of the word, and not hearers only."

All this should prove satisfactorily that the power to heal was not only vested in his disciples, but it was a duty imposed upon them. It was not, according to his own word, confined to his disciples, for he said, "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." James also said, "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Christ Jesus said in unmistakable terms, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Moreover, it is known as an historical fact that this mode of healing continued for about three hundred years after Jesus' time, and it is, therefore, safe to say that the power and duty of healing without drugs is recognized and imposed by the divine law as revealed in the Bible. If so, does the Constitution of the United States protect the exercise of that mode of healing as an exercise of a religion based upon the teaching and practice of Jesus and his direct commands above noticed? Besides the constitutional provisions above cited, it is expressly provided that "Congress

shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

An interesting question, under this provision, grew out of the law enacted by Congress making polygamy a criminal offense. In a case under that statute, the defendant made the defense that he was a member of a certain church, and believed in the doctrine of that church that it was the duty of male members thereof, circumstances permitting, to practise polygamy, and that this doctrine was enjoined by different books which that church believed to be of divine origin, including the Bible, and that the members of the church believed that this duty of polygamy was directly enjoined by Almighty God in a revelation to the founder and prophet of the church; and that he had been permitted by the authorities of the church to enter into the polygamous marriage.

As said by the Court, this raised the question "whether religious belief can be accepted as a justification of an overt act made criminal by the law of the land." In the preamble to a statute of Virginia for "establishing religious freedom," it is said, "That to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession of principles, on supposition of ill tendencies, is a dangerous fallacy which at once destroys all religious liberty. . . . It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against the peace and good order."

The Supreme Court, after quoting this language, says, "In these two sentences is found the true distinction between what properly belongs to the Church and what to the State." And further along, the Court sums up by saying, "Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order." And again: "Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices."

In this connection the Court commented upon the marriage relation, the social advantages of single marriages, and the evils of polygamy, concluding that polygamy is an "overt act against peace and good order," punishable by law; that a religious belief, such as the defendant relied upon as a justification, was no defense, and that to allow such a defense would be equivalent to holding that a de-

fendant might escape punishment under a statute by proving that according to his religious belief it ought never to have been enacted.

This must be recognized and appreciated as a fair, intelligent, and unbiased statement of the right of any religion, and its exercise, to protection from hostile laws by the enforcement of the Constitution. Therefore the question must be, in the case of Christian Scientists, whether, if a law is passed denying or abridging their right to treat disease according to their religious beliefs and the teachings of their Church, such treatment is an "overt act" such as may be forbidden by law as detrimental to the public good. And this leads to another question of transcendent importance. Who is to determine whether the act legislated against is such an one as may be prohibited by law without bringing such law within the inhibition of the Constitution? Is an act one "in violation of social duties or subversive of good order," simply because a State chooses to denounce it as a criminal offense, or one that shall be abridged in its exercise, by imposing regulations or restrictions that will destroy or limit the right? If a State may declare an act, or the exercise of a right, unlawful, and thereby prevent all inquiry into the question of its nature and character, to determine whether it is a violation of the Constitution or not, it may thus abrogate the Constitution in the given case. But fortunately this is not so. It is now uniformly held that the exercise by the State of the power to regulate or limit the exercise of a right, or a business, must be reasonable. Therefore, if an act, as for example the practice of healing by a Christian Scientist, is in fact not detrimental to the public good, but a lawful and beneficial exercise of a religious right and duty, this may be shown, and thus bring it within the protection of the Constitution. From the report of the Ohio case, this does not seem to have been attempted. Perhaps the position that the provision that a Christian Scientist should undergo an examination by and obtain a certificate from a medical board was so unreasonable as to defeat the law, was chiefly relied upon; but certainly the Court need not have been left in a position to say, "What Christian Science is, we do not know," as evidence might have been given, if it was not, showing what it is, the nature and mode of treatment, its effects in other cases, and generally that the exercise of the religious right of treating for the cure of sickness and disease has proved

itself to be not one which should be destroyed by hostile legislation under the guise of police regulation. This would seem to be the one effectual means of meeting all such adverse legislation, if other such laws are enacted or an attempt is made to enforce existing ones. There is now no State in the Union where it cannot be proved by hundreds of good, reliable people, that they have, by this mode of treatment, been absolutely healed of diseases pronounced by licensed physicians to be incurable. With such proof, satisfactorily made, no intelligent, unbiased court is likely to uphold a law the evident purpose of which is to prevent such healing and deprive thousands of others of the blessing of restoration to health by such treatment. This course was taken in the "Los Angeles Case" with entire success. It is not disclosed by the printed report of the case, but the nature of the treatment in Christian Science and the Principle upon which the healing was claimed to be founded, was proved by a competent practitioner, as well as the results of such treatments by many people that had been restored to health thereby. So overwhelming was this evidence that the accused was promptly acquitted by the jury of the charge of neglecting his child by failing to call in a practising physician. Christian Scientists are willing, at all times, in court or out of it, to be judged by their works.

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# CHRISTIAN SCIENCE AND PHYSICAL SCIENCE.

JUDGE L. H. JONES.

WE discourse with great glibness upon the achievements of physical science in modern times, and by taking pretty much everything for granted we manage to make ourselves comfortable and avoid many troublesome questions which might otherwise obtrude themselves on our attention in a manner that is neither very soothing to our vanity nor, indeed, very reassuring to our intelligence. To be sure, these questions, or many of them, are as old as reflective thought itself. Ever since men began to reflect, these questions have presented themselves for their solution; but to the average modern thinker, absorbed in his own self-complacency and other alluring illusions of material existence, many of them are quite new, new even to the verge of being ridiculous. And yet it is the awakening intelligence of the people, more than anything else,—the moving up of the great serried columns of the rank and file,—which is now pressing these questions to the forefront. During the eighteenth and the first half of the nineteenth century the physical sciences appeared to exert an almost undisputed sway over the minds of the educated and partially educated masses, until the people seemed to revel in the new freedom which they offered from the unwholesome atmosphere and the cramping and unnatural methods of medieval thought; and if people went to some excess in the enjoyment of their new sense of freedom, there was at least the comforting reflection that they were well rid of this medieval blight, the most blighting incubus that ever cast its shadow upon the human intellect. It is, therefore, a priceless heritage of the not very remote past, that the people learned to think for themselves, and to think with some consecutiveness; to reason; in short, to employ the scientific method as against the dogmatic method of the past, with its senseless curses and its cruel persecutions. The people had learned to think, and to think logically, but the people first of all are religious; scientific they may be taught to be, but religious they essentially are. So, when their new leaders, as if intoxicated by their scientific discoveries, and not being careful to confine themselves within the just limits of scientific research, left this

limit and began to invade the domain of religion, without first disentangling themselves from certain incapacitating incumbrances, the people began to distrust the representatives of physical science, and then to turn on them the weapons which they had been taught to use against their adversaries. The sphere of the physical sciences is the physical universe. Whatever service, therefore, these sciences have rendered or may be able to render mankind, must have to do with strictly material things. Within this sphere the physical sciences, so named, may be, and certainly have been, very useful to mankind; but whenever they have left this sphere and made incursions into the territory of either philosophy or religion, they have succeeded merely in causing confusion without accomplishing any adequate good.

If, now, we ask our physical scientist to tell us of what his universe is made, he will say, "Why, of matter. All real objects—trees, rocks, mountains, men, etc.—are made of matter, which is a material substance composed of little, hard particles of matter called atoms, so small indeed that it is quite impossible for anybody ever to see one or to have any experience of it. Each of these atoms is encased in a thin film of ether, which is a colorless, odorless, tasteless fluid of such extreme attenuation as to be quite imperceptible to any of our senses." If one ventures to ask whether this atom is extended, the most embarrassing complications immediately arise; for if it is extended, it must be infinitely divisible, which, according to Mr. Spencer, is unthinkable, and if it is unextended we have the impossible task of getting an extended body by adding together a great many unextended bodies.

It does not help matters to substitute an electron or center of force for the atom, because it is just as unthinkable that "force," as this word is used by the physical scientist, should be exerted from an unextended point or center, as that there should be a particle of hard matter so small as to be unextended and incapable of further division in thought. Or, in the language of Mr. Spencer, "To suppose that central forces can reside in points, not infinitesimally small, but occupying no space whatever—points having position only, with nothing to mark their position —points in no respect distinguishable from the surrounding points that are not centers of force—to suppose this, is utterly beyond human power.

"Here it may possibly be said that, though all hypotheses respecting the constitution of matter commit us to inconceivable conclusions when logically developed, yet we have reason to think that one of them corresponds with the fact." Then, after rejecting all of them *seriatim,* he concludes:—

"Matter, then, in its ultimate nature, is as absolutely incomprehensible as space and time. Frame what suppositions we may, we find on tracing out their implications that they leave us nothing but a choice between opposite absurdities" (First Principles, pp. 45, 46).

Now surely any one must admit that it is very unreasonable to insist upon the existence of something, the nature of whose existence, after centuries of faithful and competent effort, cannot be accounted for except upon an assumption which inevitably leads to a logical absurdity. Furthermore, it would seem to be the height of unreason that a materialist, who scorns to accept as true anything which is not proven by the testimony of his senses, should base his claim to the existence of a material universe upon the existence of an atom of which his senses can take no cognizance, which will not even afford him a theoretical working basis until it has been reduced beyond the apprehension of his senses, where it is no longer possible to detect its false claim to existence except by means of a logical process. It must therefore become evident, to any one who will take the time to investigate, that the material atom and its obliging companion, the ether, have no existence anywhere save in the materialist's brain, of which they are the purest figments. Let it be understood that we are here confining ourselves to the materialist's standpoint and are endeavoring to see how the land lies from this outlook.

If we ask a group of friends who are admiring a bed of roses, and drinking in their delicious fragrance, what quality of the rose enables them to realize with greatest vividness the presence of these beautiful flowers, they will doubtless answer, "Why, the rich redness of their color, first, and then the profuse but delicate aroma which pervades all the atmosphere about them." Then, if we were to say to them that neither the color nor the aroma is in the rose, that both are supplied not by the roses but by mentality, we should most probably either give our friends a rude shock or have difficulty in persuading them that we were in earnest. And yet, some of them might easily remember that without a dissenting voice, since the days of John Locke in England,

it has been conceded by materialists and idealists alike that neither color nor odor inheres in an object, but that both are supplied by, and exist in, mind only. How much, think you, would my friends value what is left of their roses after they have been bereft of their color and aroma? Indeed, if all that makes them roses to them is in thought, where in fact are their roses, in the bed or in thought? But are the roses any the less beautiful, any the less real, because their color and aroma are supplied by mentality, than if they were supplied by the pigments or other elements of the earth? If it is a law of nature that our roses shall be supplied us by mental processes, under certain conditions, rather than by pigments and other earth conditions, shall we not have our roses and enjoy them just the same?

If, in attempting to pluck a rose, you prick your finger, is the pain in the thorn or in the finger? Any bright schoolchild would be ready to tell you that the pain is neither in the thorn nor your finger, but in consciousness. Human sense supplies the pain and locates it in your finger, just as it supplies color and aroma and locates them in the roses. The same is true of sound and of the sense of taste. We hear a horn blowing down the street and we think the sound is coming out of the mouth of the horn, or that it is in the bell which is ringing in the tower; but there is no sound in the horn or the bell, nor anywhere in space between you and them, but only in thought. There is nothing in the horn nor anywhere in space that in the least resembles sound; nothing but atmospheric waves, as voiceless as the grave. The beautiful music to which you listened last night with rapt enjoyment, which the musicians appeared to coax out of their instruments with such consummate skill, not one note of it was obtained from the instruments, but all was a mental product. Was it any the less enjoyable to you that it was thus produced, and not brought out of dumb, unfeeling matter, as you supposed?

This is not idealism. It is pure materialism, which has come down to us from the Englishman John Locke (1632–1704), through an unbroken succession of materialists, and is currently taught in our public schools. The qualities color, smell, taste, sound, are called by materialists "secondary qualities" of matter, although it is sufficiently clear, from their own admissions, that these are not qualities of matter at all, they are mental states. Certain other qualities are called "primary qualities" of matter, and are

supposed to inhere in and designate for us our material objects as existing independent of the human mind. By degrees, however, this theory has been given up until, like the secondary qualities, all the qualities which we suppose to inhere in objects are practically conceded, by materialists, to be mental qualities and to inhere in mind only. It was thus that the late Professor Fiske wrote, though he did not consider himself a materialist: "Apart from consciousness there are no such things as color, form, position, or hardness, and there is no such thing as matter" (Darwin and Other Essays, p. 64).

In "The Metaphysics of Sensation," Professor Huxley, after citing with approval Locke's position, that the secondary qualities are properties of mind—mental things—and not properties of objects, continues as follows:—

"Thus far, then, materialists and idealists are agreed. Locke and Berkeley, and all logical thinkers who have succeeded them, are of one mind about secondary qualities —their being is to be perceived or known—their materiality is, in strictness, a spirituality.

"But Locke draws a great distinction between the secondary qualities of matter and certain others which he terms 'primary qualities.' These are extension, figure, solidity, motion and rest, and numbers; and he is as clear that these primary qualities exist independently of the [human] mind, as he is that the secondary qualities have no such existence." Thence continuing his criticism, Professor Huxley says,—

"Thus it seems clear that the existence of some, at any rate, of Locke's primary qualities of matter, such as number and extension, apart from mind, is as utterly unthinkable as the existence of color and sound under like circumstances. Will the others—namely, figure, motion and rest, and solidity—withstand a similar criticism? I think not."

He then continues his destructive criticism of the artificial distinction between primary and secondary qualities of matter, until he seems to make it clear that all the qualities which we are supposed to see or experience in objects and which are supposed to identify for us the various objects of our daily experience, are not qualities of the objects at all but are states of our consciousness, mental things, thought things. In one place he says, "Undoubtedly, active force is inconceivable except as a state of consciousness" (*Ibid.* p. 313).

We find, then, this great exponent of modern scientific thought, this so-called materialist, laying down the proposition as broadly as would any idealist, that the objects we see around us—trees, mountains, men, etc.—are not the real trees, mountains, etc., but merely mental representations of the real objects, which may or may not be more or less like the real trees—we cannot tell and have no means of telling. But he does make certain the fact that, whatever may be the reality of the objects, the only trees, mountains, etc., that we have, are our mental representations of these things, thought-trees, thought-mountains, etc., which constitute for us certain states of consciousness—which are mental states always—which we call seeing things, handling things, etc. Even motion itself, *e.g.*, a running brook, is but a mental representation, a thing of thought, a state of consciousness.

It might be well to stop here and try if possible to realize the force and world-embracing significance of what we have been reading. You to whom the statement of Christian Science that there is no matter, that all is Mind and the manifestations of Mind (Science and Health, p. 468), appears so unaccountably strange as almost to provoke a smile, does it make any difference to you, to be told by so great a man as Professor Huxley, that the only world we know or can possibly know is a thought-world? That, whatever things may be in themselves, the things we see, feel, hear, smell, taste—the trees, rivers, mountains, men, animals, all the objects with which we have daily experience—are made not of matter or any material substance, but of the same substance that thoughts are made of? It is true that men like Professor Huxley hold that there is reality of some kind behind or apart from the phenomena of which we have been speaking, but they maintain that this reality is unknown and unknowable to us; the only world we know is the thought-world of our daily experience. The reality to which they refer, doubtless, is, for example, what is left of the rose after the color, aroma, and other sensible properties are taken from it, or what is left of the tune after the music has been taken out of it.

Suppose we regard the question from the standpoint of the most out-and-out materialists; viz., that the reality behind all phenomena, if it could be known, would be found to be a material universe such as the phenomena which

constitute our mortal or carnal consciousness represent it to be: we shall nevertheless find ourselves as hopelessly shut up within the circle of our own consciousness, which is necessarily always a mental state, and which we can under no hypothesis transcend; so that, in any event, we can have no direct evidence of the existence of a material or matter universe, but are, even from the materialist's standpoint, equally relegated for any assumption of such an existence to the realm of pure conjecture. As Professor Huxley says,—

"If we analyze the proposition that all mental phenomena are the effects or products of material phenomena, all that it means amounts to this; that whenever those states of consciousness which we call sensation, or emotion, or thought, come into existence, complete investigation will show good reason for the belief that they are preceded by those other phenomena of consciousness to which we give the names of matter and motion. All material changes appear, in the long run, to be modes of motion; but our knowledge of motion is nothing but that of a change in the place and order of our sensations; just as our knowledge of matter is restricted to those feelings of which we assume it to be the cause" (Life of Hume, pp. 80, 81).

In quoting from Mr. Spencer and Professor Huxley I am not willing to be understood as classing either of them with materialists, although I know they are so regarded by many. I am sure that Mr. Spencer has rendered the cause of religion a signal service which time and perhaps a little enlightenment will enable us all to appreciate. I prefer to accept Professor Fiske's views; viz., "I believe, therefore, that modern scientific philosophy, as represented by Spencer and Huxley, not only affords no support to materialism, but condemns it utterly, and drives it off the field altogether."

Mr. Spencer's great service to religion, as it seems to me, is that he demonstrated again, and beyond the peradventure of a doubt, the unutterable folly of trying to reconcile religion, or the hope of immortality, with any system of materialistic philosophy. He demonstrated what Kant had abundantly demonstrated a century or more before, and what Paul and John had announced some eighteen centuries earlier; viz., that if religion is to be placed on an intelligible basis and the hope of immortality justified, it must be separated from the world of material phe-

nomena. Paul said that to be carnally minded—*i.e.*, to have a consciousness dependent upon carnal or fleshly conditions—is death; and Mr. Spencer in summing up the conclusions of philosophy, after eighteen centuries more of human striving after the truth, said that so far as consciousness is dependent upon brain activity—upon carnal conditions—"we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive." Indeed, it seems clear enough that just so far as we make consciousness dependent upon physical organization, or any physical contingency whatever, we detract by just that much from the reasonableness of our hope of a future state, and *vice versa.*

One would, therefore, naturally enough expect to find ministers and other champions of Christianity yielding a ready allegiance to some form of Christian idealism, rather than to the more or less atheistical systems of materialism. Yet the average minister, so far as he is not reposing in virginal innocence of everything of the kind,—indeed I may safely say an overwhelming majority of ministers, so far as they have felt the need of a philosophy,—has probably given his adherence to some form of materialism; and to many of them a question has never occurred but that things are made of matter and exist all around them in chunks, just as they seem to see them.

I suspect that much of the misunderstanding of our great physical scientists has come about in some such way as is implied in the following statement of Professor Fiske: "On the whole, materialism does not represent anything of primary importance in modern philosophy; it represents rather the crude speculations of that large and increasing number of people who have acquired some knowledge of the truths of physical science, without possessing sufficient subtlety to apprehend their metaphysical bearings." A man such as Mr. Spencer or Professor Huxley, or the most thoroughgoing idealist, for that matter, who should undertake to write a book, for instance, on the physical geography of the earth, would describe the geological formation of the earth, the nature, habits, life, etc., of the animals, trees, plants, *et cetera,* just as the most thoroughgoing materialist would describe them, practising the same minuteness of observation and description, using the same vocabulary of material expressions; and yet our author would have a right to expect that his readers would

not be misled, but would understand that he all the while realized that he was dealing with phenomena only and not with real objects; indeed, that in all the volumes he might have written on the subject he had not described a single real object, but only its phenomenon or mental representation; and that the real objects, if they could be known, would most probably not resemble in any single respect the phenomenal objects or appearances which he had described. As before stated, much confusion might be avoided by attending strictly to the limitations of physical science, which is little more than descriptive; it is not causal; it has no right to raise ulterior questions,—all such questions belong to religion and philosophy. Its province is to observe and record accurately the behavior of physical phenomena. It accepts these phenomena as its only reality and makes what it can out of the material at hand, seeking not to transcend its well recognized limitations. Keeping these distinctions in view, we shall have no difficulty in understanding Mr. Spencer, and of exonerating him from inconsistency, if after reading some of his works in which he appears to treat these phenomena as real things, we should turn to another of his books and read something like the following:—

"The conviction, so reached, that human intelligence is incapable of absolute knowledge, is one that has been slowly gaining ground as civilization has advanced. Each new ontological theory, from time to time propounded in lieu of previous ones shown to be untenable, has been followed by a new criticism leading to a new skepticism. All possible conceptions have been tried one by one and found wanting; and so the entire field of speculation has been gradually exhausted without positive result; the only result arrived at being the negative one above stated—that the reality existing behind all appearances is, and must ever be, unknown. To this conclusion almost every thinker of note has subscribed. 'With the exception,' says Sir William Hamilton, 'of a few late absolutist theorizers in Germany, this is, perhaps, the truth of all others most harmoniously re-echoed by every philosopher of every school'" (First Principles, p. 58).

It is doubtless true that if any of the philosophers from whom we have quoted had thought proper to declare his views on this point, he would have given it as his opinion that the nature of this unknown reality behind all phe-

nomena is best expressed to the average intelligence by the word Spirit. Mr. Spencer, at least, appears to have clearly intimated as much, in many ways. All of them recognize the necessity of a first cause, of which everything else is an effect. Up to this point Christian Science and the philosophers might very well agree, but when they come to deduce conclusions from these premises they soon arrive at the parting of the ways. Not because the philosophers do not agree with Christian Science in holding that there is no such material "stuff" as matter, of which the objects of our daily experience are made; not that the philosophers do not recognize, equally with Christian Science, that these objects as seen and experienced by us have no existence anywhere but in human thought; but because they insist that, whether by a universal law of being or the necessities of our planetary existence, we are in some way—not made at all plain by them—compelled to see things as real which are not real; that we are doomed to hopeless and perpetual ignorance of the truth, an ignorance from which God himself either will not or cannot deliver us. This is the ultimatum of philosophy. It exposes our wretchedness, but it offers us no deliverance and no hope of deliverance from it; and the way in theology is little better,—it is merely a blind alley with the door of death at one end.

It is agreed with great unanimity among philosophers, that "the reality existing behind all appearances," whatever it may be, is possibly not anything like the physical phenomena or appearances which our senses seem to give us, and the question arises, Why should any one assume that these appearances are, in reality, phenomena at all? What reality even as a phenomenon can a thing be said to have, which is neither real in itself nor like anything that is real?

Mr. Spencer says, "It is rigorously impossible to conceive that our knowledge is a knowledge of appearances only, without at the same time conceiving a reality of which they are appearances; for appearance without reality is unthinkable" (First Principles, p. 75). But an appearance which is unlike reality, is an appearance without reality. Reality, noumenon, is not a *thing* or object of any kind; reality is being, and expresses itself through or in its phenomena. It is evident, then, that an appearance or phenomenon is real to the extent only that it expresses or manifests the reality of which it is an appearance or phenomenon. In what proper sense can that which is not a

likeness or appearance of anything real, be said to be a real appearance? Is it anything more than an illusive appearance, or an appearance of an illusion? It is certainly illogical to hold, that while we cannot know the reality of things, we yet know their real phenomena; for what is the phenomenon of a thing but a correct representation of the thing in thought, and what other knowledge of anything is possible? If we cannot know the reality of things, as the philosophers tell us we cannot, it is because we cannot represent them properly in thought; but, for this very reason also, we cannot know the phenomena of things. If we knew the phenomena of things, in no proper sense could it be said that we did not know their reality, for the phenomena must manifest the reality. Speaking accurately, all things are phenomena; no thing has reality as a thing-in-itself, its reality is in that of which it is a phenomenon or manifestation.

It will be generally conceded that God is Spirit and that He is ultimate reality. Now it is in the strictly consistent and logical conclusions which Christian Science draws from this premise, that its superiority over the philosophies and all other Christian systems is most evident. God, or Spirit, being ultimate reality, whatever else is, is His phenomena; and has reality, or is real phenomena, to the extent only that it manifests Him, Spirit. John says, "It is the Spirit that beareth witness" (*i.e.*, manifests truth, or reality), "because the Spirit is truth" (ἡ ἀλήθεια reality as opposed to that which is unreal). It is the business of a witness to manifest or make evident the truth or reality of things.

It is evident, therefore, that materiality in any form, whether, as it appears to unreflective thought, in the form of a material substance of which things are made, or in the form of a material or sensuous, though mental, concept of philosophy, does not manifest or express the nature of Spirit, but the contrary; and inasmuch as it will be unanimously conceded that whatever reality it has must be as phenomenon, it follows inexorably that it can lay no claim to reality of any kind. Materiality and material concepts are the product of a material or carnal mind, which Paul says is enmity against God, Spirit, *i.e.*, it is not subject to the law of Being, of Life, which is God; therefore this so-called mind has no real being, and cannot impart to its concepts that which it has not.

This carnal, lawless, and mortal sense of life, which imparts to all of its concepts its own corrupt, mortal nature, representing man and all things as having a nature which exposes them to discord, sickness, decay, and death, is, therefore, itself the seat and source of all the discord and imperfection of which it appears to be conscious; and it is simply blasphemous to accuse God of being in any manner or to any extent responsible for the condition of things which it portrays. As if to set all quibbling forever at rest on this point, Paul says, in still another place, "that flesh and blood cannot inherit the kingdom of God;" that is, the fleshly concept finds no place in the world or kingdom of realities. It should not be contended that God created flesh and blood, with the expectation that man will put it off at death, in order that he may enter the kingdom; for the Bible teaches that sin brought death into the world, and it is impossible to suppose that God created man so that he could not enter his Father's kingdom until sin had prepared the way. Furthermore, all that God creates is created in His kingdom, indeed constitutes His kingdom; and if He created flesh and blood, it would already be in His kingdom, which Paul says is impossible.

From this condition of hopeless doom, philosophy, as has been said, either as materialism or idealism, offers us no deliverance, for by both materialism and idealism mankind is hopelessly condemned to perpetual ignorance of itself—bound helpless in the Moloch grasp of a Manichean fatalism from which death alone offers a possible deliverance; and to this decree of Baal scholastic theology has bent a ready and suppliant knee. No so with Christian Science. Adhering logically and loyally to her premises, Mrs. Eddy reached the conclusion that if God, Spirit, is the source of all things, is ultimate reality or being, then all the phenomena of being, all that really is, must be spiritual and as perfect in its degree as this reality, and that whatever fails to manifest this spiritual perfection and reality cannot have real being; and, since all that appears to us to be wrong with things, all that is temporary, imperfect, sick, sinful, dying, is embraced in a wrong consciousness of life, the way to be rid of such appearances is not by pouring medicine into a shadow, not by doctoring a false, human concept of man, but by purging consciousness of the false and corrupt elements which give such concepts to us. Jesus said the defile-

ment is from within; the remedy in Christian Science is, therefore, to purify and spiritualize consciousness, or, as Paul says, to put off the old man, and be renewed in the spirit of our minds. On page 249 of Science and Health, Mrs. Eddy says, "Let us accept Science, relinquish all theories based on sense testimony, give up imperfect models and illusive ideals; and so let us have but one God, one Mind, and that one perfect, producing its own models of excellence."

If we seem to see a sick man, suffering and, it may be, dying in belief, we do not see man at all, but simply the mortal, human sense of man; or, as the philosophers would say, a phenomenon which we call man; the real man, it is unanimously agreed, mortals do not see and do not know. This real man, Christian Science maintains, is the man God created in His image and likeness, in the image and likeness of Spirit, and, therefore, he is not subject to discord, sin, sickness, or death. This man whom we cannot know through human philosophy, is the man Christ Jesus came to reveal to us. It is the ideal or Christ-man, to know whom aright, that is, to come into the consciousness of whom, is to lose all consciousness of sickness, sin, and death. "This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ whom thou hast sent."

By this we learn that life is a process of knowing. Its interests are to be subserved by more and better knowing, not by an improved material method of doctoring. To know aright, is to have life aright; *i.e.*, real life, or life eternal. Man's reality being Spirit, man as phenomenon must be spiritual, that is, he can be correctly represented in spiritual thought or consciousness only. When Peter discerned the real or Christ-man, Jesus said to him, "Blessed art thou, . . . for [because] flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This great redemptive fact of religion Jesus came to reveal; viz., that the real man is a phenomenon of the one real Mind, Spirit, of whom he is the highest expression; and when we come into man's true inheritance and realize that Mind "in us which was also in Christ Jesus," then we shall see and know the reality and perfection of all things as they are in God's kingdom. the universe which He creates; then we shall see Him as He is, and we shall be like Him. "And every man that hath this hope in him purifieth himself, even as he is pure."

# A LESSON FROM THE BIRDS.

CLARENCE W. CHADWICK.

IT was house-cleaning time, and furniture and bric-a-brac had been crowded on the porch in order that the new broom might reach every nook and cranny of the cottage home. Soon there was a great commotion in the front yard. The sparrows were first to detect a strange object of alarm. Then came the robins, out of sheer curiosity to see what this great ado meant, and greatly to their surprise they too caught sight of the same strange object on the porch. They certainly did see something ominous, and it was their duty to join in sounding the alarm. This aroused the bluejays, and soon there was an animated chorus which attracted the attention of the whole neighborhood. A monster enemy was in their midst! What was it? It was a most unusual and unlooked for arrival, and something must be done, for at any time they might all be put to flight by this imperious looking visitor. Other birds had joined in the council of war, all agreeing that the peace and safety of the feathered community was surely endangered, and the outcry and alarm became general.

At this point the busy housewife appeared upon the porch and soon discovered the cause of the hubbub. The dear birds were wild with fright over her pet horned owl, the finished product of the taxidermist. All explanation on her part was in vain, so she gathered him up and took him indoors in order to dispel the dreadful fear without. So long as they could see this ominous looking creature, they were sure it must have power, but upon its disappearance their fright gave place and they were soon as busy and songful as ever.

This experience of the birds may serve to illustrate the untold suffering and confusion resulting from the too general view of evil, and should furnish a helpful object-lesson for those who are inclined to make light of the Master's injunction to judge not according to appearances. Too often the one correct attitude of thought seems to be wholly disregarded by professing Christians when attempting to discredit the Christian Science definition of evil. Its powerlessness and unreality do not appeal to them, because they have been taught the very opposite. They have been educated to think and judge in accord with physical seeing

and hearing, and they know that they see evil on all sides; hence the un-Christian conclusion that it has a real or God-sanctioned existence, not to be disputed. Jesus demonstrated the fact that the corporeal senses testify falsely concerning God and man, that they cannot define the true nature of good or of evil; then why rely upon them to form a just estimate of a Science that is based wholly upon the reality and supremacy of that which is unseen? Why declare from the pulpit that Christian Science is a dangerous teaching when it defines evil as only a phenomenon of human thought and consequently devoid of spiritual reality and power? Why tell hungering mortals, famishing for the bread of life, that the tares are just as real as the wheat; why tell them that a mistake is just as real as truth, and then expect them to love and obey good only? Why tell them that malice and hatred are just as real as love, and then expect them to obey the Golden Rule? Why tell them that good and evil come to them through the same channel, and then demand of them that they shall discriminate between right and wrong? Would it not be far more rational to call things by their right names? Jesus called the devil, evil, "a liar, and the father of it." Are mortals worshiping or honoring God when they personalize evil, and embellish their concept with eyes and hoofs and horns?

Referring to the above episode, what was it that caused the perturbation and fear of the birds? Was it a veritable reality or power? Was it something that had to be believed simply because it was visible to the outward senses? Was the cause of confusion in the thing seen or in that which saw it? The honest thinker must admit that they were troubled over a mere belief, a seeming only. So is it with mortals: they suffer untold agonies, not because of evil, but because of the *belief* that there *is* intelligent evil and that it has power, presence, and reality. A self-deceived sense alone calls evil real, and suffers accordingly. The housewife was a Christian Scientist, and, true to her understanding of Truth, she did not ignore the apparent cause of the trouble, but eliminated it. This is the mission of Christian Science, to take away the seeming reality and power of evil by demonstrating the allness and certainty of divine good. To accomplish this it must not only teach but practically apply the truth concerning evil. It must gather "together first the tares, and bind them in bundles to burn them," before it can partake

of "the fruit of the Spirit." Recognizing God, good, as the sole cause or creator, it scientifically denies the suppositional belief in any evil power, and in no sense can this be construed to mean a blind ignoring of evil. Had the housewife deliberately disregarded the seeming cause of confusion among the birds by allowing the appearance, or false claim, of an evil presence to remain undisturbed, no telling what discord might have resulted. Her practical handling of the problem clearly illustrates the scientific and only possible manner by which evil can be overcome. The Christian denial of evil is not an argument of the senses, and no one knows this better than does the Christian Scientist. The activity of pure Mind can alone eradicate all belief in evil and its effects, and Christian healing is one of the prime essentials of this activity.

Is Christian Science a menace to the community because it affirms and proves through "signs following" the omnipotence and omnipresence of good, despite the testimony of the senses which declare that there is power and reality in evil? Did Jesus heal sickness and sin in order to establish the reality of evil? Did he not come "to destroy the works of the devil," evil? Christian Science maintains that no healing ever would or could take place if evil were as real as good, and the sooner every professing follower of Christ, Truth, begins to make practical application of the Master's definition of evil, and thereby to separate the tares from the wheat, judging no longer "according to the appearance," the sooner the whole world will "arise up, and call her blessed" who has discovered the lost art of Christian healing and has made it possible in Christian Science for every honest seeker to prove for himself and others that God is "a very present help in trouble."

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THE Christmastide is full once more!
The breakers beat on hope's clear shore.
Awaken, hearts of stone, and see
What Love's high tide brings in for thee!
Treasures of good, of health and peace;
Knowledge of God, which means release.
Roll, tides of love from God's great deep,
For service sweet awake from sleep!

*Gertrude Smith.*

# UNDERSTANDING GOD.

VIOLET KER SEYMER.

HOW often humanity, in its perplexity and its pain, has questioned thus: Is there a God? and where and what is He? Atheists have replied that there is none; while scholastic theology sometimes teaches that there is a God in heaven who permits evil for a wise purpose. Thus the human heart has cherished within itself atheistic and rebellious thoughts, or else it has cultivated a spirit of resignation to suffering that might legitimately have been avoided. Those who hold mistaken views of Deity alienate themselves from God's blessings in various ways and for differing periods of time, but human delusions have never altered the eternal facts concerning God, and when a ray of spiritual understanding penetrates the darkness of mortal belief, it is found that His idea, man, can never experience or express anything but good. What, then, it may be asked, is a mortal? Christian Science teaches that he is nothing more than the product of mortal belief, the temporal embodiment of false views concerning God and man, and when the understanding of Truth has caused these false views to disappear, the mortal must cease to be.

As God is not cognizable by the five physical senses, the question is asked, How is it possible to get into touch with the invisible and the intangible? Our text-book says, "God is seen in His reflection" (Science and Health, p. 300), and as neither time nor space nor false belief can wholly obscure the divine qualities, even mortals reflect these in a degree. To see God is to express good; to manifest order, love, harmony, health, and to exclude fear, vice, illness, worry. Christian Science teaches the control of thought, and gives us many a glimpse of "the glorious liberty of the children of God." It will be remembered that Jesus defined evil as a liar and father of lies, and it is as such that Christian Scientists are taught to combat the foe. The scientific elimination of evil, on the ground of its falsity, makes reform easier. Even the veriest criminal has daily proofs of God's presence, had he but the understanding needed to recognize and acknowledge them. In the first place, he may know that man does not live "by bread alone," but owes his existence to something higher than a mate-

rial organism. Further, though the criminal has drifted into dishonest, mendacious ways, he yet possesses the metaphysical faculty of distinguishing between truth and falsehood; and whence comes this faculty, if not from God, who is the only source of truth and truthfulness? Finally, even this low type of humanity may possess a spark of affection, which occasionally and somewhat to his own surprise glows unselfishly on behalf of some child, relative, or friend. Whence this spark? Is it not a glimpse of divine Love, gleaming even in the most darkened human consciousness and thereby leading it up to God?

Granted, then, the existence of a Being who is Life, Truth, and Love, we repeat, Where is He? David says, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Life, Truth, and Love are omnipresent and they are entirely harmonious in their operations. May we not, then, study the nature of spiritual dominion, and reflect its power on behalf of the sick and sinful, as Jesus did? Not the least subtle of the "liar's" suggestions is the oft-quoted one that "it is not meant we should understand;" yet surely the Scriptural promise, "Ye shall know the truth, and the truth shall make you free," urges the quest of spiritual knowledge and promises freedom as the result of it. To gain a sense of Spirit's omnipresence is at once to add to it a conviction of Spirit's omnipotence. Abraham, Moses, Elijah, and many others gained superhuman victories over evil, and the secret of such victories lay in their faith in good. During the centuries preceding the Christian era, the delusion of evil continued to hold general sway, because "Jehovah" was depicted as being of a revengeful and even cruel nature; but the prophets foretold the advent of one who should be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

At the right time the Christ-idea which had inspired the prophets was vividly manifested in the person of Jesus of Nazareth, and to the simple shepherds was borne the promise of "on earth peace, good will toward men." An era of spiritual teaching had been ushered in. There was no person too sick, no sinner too sinful for Jesus to look upon with healing compassion, provided only that he "believed." Unbelief is humanity's bane and it is the inevitable adjunct of materialism. Mortals accept the evidence of the five senses as correct, and presume to draw their conclusions about God and man from that misleading source. The

Master said, "Ye judge after the flesh; I judge no man." Jesus thrust aside the evidence of the senses and proved the impotence of sin, disease, and death by means of his knowledge of Life, Truth, and Love. He said of his followers: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Again, in that same wonderful 17th chapter of John, he said, with reference to these followers, "Neither pray I for these alone, but for them also which shall believe on me through their word." Spiritual knowledge is the eternal link between God and His creation. The simple fishermen understood the significance of the Christ-teaching, and by applying it in faith they found that "devils" (evils) were subject unto them. This divine power was revealed through the instructions of Jesus, whose inspired teachings, as yet only partially demonstrated, stand in the Bible to-day.

The writings of the early Christian fathers record the fact that spiritual healing continued for about three hundred years after the ascension of Christ Jesus, but false views being permitted to creep in through the acceptance of the "liar's" suggestions, the old faith in materiality returned, and the Church lost sight of her primitive power. Is the skeptic of to-day entirely blameworthy for his attitude towards orthodox religion? Jesus said, "Believe me for the very works' sake." There are hundreds of different religious sects, and are not all ignoring the clear command of Jesus to "heal the sick"? Have not those who should lead thought up to union with an unseen God, allowed the belief in materiality and evil to becloud their concept of God, and of man in His image? From what pulpit do we hear preached the doctrine of the omnipotence of good? Yet humanity needs the succor of correct religious teaching in order to rise above all its troubles, and it is here that Christian Science comes to revive hope, and free alike the suffering saint or sinner.

About forty years ago, the Word of Truth found entrance to the consciousness of one who was waiting for "the mind of Christ," one whose concept of God had been growing clearer ever since the days of her early childhood. In a dark hour the phantom death was banished, and another link was added to the chain of scientific Christianity. From that hour Mrs. Eddy, the Founder of the Christian Science movement, has persistently labored to establish the teachings of Jesus on a scientific basis, so that these may not again be

obscured by materialistic views of God and man. In her book "Retrospection and Introspection" (p. 39), she writes: "The Bible was my only text-book. It answered my questions as to how I was healed." As a result of her study, the Christian Science text-book, "Science and Health with Key to the Scriptures," was written, but it was not published until the truth of its teachings had been proved in the healing of the sick. Unnumbered cases of healing are now on record, and a large percentage of these refer to people who have been healed of serious diseases solely through the study of this book, thus proving what the right understanding of God can do for mankind.

The present writer has been a student of Christian Science for about six years, is learning to heal the sick by spiritual means in obedience to the command of Jesus, and in that short space of time has seen invalids restored to perfect health, inebriates liberated, cripples made whole, and lunatics rendered sane, through the prayer of Christian Science. This prayer is so simple that we have much to unlearn before we can learn it. We must destroy the fear of evil by applying ourselves to the study of such texts as these: "All things were made by him; and without him was not any thing made that was made." "And God saw every thing that he had made and, behold, it was very good." In the light of these texts, as illuminated by Science and Health, we begin to see through evil and its various methods of deception; we look beyond the accumulations of false knowledge towards the simple truth that reveals good as All in all, and makes clear to us the fact that "the things which are seen are temporal; but the things which are not seen are eternal."

The full supremacy of good will not be demonstrated until the unreal nature of all evil is clearly recognized; and the mental process of awakening to the eternal facts of being should never be allowed to flag, when once it is begun and is regulating the course of our lives. In Science and Health (Pref. p. x.), Mrs. Eddy says, "The unbiased Christian thought is soonest touched by Truth, and convinced of it." Why should any one allow himself to be biased in favor of evil? The accepted evidence of the senses has only veiled heaven from mankind, and we must turn patiently, scientifically to the study of infinite good if we would escape the deceptions of "the knowledge of good and evil."

Jesus acknowledged but one reality, but one power; namely, God, good. Mortals believe in two,—good and evil. Christian Science teaches that there is but one substance,—Spirit. Mortals believe that there are two,—Spirit and matter. The Christian Scientist is learning to turn exclusively to Spirit in every dilemma, and he relies on spiritual understanding to destroy wrong moral and physical—in reality, wrong mental—conditions. He is proving the dominion of good over evil, and arraying himself mentally on the winning side, to witness "the salvation of our God." There has been no special divine intervention in his favor; he has but turned for the solution of his problem to the ever-ready law of harmony, and declared evil to be lawless, hence powerless. The consistent logic of Christian Science, reasoning, as it does, deductively from a God of Love, and classifying as a temporal imposture whatever is not in line with that perfect spiritual Cause, incenses the materialist. With the arrogance of ignorance, he is apt to condemn that which he has not understood; but let such an one persevere in a humbler spirit, so that his heaven-sent desire for Truth may lead to the relinquishment of falsity, and the consequent acquisition of the "pearl of great price." As the mistaken notions regarding the inevitableness of evil vanish one by one, the thick clouds of fear part, and serene skies and "still waters" are revealed, wherein toil-worn human thought is cleansed, its thirst after righteousness and peace is satisfied. "Ho, every one that thirsteth, come ye to the waters."

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So many hills arising, green and gray,
On earth's large round, and that one hill to say:
"I was his bearing-place!" On earth's wide breast
So many maids! and she—of all most blest—
Heavily mounting Bethlehem, to be
His mother!—Holy maid of Galilee!
Hill with the olives, and the little town!
If rivers from their crystal founts flow down,
If 'twas the Dawn which did Day's gold unbar,
Ye were beginnings of the best we are,
The most we see, the highest that we know,
The lifting heavenward of man's life below.

*"The Light of the World."*

# TESTIMONIES FROM THE FIELD.

IN February, 1902, I made application for life insurance, and in due course of time was obliged to submit to a physical examination by the medical representative of the insurance company, with the result that an adverse report was made on my application, on the ground that there was a diseased condition of the kidneys. After further examinations by other doctors, the local medical examiner again sent for me and advised me to see my regular physician at once, as my life was endangered. I did as he suggested, and my physician's diagnosis was the same as that of the insurance examiner. He at once put me under the usual treatment and a restricted diet, but in September of 1902 my trouble took a very decided turn for the worse, and in a very short time I was hardly more than a mere skeleton of my former self. At this point my wife persuaded me to call in a third physician, and in his diagnosis he agreed with the others. I was obliged to abandon my business for a period of several months, and gave myself up to rest and quiet; but all to no avail, and after having carefully followed the doctor's advice up to March, 1903, and having steadily grown weaker and more emaciated as a result, I lost heart, my friends lost hope, and the doctors gave no encouragement.

As a last resort I then gave heed to the counsels of a friend and called on a Christian Science practitioner. My first visit was made in doubt, but within a very few days this doubt was dispelled and confidence took its place. In about three weeks I was practically free from pain, and commenced to appreciate life once more. Up to the time I began taking Science treatments I had suffered greatly, sleeping very little and enduring the most excruciating pains. For a great portion of the time I suffered to such an extent that I could not dress myself without assistance, and could hardly raise my hands to my head; but all this disappeared within a few weeks after I turned to Christian Science, and to-day I am as strong and healthy as ever I was in my life.

From *materia medica* I received no benefit whatever but grew steadily worse, while a few weeks in Science made me a well man. While treating with *materia medica* I was absent several months from my office, which resulted in considerable financial loss; whereas, from the time I

turned to Science to the present, I have never lost a day from my office on account of any sickness whatever. The Science practitioner to whom I applied for help informed me at once that there was no valid reason why I should not proceed right along in the conduct of my business, while on the other hand the doctors had one and all united in advising me that unless I gave up my business worries and took absolute rest there could be no hope for me.

Almost every day of my life some friend or acquaintance speaks to me concerning my wonderful deliverance from death, and many say that the healing was simply miraculous. As the result of my cure many of my friends and acquaintances have turned to Science, all of whom are to-day rejoicing over the fact that they have found the way of Life, Truth, and Love.—*Frank Garrett, Los Angeles, Cal.*

WHEN a child I was severely injured by being thrown from a horse. From that time on, for nine years, I was never free from severe pain, and was confined to my bed part of the time each year. I was compelled to give up my college course and all hope of ever being able to do anything. Conditions grew steadily worse, until I was a hopeless invalid. All was done for me that money and loving care could do; all schools of medicine and other material methods of curing disease were tried, as were also travel, change of climate, etc. The best physicians, here and elsewhere, eminent specialists and surgeons in different cities, were consulted, but none were able to cure me. In Chicago I was treated for five months by one of the best specialists and surgeons in the country for the spinal disease and other troubles, and by an equally eminent oculist for my eyes. To save me from blindness my eyes were operated on three times, and I was finally told that no more could be done for me, that I must always wear glasses (I had then worn them several years), and that I could probably never read more than seven minutes at a time. I was also told by the other specialist that I could not be cured of the spinal disease or the other diseases.

I came home in a dreadful condition. I had had unlimited faith in *materia medica* (my mother having been a physician), yet the physicians had done all they could to cure me and had failed, and not only was I a wreck physically, but mentally. I was finally confined to the bed for five

months. I could hardly move, was suffering from partial paralysis, and my eyes were so bad that the room had to be kept dark all the time. I could not be read to, or even talked to much, was delirious at night, and the physicians finally pronounced me incurable, and said mine was one of the worst cases of spinal disease they had ever known.

Finally, as a last resort and with little faith in it, I tried Christian Science treatment. In the first treatment I was perfectly and permanently healed of bowel trouble of eight years' standing, which the physicians said could never be cured. I improved rapidly, and at the end of two weeks I walked into an adjoining room and for two hours sat up and read the Christian Science text-book, Science and Health by Mrs. Eddy, without glasses and in bright light. I have never worn glasses since and my sight is perfect. I was treated for eleven weeks, at the end of which time I walked five miles, one day, without inconvenience.

The time and cost of the Christian Science treatment were in marked contrast to the nine years and thousands of dollars spent for medical treatment, as were also the results of the two methods, for *materia medica* failed to cure me, while Christian Science restored me to perfect health. It is ten years since I was healed, during which time I have never been treated by physicians or taken medicine. My case was one of the best known and most remarkable which the physicians here had treated, and my healing aroused great surprise and comment all over the city. It has been proven to me beyond all doubt that Christian Science is the truth. For nine years I have proven that the truth is efficacious in healing all disease.

Words cannot express my gratitude for Christian Science, for to it I owe my life, health, happiness, every comfort and blessing, my knowledge of God,—all that I am or have. My heart is filled with gratitude to God for Mrs. Eddy's wonderful work for suffering humanity.

*Ruth A. Welles, Topeka, Kan.*

In 1896 I met with an accident in which my left arm was severely injured. A surgeon set the joint, but it did not stay in place. He continued to work with it until I was convinced he had done all in his power to help me, but the arm was useless. I then went to one surgeon after another, with exactly the same result, until I had been treated by five, and the unanimous verdict was that

nothing could be done for me but to have the elbow joint held in position by a silver band, which would be no help so far as the use of the arm was concerned.

I was in this condition when I presented myself to a Christian Science practitioner in Ottawa, where I was at the time taking a course at a business college, preparatory to earning a livelihood with one arm; my left arm being useless, to continue farming was out of the question. In about ten days I could use my arm somewhat, and in three weeks it was as good as ever. I returned to farming and have been able to use my left arm equally with the other ever since. My healing was in the autumn of 1898. I shall be glad at any time to give grateful testimony and details of my wonderful healing through Christian Science. After I was able to go to work and earn the money with my hands, I paid fifteen dollars for my treatment.

*John A. Gamble, Cumberland, Ontario.*

For a long time I have felt that I must give my testimony and tell what God in His goodness has done for me. When I was a child nine years old I had an illness which left me with spinal trouble. I was treated by several physicians and specialists, and spent ten weeks in the hospital at Neuchatel, Switzerland, my native place. In 1893, after my arrival in America, I was married, and in 1895 my son was born. After that time my health failed, and when my child was two and a half years old I was suddenly taken very ill. We called a physician, who, after treating me a while, said there was an abnormal growth and spinal trouble. It was but a short time after this that I became unable to walk or even sit up. Heart trouble manifested itself among the many other diseases with which I was afflicted. This condition grew worse for seven and a half years, and no tongue can tell what I suffered in those years. I was unable to hold my head up any more than a new-born babe, could only retain a little liquid food, and was practically helpless.

In September, 1904, when I was terribly emaciated and was having spasms several times a day, Christian Science was presented to me. After my first treatment I never had another spasm. One disease after another was overcome by this divine truth, and on Jan. 1, 1905, I sat up long enough to have the Lesson-Sermon read. After this time I was up a little every day, my strength increasing until I was able

to walk to the door with a crutch and see the blessed sunshine of spring once more—the first time in eight years.

In June I sailed for Switzerland, still using one crutch, with no one to help me but my little boy—and God, good. Soon after my arrival at my old home, I met some friends who had known of my long illness and were greatly surprised to see me among the living. On hearing of my healing, they wanted to know more of this wondrous truth. Very soon they accepted it, and began the study of English so they could read Science and Health. We spent several weeks at their home, studying constantly, and it was during this time that I laid aside the crutch and gained very rapidly. I also had the great privilege of visiting the Scientists in Geneva and attending the services. The first of November my husband joined me in Switzerland, and together we came back to America the last of January, 1906. He also has accepted Christian Science, and not a drop of medicine has been used in our home since my first treatment.

In justice to the physicians who attended me, I must say that they were kindness itself and did all in their power to relieve my suffering, but it was left to God, the great Physician, to make me every whit whole; and this has been done, for now I do most of my own work and my shopping, to the great surprise of my neighbors and friends, who hardly recognize me.

I am indeed grateful for this blessed truth that has healed me, and yet more for the spiritual uplifting and the understanding of the Word of God as revealed to us in Christian Science. To Mrs. Eddy I am very grateful for having brought us this truth which heals, and above all I return unbounded thanks to our heavenly Father, whose love has guided me "all the rugged way" (Miscellaneous Writings, p. 398).—*Mrs. Emma Studler, Bluffton, O.*

[The following is in verification of the above testimony. —EDITOR.]

LESS than two years ago I knew nothing whatever of Christian Science, and it was through the wonderful healing of Mrs. Paul Studler, a dear friend, that I became interested in it and a student of its text-book. After eight long years of unspeakable suffering, and when the doctors could do no more for her,—indeed had pronounced her case incurable,—and when she was waiting for death to relieve

her of her sufferings, she was persuaded to try Christian Science with results most wonderful,—miraculous it seemed to us, who thought her days numbered. It is indeed wonderful! Words fail to express our gratitude to God, and to the dear woman who has made known to us this truth which heals and saves now.

*Mrs. W. B. Moore, Bluffton, O.*

FOURTEEN years ago I met with an accident which caused me to lose the use of my right limb, and for two years I was unable to walk. At the time of this accident I was living in Callaway, Neb., and after trying the two local physicians with no good results, we sent to Omaha for a physician and surgeon, who was recommended as one of the best. He said that the limb might have to be amputated. He insisted on my keeping perfectly quiet, and ordered a severe course of treatment, which was carried out. At the end of six weeks the cast was taken off and the limb kept perfectly quiet for four months. Following this, I let my foot touch the floor for the first time, and in less than half an hour the distressing conditions from which I suffered when the accident first occurred, reappeared, and I was again confined to my bed.

Altogether, during the two years, my knee was in a plaster mould sixteen weeks. My mental suffering seemed greater than I could bear. I saw nothing but an amputated limb or the grave before me. In this state of mind I turned to the Bible, wondering if it contained anything that could help me. In reading the Sermon on the Mount, I was deeply impressed by these verses: Matthew, 5 : 6; also Matthew, 7 : 8–10. I felt that they were not empty promises. I then turned to God and prayed most earnestly. After this prayer the sweetest feeling of peace came to me, and I felt assured that my prayer would be answered.

Within a few days from this time, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was brought to me by an acquaintance of my husband who had heard of my distressed condition. I had not gone far in the reading of this book before I knew my prayer had been answered, and I felt sure that I would be healed. I studied day and night, and one night, after reading the greater part of the night, it became clear to me that God had not made me a cripple, and I arose and walked across the room. I returned to my bed with the thought, "This surely proves

that Mind alone enables me to walk," for I knew there was no strength in the limb. I had heard that there were practitioners of Christian Science, who gave treatment to those in need of help, hence I thought that it might be best to take treatment before trying to walk again. I also had a great desire to see and talk with a Christian Scientist, so I sent to a nearby city for a practitioner. After the first treatment I arose, leaving my crutches where I had laid them, and have had no use for them since. The soreness in my limb disappeared almost at once, the stiffness was gone within two weeks, and in a month's time I was able to walk without the least manifestation of a limp. It is now twelve years since I was healed through Christian Science and there has never been the slightest suggestion of any return of the trouble.

Prior to the time of my healing one of the principal items of expense in our family was that for medicine and medical care, and at times this expense even exceeded the cost of our regular living. The cost of my healing through Christian Science was but ten dollars and the railroad fare of the practitioner from her home to me and return, and since being healed there has been no expenditure for drugs or doctors. I have reason to feel great gratitude for the physical, mental, and moral betterment which I have received, and I but mention this comparison as another of the benefits which has come to our household through Christian Science.

*Mrs. Lotta Chase Smith, Portland, Ore.*

AFTER nine years of investigation, critical analysis, application and demonstration of Christian Science, I wish to humbly express my gratitude for its wonderful revelation of Truth. When my attention was first called to this subject by a friend who had received help, I attended some lectures, then bought a copy of the text-book and read it with what I supposed was understanding. Much of the teaching appealed to me as a sensible and beautiful explanation of life, but much more seemed inconsistent and impractical, if not an impossible theory. In small ways, however, I tried to hold the right thought, and I met with some satisfactory results, but when greater difficulties presented themselves, I felt afraid, and doctors were consulted when it seemed necessary to mortal sense.

Thus a number of years passed by, till on one occasion

a friend told of the help her husband had received for a most serious condition. This so impressed my husband that he declared he was going to try Christian Science treatment for a trouble which had followed him a number of years and which various specialists had not been able to more than temporarily relieve. He immediately sought a Christian Science practitioner, and speedily began to improve. This attracted the attention of my twelve-year-old daughter, who was under the physician's care for a swelling which he declared would take years to conquer, and she asked to have treatment. Consent was given, and thus the healing work was begun in our family. The healing in each case was so slow that many a night I have walked the room in agony of doubt as to whether I was doing right in thus experimenting. I would read the book aloud vehemently, and pray for an immediate manifestation of healing, that I might be sure of the proof. Discouragement at times seemed rampant, but under all and through all the feeling remained that I must be patient and persistent and give Christian Science a fair trial.

In the mean time my church seemed to satisfy my ideal of religion, and I was content to remain within its fold, as its service seemed to me at that time so much broader, in many respects, than that of the Christian Science Church; but I critically read all the Christian Science literature and went over the Lesson-Sermons. Many questions which at first were not answered to my satisfaction, I found were answering themselves in my consciousness, as the dawn of Truth gradually advanced.

At last came a great sorrow, in which for a time it seemed as if Christian Science had failed, but through all the darkness a little but tenacious spark of understanding led me to see that it was not the Science that had failed but my lack of application. Then, more seriously and humbly than ever before, I determined to seek the truth, the wisdom of God. In this attitude of thought the light of spiritual knowledge began to unfold more rapidly and clearly, and I shall never cease to be grateful for that mount of vision wherein the beauty of holiness, as a power in the universe, was revealed to me.

During these years members of my family have been healed of various and serious ills which have presented themselves from time to time, and we are indeed thankful; but the blessing that comes from the overcoming of doubt, the

rising above the sense of material pleasures and pains to the peace that comes with even a slight understanding of this Science, is beyond description, and this enabled me to see my way to become a member of the dear Mother Church.

To God, and to the woman whose spiritual perception was clear enough, and whose reflection of divine Love was great enough, to enable her to bear this great gift to needy humanity, I owe eternal gratitude, as well as to all true students who by word or act have helped me to this apprehension.—*Isabelle B. Bond, Boston, Mass.*

SEVEN years ago Christian Science found me in a serious mental and physical condition. My nervous system seemed to be completely upset, while I was also suffering from organic difficulties. For twenty years I had suffered from ailments which the physicians could not cure. About this time rheumatic trouble developed in a severe form. I then consulted a physician who was noted throughout the United States, and he said it had been brought on through the use of calomel. I was relieved of this ailment, but the other troubles were no better. I felt I already had all I could bear, when liver trouble in an aggravated form appeared, which lasted thirteen years. When one doctor had made trial of every remedy with which he was acquainted, we would try another, but always with the same result. In all, eleven physicians treated me, only four of whom are now living. Many thousands of dollars were thus spent, until one of the most celebrated physicians in the State said there was no cure for me. He said he would be honest with me, and all that could be done was to have regular injections of morphine, for unless I used it there was danger of collapse from pain. Through the use of this drug and the pain a worse condition was brought on. The last four weeks that I was under the care of physicians I had five distressing attacks, and in spite of the powerful remedies administered my cries could be heard a block away.

Then Christian Science found me. At the earnest solicitation of my husband and friends I wrote to a practitioner, who gave me absent treatment, and one by one those dreams of pain and disease vanished. As I write this I think of the endless things I have to be grateful for in Science. It is almost overwhelming. I have great joy in the study of Science and Health, and the love and thankfulness I feel

for Mrs. Eddy, and for her wonderful discovery, is beyond measure. I thank God that she was wise enough and good enough to be the Discoverer of this blessed light; that she has her rightful place, and that it cannot be touched or shaken by error.

*Mrs. Willie Deichman McKenzie, McKenzie, Tenn.*

After having been under the care of different physicians for several years, I was healed by Christian Science, in less than a week, of what the physicians had called abnormal growths. I had been under the constant care of a physician for four months, most of the time in bed. He tried by every means to relieve my intense suffering, but erred, as had all his predecessors, in keeping me under the influence of morphine. He said the only hope was an operation, which he did not wish to perform, as there was too much danger connected with it. He then advised me to go to Salt Lake City, Utah, to see if the change in altitude would not relieve me. Acting on his advice, my husband took me there, but I received no relief. Another physician was called, who said he could do nothing except give me an opiate, as it was a case for a surgeon, not a physician, and he recommended a man whom he considered one of the best surgeons in the State.

I was taken to a hospital, and when this surgeon made an examination he said he found a number of growths, one of which he removed, but the others he could not without a very dangerous operation, to which my husband would not consent. I was at the hospital one week, with no relief from the intense pain, the surgeon still advising me to have another operation, although he said the chances were against my living through it, but that without it I would only live so long as I could stand the morphine.

During the time I was in the hospital a friend advised me to try Christian Science. I had no faith in it, but as the doctors gave me such small hopes, I was willing to try anything. I told the doctor that I thought of trying Christian Science, and he said, "Nothing will hurt you." I also told the matron, and she said, "I have heard of some wonderful cures they have made." I left the hospital, sent for a practitioner, and in less than a week I was healed. I could walk anywhere I wanted to go, and could be on my feet all day without any return of the misery and pain

which had made life a burden for so long. This healing took place in 1898, over seven years ago, and I have had no return of the trouble. I am very grateful to Mrs. Eddy for giving this Science to the world.

*Mrs. Stella Robertson, Goldfield, Col.*

I HAD been in poor health for fourteen years, gradually growing worse, and for the last six years of that time was a great sufferer. My case was differently diagnosed by every physician. The last one, who treated me for four years prior to my healing in Christian Science, frankly told me at the end of that time that he did not know what was the matter with me. He said he had made a special study of my case, but that his medical skill was exhausted, and he advised an operation which he thought would cure me, if I lived through it. However, when I said I would take my chances without it, he said he would not allow his wife to undergo such an operation. When I insisted on knowing just what he thought, he said it was only a matter of a few months when I would be in my grave or the insane asylum.

This was in March, 1894. The following June I went to Salt Lake City, thinking only to prolong my life until my little girl was a little older. There I was persuaded, very much against my wishes, to try Christian Science. In three weeks I was healed and am to-day strong and well. I was healed of a disease for which the doctor used to give me the most powerful remedies. This treatment finally became ineffective. I was also healed of rheumatic gout and the internal trouble which my last physician called ovarian. I have great occasion for thankfulness to God for Christian Science.—*Mrs. Lillian D. Rice, Aspen, Col.*

I GLADLY give my testimony as to what Christian Science has done for me. I came to it for physical healing; little thinking what divine Love had in store for me. I had been considered very delicate from early girlhood. I longed to live a Christian life, but sought in vain to find a God who was "a very present help in trouble." The more I needed Him the farther away He seemed to be. After suffering from one sorrow after another,—death and disease,—the final stroke came, lung trouble in its severest form. With a young babe in my arms I struggled on, until the babe passed away. Even my husband and four other children offered me no incentive to live, and I prayed for death, thinking it would be a release from all suffering.

At this time Christian Science found me, and in three months I was a free woman, so far as health was concerned. I found, however, that there were many old beliefs to be cast out before I could retain that health. During those years of suffering the physician had administered morphine to allay pain, until its use had become a confirmed habit with me. I had not thought it necessary to tell my practitioner of it, thinking I could not live without it, but it was finally uncovered to me that I could not serve "God and mammon." It haunted me like a hideous dream, until I decided to yield up all for Truth. I then asked for help, and in one week's time I was healed,—every vestige of the old craving gone. I can truthfully say I have found a living Saviour, always near and faithful to the promise, "Lo, I am with you alway."

To God first do I render thanks. Then to our dear, faithful Leader, Mrs. Eddy, who has so nobly guarded the Cause of Truth. In affirming the allness of God and denying the reality of error, I am able to help myself and others, and by living and demonstrating this great truth, I am having part in the atonement of Christ.

*Mrs. Mary Lou Templeton, Charlotte, N. C.*

On Christmas day, 1904, my physician told me it was no use to send for him any more, that he had done everything that medical science could suggest and that nothing seemed to do me any good. After he left me I wrote to an aunt in Ohio and asked her to have her Christian Science friends pray for me, and that as soon as I could travel I would come to her. I knew absolutely nothing of Science except that I had met for a few moments two women who were Christian Scientists, while at my aunt's house the June previous. I remember having said, after they left, "How strange that two such lovable women should believe in that." I knew nothing about Science, yet I was condemning it, and the strangest part of it all was the fact that as soon as my doctor gave me up I immediately wrote to my aunt to get these same women to pray for me. She complied with my request, and in just four days I took the trip from New York City to Columbus, O., stayed there six weeks under Christian Science treatment, and came home a well woman, sixteen pounds heavier, and feeling as though I had never been ill in my life. I had suffered with a severe throat trouble from childhood, and was healed of

one of the most severe attacks I ever had in just forty-eight hours, whereas under *materia medica* I would have had most painful treatment and been in my bed a week or ten days. The other illnesses of which I was healed were mental and nervous trouble of a severe form, also liver and kidney trouble which I had had for years.

To God and His Christ, and to our Leader, Mrs. Eddy, I am deeply grateful.

*Florence H. Wurts, New York, N. Y.*

For about six years I was subject to very severe pains in my head. These attacks were frequent and I was often confined to my bed from one to two weeks. Three physicians pronounced my ailment a serious affection of the nerves, the result of curvature of the spine, from which I suffered when a child. I have had attending me at one time two physicians and a trained nurse. While I was subjected to very severe treatment, the doctors claimed that my ailment could not be cured, only relieved. Being discouraged, I made complaint before a friend during my last attack. She suggested that I try Christian Science, and I called in a practitioner. One hour after the second treatment I was able to leave my bed and attend to my household duties. This was during the second week of November, 1904, and from that time to the present I have enjoyed perfect health. I continued treatment for one week, and am willing at any time to make affidavit as to the truth of the above testimony.

*Mrs. Edward A. Seiple, Knoxville, Pa.*

For six years I was a great sufferer, and was under a physician's care practically all the time. During this illness, six of the most eminent physicians of this city were employed, and they not only failed to give me any relief, but also to agree upon a diagnosis of my case. I found myself continually growing worse, suffering from sleeplessness, extreme nervousness, bowel trouble, etc. As I could not look for any help from the physicians, I decided to try a change of climate. I went to California, only to return without any improvement. Then, in despair, I turned to Christian Science for help. I took treatment for six days, but feel that I was healed at the first treatment, as I was completely changed mentally and physically. This occurred

in July, 1904, and since that time my condition has been one of perfect health and harmony.

Since being liberated from these physical and mental troubles, many blessings have come to me through the study and application of Christian Science.

*Mrs. R. J. Lyle, Nashville, Tenn.*

It is now ten years since I came to Christian Science for healing. My trouble was pronounced a most serious form of kidney disease. I was under the care of three of the most skilful physicians here, but was failing rapidly. At the end of seven months I learned that my physicians had decided there was no hope for me, and I had not many weeks to live. As a last resort I turned to Christian Science for help, and in three weeks' time I resumed work, and have conducted a large business ever since, working on an average thirteen hours per day. I thank God for this truth, as it has healed me physically and spiritually. I have found the understanding of God's omnipotence, which Christian Science teaches, very helpful in my business. It has helped me to overcome the worry and anxiety incident to commercial life.

*Joseph Lemmon, Kingston, Ont.*

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## CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

# LETTERS TO OUR LEADER.

Boston, Nov. 8, 1906.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

*Beloved Teacher and Leader:*—Recent events at your home have recalled some experiences of years ago, and have shown me anew how vain are the attempts to harm those who have made the Lord their refuge. I remember that soon after you went from Boston to Concord the report was assiduously spread abroad that you had passed on, or that you were incapacitated for further work. Again and again I denied this rumor, but was sometimes told, "Oh, you do not know." At times I felt a deep personal sense of regret that I could not see you, and in October, 1892, I did have the great pleasure of spending an afternoon with you, my beloved Teacher. I can never forget your inspiring words. At the close of this impressive occasion you invited us to look over the house, and I can see you now as you went so lightly up the stairs before us, and can almost hear your words, in playful vein, as you pointed out to us from the balcony your birthplace at Bow. I was happy to tell my students, on my return, that I had never seen any one so much alive as was our dear Leader, and that I had had a glimpse of the work which she was doing for the future of our great Cause.

Since I have had the privilege of serving you and our Cause, as an associate editor of our periodicals, I have learned many new and vital lessons from your close and keen criticism of all our work. I have been much impressed by your growing clearness of mental and spiritual vision, when I have had the great privilege of meeting you in the last two years, a privilege for which I thank you most profoundly.

And now, beloved Teacher, I know not how to tell you of my devotion at this hour when you have had to stand before doubt and incredulity—even scorn of the truth you teach—in order to prove that you still live, and as I read letter after letter from loyal Scientists who are roused by this experience to love and gratitude for their Leader, deeper than ever before, I thank God that you cannot be robbed of the love and confidence of the thousands who, through

you, have come to know God and "the power of His Christ." Gratefully and lovingly,

ANNIE M. KNOTT.

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Boston, Mass., Nov. 15, 1906.

*Dear Leader and Teacher:*—It is a comfort these days to remember that "in the secret place of the most High" the unkindness of those whom you have so long labored to bless can neither harm nor disturb you, and it must be gratifying to you to find that the loyalty and love of an ever-increasing army of faithful Christian Scientists is wafted to you every day, and from every clime. I have just read Mr. Davis' little book and I am very glad you have commended it to the Field; also that you have expressed your hearty approval of the efforts of the Audubon Society. My own thought of the comprehensiveness of the redemptive work of Christian Science expands every day; that it is to permeate, purify, and uplift thought in every department of life and upon every plane of human activity, and I find myself impelled to more frequent suggestion in this line in my editorial writing. The value of an improved belief which evidences the corrective activity of the truth you have addressed to all mankind, and which is preparing the way for that larger revelation of Truth and Love that the study of Christian Science will bring to all as soon as they are prepared to receive it,—all this is growing upon me.

I am planning, in the near future, to say something editorially of this present world-ministry of Christian Science, and to refer to a most interesting discovery which I made recently while looking over some English periodicals.

In the *Hibbert Journal* (one of the leading philosophical and theological Reviews of England) there appeared in 1904 an interesting article on "The Problem of Evil" by St. George Stock, and in answer to some criticism of his position Mr. Stock writes (January, 1905),—

"I said that Christian theology was involved in a plain contradiction in ascribing evil to the will of a being who was all-powerful, all-good, and all-wise. It is not necessary to assert that 'God is all,' nor even that 'God is good;' but, if people insist on doing so, they must accept the conclusion that follows from these propositions; namely, 'There is no evil.' If any one doubts whether this conclusion does follow, let him look at the matter in this way.

The proposition 'God is all' is an equation between its terms, so that the subject and the predicate may be interchanged. The syllogism therefore may be read thus:—

God is good; all is God: hence, all is good.

"That reasoning stands, and will stand, so long as the construction of our minds and the laws of thought remain what they are. It is not therefore very likely that my critics have done much to upset it. If they lack the courage of the Christian Scientists to assert the conclusion, there is nothing left for them but to deny one or both of the premises."

This recognition in 1905 of the invulnerability of the philosophical position which you maintained in 1875, is significant, and I am sure it will be of great interest to all thoughtful people, whether Christian Scientists or not.

With much love, and ever-increasing appreciation of your splendid life-work, I am

Your faithful student,

J. B. WILLIS.

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## CHRISTIAN SCIENCE.

WHATEVER may be one's opinion of the tenets of the Christian Science faith, one cannot fail to feel a thorough respect for the manner in which the believers in those teachings conduct themselves when their Cause is made the subject of unjust and brutal attack.

Such an experience has just come to that organization, and the country at large is afforded another opportunity to learn how these people bear the onslaughts of those who would destroy Christian Science influence in the world.

No bitter replies have been made to the charge that the head of the Church is a fraud, and has been imposing on her followers.

No counter-charges, no threat of libel suits. The Church simply points to proof of the falsity of the declarations and goes its way quietly and uncomplainingly.

There may be other religious organizations which would practise equal forbearance under similarly aggravating circumstances, but we do not recall any similar instance anywhere else.—*Mason City* (Ia.) *Times Herald.*

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

[From the *New York American.*]

### MRS. EDDY'S ACTIVITY SHOWN.

Mr. Alfred Farlow's article in the *New York American* needs *correction.* It was a great mistake to say that I employed Rev. Henry Wiggin to correct my diction. It was for no such purpose. I engaged Mr. Wiggin so as to avail myself of his criticisms of my statement of Christian Science, which criticisms would enable me to explain more clearly the points that might seem ambiguous to the reader.

Mr. Calvin A. Frye copied my writings, and he will tell you that Mr. Wiggin left my diction quite out of the question, sometimes saying, "I wouldn't express it that way." He often dissented to what I had written, but I quieted him by quoting corroborative texts of Scripture.

In Christian Science my diction has been called original. The liberty that I have taken with capitalization, in order to express the "new tongue," has well-nigh constituted a new style of language. In almost every case where Mr. Wiggin added words, I have erased them in my revisions.

Mr. Wiggin was not my proofreader for my book "Miscellaneous Writings," and for only two of my books. I especially employed him on "Science and Health with Key to the Scriptures," because at that date some critics declared that my book was as ungrammatical as it was misleading. I availed myself of the name of the former proofreader for the University Press, Cambridge, to defend my grammatical construction, and confidently awaited the years to declare

the moral and spiritual effect upon the age of "Science and Health with Key to the Scriptures."

I invited Mr. Wiggin to visit one of my classes in the Massachusetts Metaphysical College, and he consented on condition that I should not ask him any questions. I agreed not to question him just so long as he refrained from questioning me. He held himself well in check until I began my attack on agnosticism. As I proceeded, Mr. Wiggin manifested more and more agitation, until he could control himself no longer and, addressing me, burst out with:—

"How do you know that there ever was such a man as Christ Jesus?"

He would have continued with a long argument, framed from his ample fund of historical knowledge, but I stopped him.

"Now, Mr. Wiggin," I said, "you have broken our agreement. I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness."

My saying touched him, and I heard nothing further from him in the class, though afterwards he wrote a kind little pamphlet, entitled "Phare Pleigh."

I hold the late Mr. Wiggin in loving, grateful memory for his high-principled character and well-equipped scholarship.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Nov. 20, 1906.

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[From the *Concord Monitor*.]

## MRS. EDDY'S DAILY DRIVE.

THE following communication has been received at this office. It is written entire in Mrs. Eddy's own hand, which is unmistakable and characteristic, and which, it may be added, is in clearness and steadiness superior to that of most people who communicate with newspaper editors.

Pleasant View, Concord, N. H.

*Dear Editor of the Monitor:*—I have changed the hour for going out in my carriage from 2 P.M. to 1 P.M., owing to my business demands.

Cordially yours,

Oct. 30, 1906. MARY BAKER EDDY.

## AMENDED BY-LAWS.

### ARTICLE XVII.

COMMITTEE ON BUSINESS.—SECT. 8. The Christian Science Board of Directors shall elect annually a Committee on Business, which shall consist of not less than three loyal members of The Mother Church, who shall transact promptly and efficiently such business as Mrs. Eddy, the Directors, or the Committee on Publication shall commit to it. There shall be a Committee on Business, of one or more members, wherever Mrs. Eddy resides. The members of these Committees shall be paid from the Church fund.

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### ARTICLE XXXV.

NO LECTURES BY READERS.—SECT. 5. No lectures shall be given by a Reader during his term of readership. The duties alone of a Reader are ample.

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## MRS. EDDY IN GOOD HEALTH.

CONSIDERABLE space is given in the *Christian Science Sentinel* of Nov. 3 and 10 to a refutation of the reports concerning Mrs. Eddy which have had recent circulation, and the testimony presented, including as it does the evidence of prominent men who are not Christian Scientists, as well as that of the members of Mrs. Eddy's household, is sufficient to disprove these reports. Mrs. Eddy, as General Streeter has stated, exhibits "no appearance of weakness or decrepitude;" on the contrary, she displays "a physical activity not ordinarily to be found in persons many years younger."

Those who have had business relations with Mrs. Eddy testify to her mental vigor and activity, also that she attends personally to all business of importance, even to the smallest detail. She is in fact, as well as in name, the active, alert, vigilant Leader of the Christian Science movement, and its success is entirely due to her labors, which still continue with vigor and effect. The writer has been in continuous correspondence with Mrs. Eddy during more than four years, and has seen and conversed with her a number of times during that period, his last interview with her being on the afternoon of Oct. 30, within two hours after she had seen the reporters who assembled at Pleasant

View on that date. Upon this occasion, as on others, she showed no evidence of disease or decrepitude, and her conversation on business and personal matters indicated no lack of the mental and spiritual qualities which make her the foremost woman of her time.

In the same issues of the *Sentinel* we quote a number of editorial comments from newspapers throughout the country, which show how thoroughly the circulation of such false reports is condemned by the press and by right-thinking people generally. ARCHIBALD MCLELLAN.

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At every advancing footstep, Truth is still opposed with sword and spear.—*Science and Health*, p. 134.

IT would be well if in the sweet Christmas time we might hear no tones that clash with the song of peace on earth, but they who have read on beyond the Bethlehem story will remember that when the little child was nestled in the arms of the aged Simeon, he blessed him and said unto Mary his mother, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Blended with the echoes of that first Christmas chorus was this prophetic forenote of the turmoil and strife which has obtained in human history and human hearts during all the succeeding centuries. Christ Jesus came, indeed, to bring peace, but not the peace of contentment or compromise with unideality. His is the peace of spiritual sovereignty and of that alone, and until this is attained, his way, though "a blessed and brightening path," is a way of struggle and of warfare.

Jewish thought was saturated with the expectation of a Messianic dominion. They had looked forward to their entrance into all the satisfactions of national supremacy, the glory of a ruling power, and nothing could have been more foreign to their hopes than the declaration of Jesus that he came not to bring them peace, but a sword, a declaration which was first interpreted when the scribes and Pharisees "were filled with madness," as Luke declares, because Jesus had ignored their traditions in healing the sick on the Sabbath day,—a madness which increased until that hour when they cried, "Away with him," "Let him be crucified." Then in a wild tumult of cruelty and hatred the beetling surges of malice "hurled the bleeding body of Mary's Son upon the rocky ledge of Calvary," and

Isaiah's prophetic words were fulfilled: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth."

That which attended the manifestation of Truth in Christ Jesus, has attended the coming of every lesser light in the galaxy of humanity's religious leaders. No one can read the story of St. Stephen, or follow St. Paul in his wanderings as the knight-errant of God, or stand with Luther at Worms, without realizing the bitterness and continuity of the world's resistance to every religious advance, every movement for political reform, every endeavor for economic justice; and well has the Hebrew bard expressed our astonishment at this persistent fact of human conduct, when he exclaims, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed."

Of all this turmoil, however, the coming of truth has not been the cause, but simply the occasion. The truth stands as a wall athwart the course of error, and ofttimes it is beaten against until mortal thought becomes a surging tumult, in the midst of which it remains undisturbed and immovable. Every thoughtful student of Christian history can but discover in the excitation of traditional beliefs the phenomenal evidences of the reappearance of incorruptible verity, and the stir which has attended the appearance and growth of Christian Science, and which has recently registered one of its highest tides, is fully explained to those who understand how this coming has accentuated the perennial struggle between truth and error in human consciousness, by defining more clearly between them, and by standing unequivocally for all that logically pertains to the highest spiritual concept of God and His universe, including man.

None will question that prevailing religious belief embraces much of error. Its manifest inability to satisfy the human heart and to solve the human problem, and the extent to which creedal dogmas are being discarded by the great body of intelligent people,—these things make it clear that mortal sense has had the effect of obscuring the truth, and that this is to the disadvantage of all concerned. It might, therefore, be legitimately expected that those who recognize this disabling factor of human consciousness would welcome every promise of added light; that only the

sluggard would condemn him who heralds the day. Yet, astonishing though it be, history is replete with the manifestation of that Pharisaical prejudice and bigotry which seeks to crucify every new revelation of Truth, and this antagonism is explained only when we come to understand, in Christian Science, that "the deeper the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth" (Science and Health, p. 329). Self-interest impels false sense to resist that which means its destruction, hence the struggle will cease only with the demonstration of the nothingness of evil.

The passing turmoil of mortal thought may beget solicitude and anxiety in some, but those who behold the Christ walking upon the surging tide know that "the aggravation of error" but "foretells its doom" (Science and Health, p. 105), and that he will quiet the waves. Therefore are they at peace, even amid the world's wildest clamorings.

It would seem that our Lord's scientific and specifically imposed test of spiritual values, "By their fruits ye shall know them," must commend itself to all fair-minded people, and that ere long prejudiced and unhelpful criticism will be outgrown by all his professed followers. Divine truth is free, accessible to all, and the value of any interpretation thereof is sure to be made apparent in the lives and conduct of those who worthily represent its spirit and teaching. Happily we are not left without a standard, a basis of just judgment, for the practical adequacy and effectiveness of the right concept of revealed truth was abundantly demonstrated by Christ Jesus, and it remains for all who would honor him to prove by their works, even as he commanded, that they are following him in deed and in truth.

The people, as a whole, love freedom and fairness, and they are not content to be remanded to the cruel fate of the "incurable," when the healing work of Christian Science has become known to them; hence much of the mental unrest of these times is distinctly prophetic of good. It is a reaction which means mobility of thought, a wholesome and progressive discontent that is increased by every unkind word respecting the Christian Science movement or its Leader, and that will impel unnumbered people to acquaint themselves with the redemptive truths which have been so unworthily assailed.

Escape from the bondage of contentment with old beliefs

is a prerequisite to the reception of a new and higher concept of Truth, and nothing more certainly conduces to this emancipation than the discovery that those who are the authoritative representatives of these beliefs are not exhibiting that charity, kindness, and breadth of view which were so distinctive in the life of Christ Jesus, and which are logically and legitimately expected of all who bear his name.

JOHN B. WILLIS.

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FROM both the secular and religious press we learn that the bishops of the English Church have admitted the need of healing as practised in the early days of Christianity. It seems, however, that anointing with oil is held to be a necessary adjunct of the healing, and this naturally raises the question whether it was an accompaniment of the apostolic work. The only place where it is mentioned in the Gospels is in the 6th chapter of Mark, 13th verse, where it is stated that the disciples "anointed with oil many that were sick, and healed them." In their commission from the Master, which immediately precedes this statement, we find no hint that oil was to be used, the instructions dealing wholly with mental and moral conditions; no reference being made to matter, except that they were to "shake off the dust" from their feet. Neither of the other evangelists refer to the use of oil, although Matthew is given to details, presumably from his having been a publican or tax-gatherer.

The authority for the use of oil in connection with healing, has usually been taken from James, 5 : 14; where the counsel is given to pray for any one who is sick, "anointing him with oil in the name of the Lord." Then follows the unequivocal statement, "And the prayer of faith shall save the sick, and the Lord shall raise him up,"—not the oil and the prayer, be it observed, but simply "the prayer of faith."

It is not necessary, however, nor desirable, to dismiss the subject of anointing until we have gained some measure of its true meaning. In the Old Testament it is frequently mentioned by the inspired writers. Who does not remember the beautiful words of the 23rd Psalm, "Thou anointest my head with oil;" and in another Psalm, "With my holy oil have I anointed him." Coming to the New Testament, we find the great Teacher, at the beginning of his healing

ministry, quoting the prophecy, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;" then adding, "This day is this scripture fulfilled in your ears;" and in Acts, 4 : 27, we find the disciples referring to "thy holy child Jesus, whom thou hast anointed." In pursuing the subject farther, we find Paul expressing this same spiritual sense of anointing, when he says in 2 Corinthians, 1 : 21, 22, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." If aught else were needed on this line, we have it in St. John's remarkable words, in his first Epistle, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

After reading these statements and similar ones, it does not seem that there can be any question as to what the apostle James means when he says, "Anointing him with oil in the name of the Lord." How did God anoint Jesus of Nazareth, so that he was able to heal the sick and even raise the dead? How did God anoint Paul for his glorious work of healing the sick and the sinful? No one would venture to affirm that it was by any material means; and we do not find that Christ Jesus ever used material oil in his healing ministry, although he gave to many "the oil of joy for mourning."

Christian Scientists have learned to heed the angelic warning, "See thou hurt not the oil and the wine,"—that is, by substituting the material sense for the spiritual sense which alone brings healing from sin and sickness to those who seek it "in spirit and in truth." In the Christian Science text-book "oil" is spiritually defined as "consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, p. 592). It is surely worth while to ask whether the pouring out of this oil upon the sick, the sorrowful, or the sinful is not really all that is needed, if it be done "in the name of the Lord,"—in the name of Christ, Truth, who is the same yesterday, to-day, and forever? St. John, who has the last word to say in the Bible on this subject of anointing, tells in his first Epistle of the passing away of materiality; then he adds, "But he that doeth the will of God abideth forever." He goes on to say, "But ye

have an unction from the Holy One, and ye know all things . . . and that no lie is of the truth." This is followed by the statement already quoted in full, in which he says, "The same anointing teacheth you of all things, and is truth."

In Christian Science the veil of material sense is taken away in the reading of the Holy Scriptures, and like St. Paul we can say, "If that which is done away was glorious [to the human sense], much more that which remaineth is glorious." And the spiritual truly "remaineth," bearing witness to the ever-presence of God and the healing power of His Christ. Matter does not even symbolize Spirit to those who see the oppositeness of the material and the spiritual, and who have been healed through the realization of the allness of Spirit, God, as made known in Christian Science. Truly can they say with the poet,—

The letter fails, the systems fall,
And ev'ry symbol wanes:
The Spirit overbrooding all,
Eternal Love remains.

ANNIE M. KNOTT.

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WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

Mr. Joseph Armstrong, 250 Huntington Avenue, Boston, Mass., publishes and sells Science and Health and Mrs. Eddy's other writings, and all orders for these books, including the Manual, should be sent to him, and all checks, drafts, and money orders for these works should be made payable to his order.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel, The Christian Science Quarterly, Der Herold der Christian Science,* besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publish-

ing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society. The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal,* and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Mr. William B. Johnson is the Clerk of The Mother Church of Christ, Scientist, and all correspondence regarding church matters, except such as pertain to the Treasurer's office, should be addressed to him at the church, Falmouth, Norway, and St. Paul Sts., Boston, Mass. Applications for membership in The Mother Church and all correspondence relating thereto should also be addressed to Mr. Johnson.

Mr. Stephen A. Chase, whose address is P. O. Box 56, Fall River, Mass., is Treasurer of The Mother Church, and all remittances for the church—per capita tax, contributions, etc.—should be sent to him. Remit to him by check, post-office order, or express money order. Do not send currency.

Correspondence regarding instruction in the Massachusetts Metaphysical College should be addressed to The Board of Education, 250 Huntington Avenue, Boston, Mass.

# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

**Volume XXIV** **JANUARY, 1907** **Number 10**


## MRS. EDDY'S REPLY TO THE JANUARY MC CLURE ARTICLE.

IT is calumny on Christian Science to say that man is aroused to thought or action only by ease, pleasure, or recompense. Something higher, nobler, more imperative, impels the impulse of Soul.

It becomes my duty to be just to the departed and to tread not ruthlessly on their ashes. The attack on me and my late father and his family in *McClure's Magazine*, January, 1907, compels me as a dutiful child and the Leader of Christian Science to speak.

*McClure's Magazine* refers to my father's "tall, gaunt frame" and pictures "the old man tramping doggedly along the highway, regularly beating the ground with a huge walking-stick." My father's person was erect and robust. He never used a walking-stick. To illustrate: One time when my father was visiting Governor Pierce, President Franklin Pierce's father, the Governor handed him a gold-headed walking-stick as they were about to start for church. My father thanked the Governor, but declined to accept the stick, saying, "I never use a cane."

Although *McClure's Magazine* attributes to my father language unseemly, his household law, constantly enforced, was no profanity and no slang phrases. *McClure's Magazine* also declares that the Bible was the only book in his house. On the contrary, my father was a great reader. The man whom *McClure's Magazine* characterizes as "ignorant, dominating, passionate, fearless," was uniformly dignified—a well-informed, intellectual man, cultivated in mind



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and manners. He was called upon to do much business for his town, making out deeds, settling quarrels, and even acting as counsel in a lawsuit involving a question of pauperism between the towns of Loudon and Bow, N. H. Franklin Pierce, afterward President of the United States, was the counsel for Loudon and Mark Baker for Bow. Both entered their pleas, and my father won the suit. After it was decided, Mr. Pierce bowed to my father and congratulated him. For several years father was chaplain of the New Hampshire State Militia, and as I recollect it, he was Justice of the Peace at one time. My father was a strong believer in States' rights, but slavery he regarded as a great sin.

Mark Baker was the youngest of his father's family, and inherited his father's real estate, an extensive farm situated in Bow and Concord, N. H. It is on record that Mark Baker's father paid the largest tax in the colony. *McClure's Magazine* says, describing the Baker homestead at Bow: "The house itself was a small, square box building of rudimentary architecture." My father's house had a sloping roof, after the prevailing style of architecture at that date.

*McClure's Magazine* states: "Alone of the Bakers, he [Albert] received a liberal education. . . . Mary Baker passed her first fifteen years at the ancestral home at Bow. It was a lonely and unstimulating existence. The church supplied the only social diversions, the district school practically all the intellectual life."

Let us see what were the fruits of this "lonely and unstimulating existence." All my father's daughters were given an academic education, sufficiently advanced so that they all taught school acceptably at various times and places. My brother Albert was a distinguished lawyer. In addition to my academic training, I was privately tutored by him. He was a member of the New Hampshire Legislature, and was nominated for Congress, but died before the election. *McClure's Magazine* calls my youngest brother, George Sullivan Baker, "a workman in a Tilton woolen mill." As a matter of fact, he was joint partner with Alexander Tilton, and together they owned a large manufacturing establishment in Tilton, N. H. His military title of Colonel came from appointment on the staff of the Governor of New Hampshire. My oldest brother, Samuel D. Baker, carried on a large business in Boston, Mass.

Regarding the allegation by *McClure's Magazine* that all the family, "excepting Albert, died of cancer," I will say

that there was never a death in my father's family reported by physician or post-mortem examination as caused by cancer.

*McClure's Magazine* says that "the quarrels between Mary, a child ten years old, and her father, a gray-haired man of fifty, frequently set the house in an uproar," and adds that these "fits" were diagnosed by Dr. Ladd as "hysteria mingled with bad temper." My mother often presented my disposition as exemplary for her other children to imitate, saying, "When do you ever see Mary angry?" When the first edition of Science and Health was published, Dr. Ladd said to Alexander Tilton: "Read it, for it will do you good. It does not surprise me, it so resembles the author."

I will relate the following incident, which occurred later in life, as illustrative of my disposition:—

While I was living with Dr. Patterson at his country home in North Groton, N. H., a girl, totally blind, knocked at the door and was admitted. She begged to be allowed to remain with me, and my tenderness and sympathy were such that I could not refuse her. Shortly after, however, my good housekeeper said to me: "If this blind girl stays with you, I shall have to leave; she troubles me so much." It was not in my heart to turn the blind girl out, and so I lost my housekeeper.

My reply to the statement that the clerk's book shows that I joined the Tilton Congregational Church at the age of seventeen is that my religious experience seemed to culminate at twelve years of age. Hence a mistake may have occurred as to the exact date of my first church membership.

The facts regarding the McNeil coat-of-arms are as follows:—

Fanny McNeil, President Pierce's niece, afterward Mrs. Judge Potter, presented me my coat-of-arms, saying that it was taken in connection with her own family coat-of-arms. I never doubted the veracity of her gift. I have another coat-of-arms, which is of my mother's ancestry. When I was last in Washington, D. C., Mrs. Judge Potter and myself knelt in silent prayer on the mound of her late father, General John McNeil, the hero of Lundy Lane.

Notwithstanding that *McClure's Magazine* says, "Mary Baker completed her education when she finished Smith's grammar and reached long division in arithmetic," I was called by the Rev. R. S. Rust, D.D., Principal of the

Methodist Conference Seminary at Sanbornton Bridge, to supply the place of his leading teacher during her temporary absence.

Regarding my first marriage and the tragic death of my husband, McClure's Magazine says: "He [George Washington Glover] took his bride to Wilmington, South Carolina, and in June, 1844, six months after his marriage, he died of yellow fever. He left his young wife in a miserable plight. She was far from home and entirely without money or friends. Glover, however, was a freemason, and thus received a decent burial. The masons also paid Mrs. Glover's fare to New York City, where she was met and taken to her father's home by her brother George. . . . Her position was an embarrassing one. She was a grown woman, with a child, but entirely without means of support. . . . Mrs. Glover made only one effort at self-support. For a brief season she taught school."

My first husband, Major George W. Glover, resided in Charleston, South Carolina. While on a business trip to Wilmington, North Carolina, he was suddenly seized with yellow fever and died in about nine days. I was with him on this trip. He took with him the usual amount of money he would need on such an excursion. At his decease I was surrounded by friends and their provisions in my behalf were most tender. The Governor of the State and his staff, with a long procession, followed the remains of my beloved one to the cemetery. The Freemasons selected my escort, who took me to my father's home in Tilton, N. H. My salary for writing gave me ample support. I did open an infant school, but it was for the purpose of starting that educational system in New Hampshire.

The rhyme attributed to me by *McClure's Magazine* is not mine, but is, I understand, a paraphrase of a silly song of years ago. Correctly quoted, it is as follows, so I have been told:—

Go to Jane Glover,
Tell her I love her;
By the light of the moon
I will go to her.

The various stories told by *McClure's Magazine* about my father spreading the road in front of his house with tan-bark and straw, and about persons being hired to rock me, I am ignorant of. Nor do I remember any such stuff as Dr. Patterson driving into Franklin, N. H., with a couch or cradle for me in his wagon. I only know that

my father and mother did everything they could think of to help me when I was ill.

I was never "given to long and lonely wanderings, especially at night," as stated by *McClure's Magazine*. I was always accompanied by some responsible individual when I took an evening walk, but I seldom took one. I have always consistently declared that I was not a medium for spirits. I never was especially interested in the Shakers, never "dabbled in mesmerism," never was "an amateur clairvoyant," nor did "the superstitious country folk frequently" seek my advice. I never went into a trance to describe scenes far-away, as *McClure's Magazine* says.

My oldest sister dearly loved me, but I wounded her pride when I adopted Christian Science, and to a Baker that was a sorry offence. I was obliged to be parted from my son, because after my father's second marriage my little boy was not welcome in my father's house.

*McClure's Magazine* calls Dr. Daniel Patterson, my second husband, "an itinerant dentist." It says that after my marriage we "lived for a short time at Tilton, then moved to Franklin. . . . During the following nine years the Pattersons led a roving existence. The doctor practised in several towns, from Tilton to North Groton and then to Rumney." When I was married to him, Dr. Daniel Patterson was located in Franklin, N. H. He had the degree D.D.S., was a popular man, and considered a rarely skilful dentist. He bought a place in North Groton, which he fancied, for a summer home. At that time he owned a house in Franklin, N. H.

Although, as *McClure's Magazine* claims, the court record may state that my divorce from Dr. Patterson was granted on the ground of desertion, the cause nevertheless was adultery. Individuals are here to-day who were present in court when the decision was given by the judge and who know the following facts: After the evidence had been submitted that a husband was about to have Dr. Patterson arrested for eloping with his wife, the court instructed the clerk to record the divorce in my favor. What prevented Dr. Patterson's arrest was a letter from me to this self-same husband, imploring him not to do it. When this husband recovered his wife, he kept her a prisoner in her home, and I was also the means of reconciling the couple. A Christian Scientist has told me that with tears of gratitude the wife of this husband related these facts to her just as I have stated them. I lived with Dr. Patter-

son peaceably, and he was kind to me up to the time of the divorce.

The following affidavit by R. D. Rounsevel of Littleton. N. H., proprietor of the White Mountain House, Fabyans. N. H., the original of which is in my possession, is of interest in this connection:—

About the year 1874, Dr. Patterson, a dentist, boarded with me in Littleton, New Hampshire. During his stay, at different times I had conversation with him about his wife, from whom he was separated. He spoke of her being a pure and Christian woman, and the cause of the separation being wholly on his part, that if he had done as he ought he might have had as pleasant and happy home as one could wish for.

At that time I had no knowledge of who his wife was. Later on I learned that Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, was the abovementioned woman.

(Signed) R. D. ROUNSEVEL.

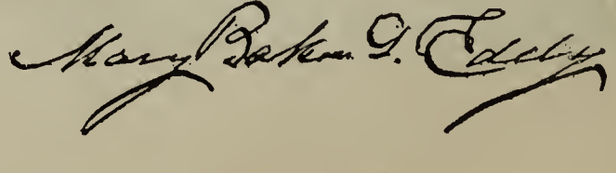
Grafton S. S. Jan'y, 1902. Then personally appeared R. D. Rounsevel and made oath that the within statement by him signed is true.

Before me,

(Signed) H. M. MORSE.
Justice of the Peace.

Who or what is the McClure "history," so called, presenting? Is it myself, the veritable Mrs. Eddy, whom the *New York World* declared dying of cancer, or is it her alleged double or dummy heretofore described?

If indeed it be I, allow me to thank the enterprising historians for the testimony they have thereby given of the divine power of Christian Science, which they admit has snatched me from the *cradle* and the grave, and made me the beloved Leader of millions of the good men and women in our own and in other countries,—and all this because the truth I have promulgated has separated the tares from the wheat, uniting in one body those who love Truth; because Truth divides between sect and Science and renews the heavenward impulse; because I still hear the harvest song of the Redeemer awakening the nations, causing man to love his enemies; because "blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."



# OUR TEXT-BOOK AND ITS TEACHING.

HON. CLARENCE A. BUSKIRK.

Words are things, and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think.

BYRON.

ALTHOUGH "Science and Health with Key to the Scriptures" by Mrs. Eddy was first published to the world in 1875, it already has had a history sufficiently determinative to indicate unmistakably its true place in the permanent literature of mankind. Its phenomenal four hundred editions, published in its first thirty-one years, have exposed it in the most intense lime-light of the world's criticism and judgment, and the tests to which it has been subjected by its earnest students have been most extensive and thorough. Because it antagonizes the views of some learned professions, as well as the representatives of certain ecclesiastical dogmas which have been accumulating during something more than sixteen centuries, it has had to pass through the fiercest flames of hostile criticism, and has emerged unscathed and triumphant. It has had to bide a weary period of malice and misrepresentation, but like Daniel from the lions' den, it has been delivered unharmed. It has proven its place as one of the very few wholly good books possessed by men. When a really good book is born a miracle has occurred, and a benefaction given to humanity the value of which is beyond estimate. There are but few really good books in the world, and these must be determined "by their fruits."

Since the publication of Science and Health, a considerable number and variety of books, pamphlets, and periodicals have been published, and are still appearing numerously, which plagiarize and imitate its teachings in part, and which attempt to expound the theme of the metaphysical healing of the sick. It is just to remark that the dynamic incentive of these publications is to be discovered in the teachings of Mrs. Eddy; that too many of them seek to disguise this obligation in various ways which are not praiseworthy; that too many of them seek to compromise with the prejudicate opinions and prejudices of their readers along lines such as that of the unreality of matter; while some of them are grossly and mischievously atheistic and irreligious. It is, however, only the good

coin which is counterfeited, and men are sure to discover that it is the good coin only which has any value.

It is not the purpose of this article to attempt any elaborate or exhaustive review of the teaching of Christian Science as set forth in the pages of the Christian Science text-book. The book speaks for its own teaching incalculably better than can any review. It may be somewhat useful, however, to set forth a few considerations of a general character in respect to this unique and extraordinary volume.

First: Science and Health teaches concerning the true and only God,—the only reasonable God, the only possible God. It teaches that God is Spirit; not a physical or man-like personality, but all-presence and ever-presence, and, therefore, that Spirit, God, is the sole reality, including the infinite manifestation of Spirit. It teaches that God is Love, is Truth, is Life; is good, is harmonious, in all ways, in all manifestations, from the least unto the greatest. It dethrones the falsehood of a wrathful, vengeful, cruel, capricious deity. It lifts theology wholly above the traditions and reminiscences of paganism and idolatry. It emancipates theology,—liberates it from the labyrinths of sophistical and contradictory scholastic creeds, dogmas, and subtleties, in which it had been hopelessly wandering ever since it accepted as pertaining to Christianity that part of the academic philosophy of Plato which taught that the material world is reality. A theology which fails to understand and teach of God and His universe aright necessarily becomes honeycombed with mischievous falsehoods. It begins with an erroneous premise, and soon becomes involved in a maze of erroneous deductions. Plato taught in the Academy at Athens a philosophy mainly idealistic as opposed to the materialistic and realistic. He repudiated the Grecian mythology and its polytheistic vagaries. He taught an intelligent First Cause, the author of spiritual being, to whom he attributed every perfection. He taught the immortality and pre-existence of the spiritual part of our nature. Hence the philosophy of Plato readily blended with Christianity. But Plato also taught the reality of the material world,—a doctrine contrary to the teachings of Jesus. The followers of Plato were a foremost intellectual influence among the early Christians. It is no more to be wondered at, viewing it as a historical incident, that Christianity, when its acceptance among those of previous

beliefs began to widen, assimilated the Platonic error of the reality of matter, than it is that Christianity adopted some of the holidays and ceremonials of the religionists who were converted to its teachings. Though the serpent of error casts its skin it still retains its venom. The traces of the older pagan beliefs, some of them non-Christian and some of them mischievously anti-Christian, are still to be discovered throughout Christendom.

Plato's teaching of the reality of the material world, necessarily resulting from his teaching that the intelligent First Cause created matter, was fatally inconsistent with his otherwise idealistic philosophy. Reconciliation was a logical impossibility; and upon metaphysics came the well-known reproach that it leads its followers into waters which soon rise over their heads. This reproach has continued to this day. Many still regard metaphysics as a wholly impractical maze of self-contradictions; and this erroneous notion is largely traceable to the initial falsehood of the reality of matter. What may be termed philosophical metaphysics, and what may be termed Christian metaphysics, have alike suffered from this reproach, and from a like cause. Yet it ought to be apparent that no sound system of metaphysics (which is another name for a system of pure reasoning) can be self-contradictory. And metaphysics has at last been freed from the reproach of self-contradiction and impracticability by the teachings of Christian Science. This could not have been accomplished except by the elimination of the fatal assumption of the reality of matter. The teaching of Jesus that God is Spirit, leads by inevitable logic to the deduction that matter never could be the resultant (that is to say, the creation or effect) of Spirit. Spirit and matter are wholly unlike; indeed, are irreconcilable opposites. Matter is non-intelligent; therefore, intelligence cannot be the resultant or creation of matter, as some materialists have attempted to conjecture. Spirit, or Mind, is non-material; therefore matter—the non-spiritual—cannot be the resultant of Spirit, or Mind. It is unthinkable that the First Cause could be otherwise than perfectly harmonious in all ways and at all times, because all discord is destructive instead of creative and sustaining; therefore, the First Cause could not be the causative Principle or law from which any discord or anything discordant could result. Can it be said that there is no discord or anything discordant in the material world,

which, according to the academic philosophy of Plato, exists as God's creation, and therefore as reality? It is unthinkable that the First Cause could be other than Truth. It is unthinkable that the First Cause could be other than perfectly good. It is unthinkable that the First Cause could be other than Life, the vital Principle and law of all real being. It is unthinkable that the First Cause could be other than Love; because divine action is incapable of any other explanation. It is unthinkable that the First Cause could be other than infinite, eternal, unchangeable. It is unthinkable that the First Cause could be other than incorporeal, that is, Spirit. It is unthinkable that the First Cause could be other than supreme and infinite intelligence, Mind. A cause cannot produce an antipathetic effect. A result antipathetic to its origin is impossible. The First Cause would not be the First Cause if its results were antipathetic. If what is termed the material world were reality (that is, a fact or truth according to its seeming, or, to use the Greek classification, noumenon instead of phenomenon), it would be the resultant of the First Cause. This resultant would be antipathetic throughout.

In describing "matter" and "the material world" as antipathetic to Spirit, these terms, "matter" and "the material world," are used according to the meanings attached to them by human beliefs based on their appearances to what are termed our physical senses. "Matter" and "the material world," as thus understood, do not exist in truth or reality. They are "nothing." Mrs. Eddy has therefore most carefully differentiated reality from the appearances of reality. She has furnished at this point a precise scientific classification. She has enforced and illumined this classification by showing that the appearances of reality are always presentments to our so-called physical perceptions and consciousness, and that they are as incompatible with reason and truth as, for example, the familiar appearance of the sun rising in the east and setting in the west. She has gone to the bottom of this question, and shown that the supposed reality of matter and its supposed creation by the First Cause belongs to a category which includes all erring human beliefs. The infirmity or flaw in metaphysics which brought reproach upon it, was the failure on the part of metaphysicians to differentiate clearly at all times between reality and the appearances of reality, and it remained for Mrs. Eddy to detect and expose this basic flaw. That a

woman made this far-reaching discovery, and that it was made so late as the latter part of the nineteenth century, may be a circumstance which has proven to be somewhat offensive to a certain class of thinkers, but one which, after all, does not touch even remotely the value of the discovery.

Second: Science and Health is a most valuable addition to the literature of logic. At the time of its publication in 1875, the deductive system of reasoning which formerly had been so extensively employed by Aristotle and his school of thinkers, had passed into some disrepute on account of the very masterful use and exposition by Bacon of the system of inductive reasoning. Inductive reasoning had come to be narrowly looked upon as the only safe system even by many who ought to have known better.

The strength and purity of the deductive reasoning in Science and Health is unique in the history of logic. From the premise, spiritually discerned, that *God is,* although God is unseen by the physical senses, the entire Christian philosophy, or Science of Christianity, is made to illumine our consciousness with a progressive certainty, like that of the increasing radiance of the daybreak while the morning sun yet remains below the horizon. And, just as no one doubts that the sun is below the horizon as a part of the phenomenal universe, although unseen, so the reader who has reached an intelligent comprehension of the perfectness and completeness of the system of statements in the Christian Science text-book cannot doubt the truth of their premise that God is. Here is a great marvel in deductive reasoning. The deductive method must always assume its premise to start from. Mrs. Eddy assumes the premise that God is. Yet such is the solidity of her deductions therefrom, such their self-evident truth after she has stated them, such the practical results attending their acceptance, that these deductions in turn become the sure premises from which the deduction is unavoidable that God is. Where does the literature of logic show anything so valuable as this? It is happily manifest that instead of being a foe to religion as sometimes has been asserted, even by religionists, this logic is a staunch friend and supporter when properly invoked. And yet it has become apparent to the writer of this article that Mrs. Eddy is never a conscious fencer with the weapons of logic. She nowhere attitudinizes as a logician, although there are frequent glints of her blade. The breadth and illumination of her spiritual discernment of

Truth led her inevitably to the employment and happiest uses of pure logic.

Third: Science and Health furnishes to mankind sure incentives to love God, and to have faith in God. It presents the Christian religion as a religion of joy, and makes the gospel of Christ truly "good news," "glad tidings" to all mankind. It gives us a religion for the eternal *now*. It restores to Christianity the unadulterated teachings of Jesus. These teachings are not a thin crust over the lurid fires of pagan beliefs. In what other book, written since the first days of Christianity, can be found a system of religious thought so beautiful, so joyous, so satisfying to our highest sentiments, aspirations, ideals? No creedal horrors can be its children, to bring gloom and despair into the hearts of men. No religious wars or persecutions can be waged by its worthy following. It consistently teaches, throughout its pages, peace and good will to men. Its fruitage is a joyous optimism based on the understanding that divine Love is truly omnipresent, and that obedience to the laws of our being is not a deprival of aught that is truly for our happiness or betterment. Its spiritual and ethical standard is the very highest. Its ideals are never lowered or compromised. Its teachings make for righteousness and right living in all ways. All its statements are woven into a spotless web of purity and faith. Not a single innuendo, not a single suggestion in all its pages can be found to the contrary. The practical result is that its readers are sure to be benefited spiritually and morally, as well as physically. Its numerous readers testify that they have been regenerated spiritually and morally, as well as physically, through the uplifting influence of its pages.

The pagan religions, considered generally, have had as a pivotal belief the reality and universality of the power of evil. They have put this asserted power on an equality with the beneficent power of God, good, and sometimes have made it superior. They have personalized this supposed power of evil, and various devils and innumerable imps of high and low degree have been the frightful progeny of this belief in the reality and supremacy of evil. This belief had its origin and place in the more primitive and ignorant conditions of human thought, when men accepted appearances for facts. It is only when men become spiritually enlightened that they are able to discriminate between appearance and reality. Jesus taught a

doctrine respecting God wholly opposed to these pagan beliefs, and yet they have largely continued to infect the consciousness of his followers. From time to time there have been groping protests against these beliefs among many Christian sects, but it remained for Mrs. Eddy to destroy effectually all grounds of excuse for these reminiscences of pagan error. By a chain of exposition and reasoning which is unanswered and unanswerable she has shown that evil is not reality, or a part of the truth of being, but that all truth is good and the product of divine Love. She has shown that evil has no power or government or law behind it or sustaining it, because evil is not of God; that it is a falsehood of erring human belief, like the falsehood, for example, that the sun revolves around the earth. She has shown that the true way to destroy the power with which evil is accredited in our mistaken beliefs, is to enlighten mankind with the true understanding, in verification of the words of Jesus: "Ye shall know the truth, and the truth shall make you free."

Fourth: Until the publication of the Christian Science text-book, no book had presented a scientific exposition of Christianity in relation to the healing of physical sicknesses. In the Bible can be found essential or basic truths; but its utterances differ greatly from the terminology of scientific explanation to which modern readers have become accustomed. Besides, its fundamental truths had become more and more obscured and perverted as the centuries had gone by, under the stress of creed-making and creed-bondage. The Christian method of healing the sick had practically become a dead-letter in Christendom; and this feature in the mission of Christianity which was so constantly emphasized by Jesus as the true accompaniment of the preaching of the gospel, in order to spread and perpetuate Christianity, had come to be almost ignored by Christian ministers and their followers. The healing of physical sicknesses had been abandoned by Christianity and committed to materialism with its teachings and methods. No wonder that materialistic tendencies were found to be growing apace, when professing Christians thus abandoned an essential and basic part of the teachings and example of Jesus.

The clear and fearless statement of a truth, if patiently and steadfastly adhered to, must lead to its respectful recognition. Every falsehood is essentially weak. Only

thirty-two years have elapsed since the first appearance to the world of "Science and Health with Key to the Scriptures," yet it has created already a new epoch in the religious thought of our race, and the restoration of the Christ-method of overcoming sin and sickness as alike amenable to the eternal and, therefore, unchanging processes of Truth has passed into the annals of the nineteenth and twentieth centuries as an accomplished and incontestable historical fact, and the evidence supporting this fact is accumulating in geometrical progression, although in volume and quality it already has no precedent.

To portray the tremendous significance of this fact, to prophesy the scope of its beneficence and its far-reaching activities, is beyond words. The results already attained ought to be a joyous inspiration to every lover of humanity. Whenever a drunkard is restored to a life of sobriety and usefulness, there is a streak of the growing dawn in the sky; whenever the victims of opium, chloral, cocaine, and other vicious drugs are rescued from their degrading bondage, whenever the sick are lifted up from their beds of suffering, through the blessed Christ-method, there are added more and more streaks of the growing dawn in the sky,—the dawn which is the sure precursor of the coming day!

The day is breaking,
And men are awaking;
God speed the time!

Fifth: When Mrs. Eddy began the writing of Science and Health, with those "drops of ink" which have, indeed, made "millions think," she was confronted with the difficulty that the English language had grown to be quite materialistic in its meanings and forms of expression. She found it a very imperfect vehicle for conveying the spiritual truths which she desired to teach. She had to invent a new and distinct system of capitalization; she had to construct a glossary of many of the words which she was compelled to employ because of the lack of words and terms better adapted to express her exact and full meanings; she had to build up, in part, a new terminology. Her readers ought always to remember this; especially those who are just beginning the study of Christian Science.

Ever since its first appearance in print, the Christian Science text-book has been receiving the vigilant and untiring attention of its author in perfecting its statements.

Every addition, emendation, and alteration is being made, from time to time, which Mrs. Eddy considers useful. It is evident that she has never spared herself either toil or expense in this labor of love, and it is a noteworthy fact that every thoughtful Christian Scientist recognizes how useful this has been, and gladly and gratefully welcomes each amendment, in order better to keep step with the thought and teaching of our revered Leader. This book, with its every sentence and paragraph adjusted to the highest discernment of its author, is the very foundation of the Christian Science movement. It was well to expend two millions of dollars upon the majestic Christian Science structure recently dedicated in the city of Boston; but every dollar expended in the dissemination among men and women and children of our text-book is even more useful. No such temple to symbolize and assist the growing enfranchisement of mankind could ever have been reared but for our text-book. Every dollar we contribute to the dissemination of this book is for another stone in the rearing of a temple in the consciousness of the world grander than any temple reared by human hands. The sooner the four hundred editions already issued have grown to a half million copies the better for poor humanity, which is in such dire need of the high teachings of our text-book. Every copy is bread upon the waters.

Christian Scientists ought not to need the admonition to study the pages of Science and Health constantly. Correct thinking is manifested in correct living. The constant reading of this text-book is a sure recipe for correct thinking. It needs to be read, not a few times only, but continually. We will thus assimilate its healing truths. Here a little, and there a little, however carefully we have already perused its pages, may thus be added to our priceless store of understanding. No one has exhausted its depths, which are filled with treasures more precious than nuggets of gold or deposits of diamonds. "Full many a gem of purest ray serene" still awaits every one of us. All the other works which have been published by Mrs. Eddy should also be studied by those who wish to attain an understanding of the Science of Christianity.

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ALL may share thy thoughts: thine own is only thy feeling. Wouldst thou own him, *feel*, do not *imagine* thy God.

*Schiller.*

[Written for the *Journal.*]

## FULNESS.

MARY J. ELMENDORF.

HUNGRY, hungry, heart-hungry,
While there is love enough and to spare!
O pilgrim, suffer not dearth with its gloom and its thrust!
For the bread and the wine of the feast are thy share—
Thy meat, not scraps, with bones that are polished and bare—
And with fuel thy hearthstone is heaped, not ashes and dust.

Hungry, hungry, heart-hungry,
While the viands of Love at thy fingertips lie!
What criest thy pain—at thy Tantalus-touch they recede?
Nay; to thy longing, advancing, they multiply,
Imparting abundance for want, a smile for a sigh—
Giving comfort and strength through the night of thy need.

Hungry, hungry, heart-hungry,
For the joys of the flesh or the glories of Mind?
O sufferer, Spirit and Spirit alone is thy quest!
The wonderful love of the Master thy wounds can bind;
Hearken! He calleth the poor and the halt and the blind:—
And there in His outstretched arms are healing and rest.

Plenty, plenty, heart-plenty,
Beneath thee, above thee—everywhere!
O bondman, come out from the perilous thraldom of strife!
Stretch forth thy expectant hands in the quiet of prayer;
Turn from the things that pass, from anguish and care,
And seek the riches, the fadeless riches of Life.

Plenty, plenty, soul-plenty,
Forever, thou pilgrim of Love, for thee!
Progress points thee away from cloud and clod,
And wisdom wins visions of light and peace to be—
The light that illumines the hills of harmony,
And the peace that blooms in the beautiful gardens of God.

# FREEDOM.

Love is the liberator.—*Science and Health*, p. 225.

PROF. JOEL RUFUS MOSLEY.

LIBERTY "containing itself in the limits of virtue" is a trustworthy index of individual and social progress. Even the way men conceive of and define liberty is a reliable index of their moral progress. The bad conceive liberty to be the right and the opportunity to do wrong, ignorant of the fact that all wrong doing leads to slavery. The good conceive of liberty as freedom from evil and unity with good. Even the lowest and worst type of mortals desire freedom or exemption from the consequences of wrong doing. The best and wisest men desire freedom from sin even more than from the consequences of sin. The absence of restraint that the ignorant and the vicious desire and seek is not freedom, but anarchy; not liberty, but license. The perfect knowledge and conformity to perfect law that the wise and virtuous hunger and strive for bring the only true freedom and real liberty.

The hope and prophecy of perfect freedom and universal liberty lie in the fact that all evil leads into captivity and is its own punishment, while all good thoughts, words, and deeds emancipate from evil and the painful consequences of evil; that all evil condemns itself and punishes itself, while the good is self-sufficient and wholly satisfying; and that evil is temporal, fleeting, and capable of being destroyed, while the good is real, permanent, and indestructible. Humanity never has found and never can find any real satisfaction in sin, ignorance, and bondage; neither can we be permanently reconciled to tyranny or anarchy of any kind. The most interesting chapters in the history of the human race record the aspirations and struggles for freedom from all forms of lawlessness and all forms of oppression.

All truly good and great men are emancipators. All forces for human betterment are emancipating forces. And religion, to the degree that it is true and uncorrupted, stands for the ideal liberty of "the good and wise man."

Christianity is a religion of freedom, and is itself freedom. Its "chief doctrine on this subject is the inward freedom from sin and the outward freedom from the effects of sin." The mission of Jesus was that of an

emancipator. In announcing his mission, he said, "The Spirit of the Lord [and "where the Spirit of the Lord is, there is liberty"] is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Carrying out this great commission, he preached and lived the truth, or the gospel, that sets free from all sin, ignorance, fear, pain, sorrow, death, and every form of moral, mental, and physical bondage.

Jesus, by his life and teachings, was and is an emancipator from every tendency to substitute an external religion of forms and ceremonies for the religion of Spirit. According to Tolstoi's translation, he taught that "the external worship of God cannot be combined with works of love. The old teaching of the external worship of God cannot be combined with my teaching of works of love to one's neighbor" (Gospel in Brief, p. 310).

Jesus admonished his followers against the tyranny of all forms of selfish personal domination and human will control. He taught them to recognize the Christ as their Master and themselves as brethren and even servants of each other. He taught them that the only exaltation that was possible among his disciples must come through humility and that the only standard of greatness among them must be that of service. "Be ye not called Rabbi;" "Neither be ye called masters: for one is your Master, even Christ." (The Twentieth Century New Testament says, "the Christ." "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

If to receive Jesus is to receive Him that sent him, and to believe in him is to believe in Him that sent him, as Jesus is reported in the Gospels to have taught, is it not also true that to follow him is to follow Him who sent him? Jesus certainly did not regard himself as anything apart from God, and the high claims he made for himself were for his eternal and divine selfhood; that is, the Christ, and not for his corporeal personality. When he said to others, "Follow me," it was because he was revealing and doing the will of his Father and their Father; so that following him was synonymous with following the promptings and leadings of the Holy Spirit, the divine Mind. We follow

Jesus when we do good, as truly as we do good when we follow him.

While Jesus taught and demonstrated perfect freedom from evil through perfect union with God, nevertheless his whole life and teachings were and are the strongest possible rebuke and denial of anarchy and license. He never taught that we are free to choose evil, to return evil for evil, or even to attempt to overthrow human tyranny through human rebellion. He taught that "whosoever committeth sin is the servant of sin." Every one who errs in any way becomes the slave of his error, and can only be set free through "the Son," through Christ, divine Truth. Even those sinned against are set free through returning good for evil and not through returning evil for evil. Indeed to attempt to overcome evil with evil is to do evil, instead of good, and thereby become a slave to evil. Only the Christ-way, the right way, the way of Love, leads to freedom.

Paul, true to the teaching and example of Jesus, true to his understanding of the leadings of the exalted and ever-present Christ, stood for the freedom of Christianity from formal, traditional, ecclesiastical bonds, as well as for the freedom of mankind from bondage to "the law of sin [sickness] and death." He was at one with Jesus in his insistence upon spiritual rather than formal religion. He helped to carry forward the work inaugurated by Jesus of setting Christianity free from the ceremonial restrictions and conditions of the Old Testament religion. He saw with St. Peter that the orthodox Jewish concept of the Mosaic law was a yoke "which neither our fathers nor we were able to bear." To all attempts to continue or to reimpose this enslaving yoke on the followers of Christ, St. Paul "offered unflinching and successful resistance." He helped to win a victory for spiritual religion and Christian freedom that entitles him to the grateful love of mankind for all time to come.

Paul saw that the Mosaic law was only a schoolmaster to bring us to Christ, to the life which reflects Spirit, to perfect freedom. All the erroneous conceptions and additions to this law were to be destroyed, and the law itself, the eternal law, was to be established and fulfilled by that faith in Christ which works by love. The faith that works by love, or spiritual understanding and love, sets free from the tyrannical sense of law as something imposed from without, and reveals the law of God as the law of our own being, as the

divine Principle and perfect necessity of all being. The law is seen to be written in our minds and hearts, and in the very nature and constitution of the universe. It is also seen to be God with us, Life with us, Love with us; and not only with us, but with the whole creation as well. Perfect conformity to this law is seen to be perfect liberty, "the glorious liberty of the children of God."

Moreover, perceiving the tendency of the human mind to mistake license for liberty and thereby become a slave to evil, Paul gives us the warning never to use our "liberty for an occasion to the flesh, but by love [to] serve one another." In this connection he taught the ever-to-be-remembered truth,—the truth that Jesus had taught before him and which all true insight and experience confirm,—that it is only as we "walk in the Spirit," as we live the life which reflects Spirit and manifests its fruitage, that we are really free. "When" we "sin . . . against the brethren, and wound their weak conscience," we "sin against Christ;" for Christ exists and is always working for the perfect good and perfect liberty of all. Then, too, to cause another to fall into slavery is to enslave oneself; while to help another to come to freedom is to help oneself to even greater liberty. The giver of either good or evil always gets more than he gives.

That the exalted conception of liberty which we have been considering—the conception not only of Jesus and Paul, but also in a large measure the conception of the primitive Christian Church—has not been the dominant conception of medieval and modern ecclesiastical Christianity, is as apparent as it is regrettable. The ecclesiasticism which enslaves has often been substituted for the pure spiritual Christianity which gives life and freedom. But Christianity is such a vital and emancipating power that it contains within itself the ultimate remedy for the errors that are committed in its own name as well as for the evils that enslave humanity. Its free and life-giving nature produces reformations from within as well as from without its historic forms. In the Protestant Reformation there was such a breaking away from ecclesiasticism and such a return to the religion of Spirit that much of the freedom and power of primitive Christianity reappeared, and in the Christian Science movement the conception of perfect freedom from all evil and perfect unity with all good, and the effort to realize this freedom, have again appeared.

In the liberal and scientific movements of our time the free spirit, even more than the vital spirit, of Christianity finds expression, and the greatest thinkers and finest characters in all ages have had much of that freedom of spirit which is an essential element of the Christian character. Idealists, from Plato to Emerson, have had glimpses of the health-producing and life-giving power of all right thinking. Plato taught that the minds or souls of invalids, more than their bodies, needed doctoring, and he recommended temperance as a curative as well as a preventive of disease. "If," as Mrs. Eddy says, "that pagan philosopher had known that physical sense, not Soul, causes all bodily ailments, his philosophy would have yielded to Science" (Retrospection and Introspection, pp. 78, 79). Goethe saw that fear invites disease and calamities, while the right mental activity repels them. "Napoleon," says Goethe, "visited those sick of the plague, in order to prove that the man who could banish fear could banish the plague also, and he was right."

The power of prayer, the power of right desire, finding expression in right living, to free from sickness as well as sin, has been believed in and in a measure realized by the best and most consecrated men and women in the history of the Christian Church. In their days of greatest spirituality, the power of God to free from sickness was believed in and in a measure consciously realized by the Waldenses, Moravians, Huguenots, Covenanters, Friends, Baptists, and Methodists. Some healing attended the prayers and followed the work of Luther, and Wesley was a firm believer in the power of prayer to free from sickness as well as other evils.

In Christian Science the Principle of all right thinking and living is seen to be omnipotent, omnipresent, and omniscient Mind; and all true prayers, all right desires finding expression in right words and deeds, are seen to rest upon a scientific as well as a divine basis. All good thoughts are from God, and as they are welcomed and entertained by humanity they give freedom, health, and life. All aspirations and strivings for good are inspired of God and answered of God. The free spirit of true science and the free spirit of true religion are one in Christian Science. The actual power of right thinking and right acting, of right praying and living, to overcome all the ills of the flesh and to bring to light life, health, joy, with all other spiritual

blessings, is also being demonstrated in and through this Science.

Christian Science in common with primitive Christianity teaches that God is able and willing to set mankind free from all evil and to bring them to the glorious liberty of conscious sonship, or unity with himself. God, being wholly perfect and free, is the perfect Emancipator. Our real selfhood, the spiritual man, is also free; and as we identify ourselves with our spiritual selfhood, rather than with any material sense of selfhood, in our human experience we become free. To identify ourselves with God, His synonyms, attributes, and manifestations, is to be set free from His suppositional opposites. To identify ourselves with Love, to manifest Love, to be loving, is to be free from all that is unlike Love and opposed to Love. To identify ourselves with Truth, to know Truth, and to be true and truthful, is to be free from error. To identify ourselves with Life, to be full of the consciousness and activities of Life, is to be free from death. In like manner, to identify ourselves with divine Principle, Soul, Spirit, and Mind, is to be free from the sense of all that is unprincipled, sensual, material, and mindless. It is also true that to identify ourselves with Christ, God with us or God manifested to us in goodness, is to be free from all the claims of evil. In Christian Science it is seen that all the virtues are emancipating and all the vices enslaving; that all the virtues heal and all the vices make sick; that all the virtues are life-giving and all the vices are deadly. All goodness is freedom, and makes free; as all evil is slavery, and enslaves.

Christian Science not only teaches the Christ-way, but claims to be this way. It is the spiritual idea and interpretation of being, and the spiritual and idealistic attitude towards life that emancipates not only from the love of sin and the fear and sense of discord, pain, and death, but also from all forms of human-will control and all kinds of ecclesiastical tyranny. The only mediator it allows between God and man is the Christ, the true understanding of God, man, and the universe revealed to the human consciousness; the "Spirit of truth," the Comforter, Divine Science. It reveals and necessitates the true ministry, which is the helper, healer, teacher, friend, and lover of humanity. It also tends more and more to remove the necessity for personal dependence, to do away with personal followings. It makes the "Spirit of truth" the only infalli-

ble guide in the way of all truth, life, and freedom. The Discoverer and Founder of Christian Science, and the natural and only human Leader of the movement, says, "Follow your Leader, only so far as she follows Christ" (Annual Message to The Mother Church, 1902).

In Christian Science the material forms, rites, and ceremonies are giving place to their spiritual meaning. Baptism is seen to be the cleansing from all sin and all the impurities of the flesh; it is the burning up of error; it is the purification by the Holy Spirit, by divine Love. "Our Eucharist is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross; our wine the inspiration of Love" (Science and Health, p. 35). The real church, as well as the real man, is also seen to be "spiritual and not material" (*Ibid.* p. 468). Whenever the Christian Science Church is materially organized, it is, as Mrs. Eddy says, "to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another" (Miscellaneous Writings, p. 91). Mrs. Eddy also teaches, and Christian Science necessitates, that all types employed in its service "should represent the most spiritual forms of thought and worship that can be made visible" (*Ibid.* p. 91).

The question is often asked, Will Christian Science, like other reforms in the history of religion, tend to lose its free and life-giving spirit as it grows in power and in popular favor? According to the very nature of Christian Science, its history should be just the reverse of this. It is a purely spiritual religion, a religion of Spirit, of Truth, Life, and Love. It makes self-evidently clear to its adherents that since God is Spirit, He must be worshiped spiritually and not materially, in spirit and in truth and not in rites and ceremonies. In like manner, since God is Truth, He is to be worshiped or reflected in truthfulness; since He is Mind, in right thinking; since He is Life, in right living; and since He is Love, in thoughts and deeds of love. In fact, in Christian Science it is seen that we are religious just to the degree, and only to the degree, that we are spiritual, truthful, and loving. Then, too, Christian Science is not only a spiritual religion, but also a scientific religion. The Christianity of Christ is seen to be universal, practical, demonstrable truth, or Christian Science, and the only possible worship is to know and to

demonstrate the truth, to think right and to live right, to be loving, to be Christlike.

The history of the Christian Science movement is not only the record of victories over sin, sickness, and death, but every step in its progress has been a step more spiritual. Every day brings higher demands for turning away from personality to Principle, from human control to divine government, from mortal opinions to divine Science, from sense to Soul. Mrs. Eddy's Messages emphasize with ever-increasing force and definiteness these demands. The same is true of the By-laws of The Mother Church. In fact, the careful student of the history of the Christian Science movement cannot fail to observe that its growth is away from ecclesiasticism to the religion of Spirit, and away from the enslaving tendencies of all merely personal teaching, leadership, and influence to the freedom that comes from being taught by the Word and led by Spirit,—divine Mind. The substitution of the Lesson-Sermon for personal preaching, the limited terms for Readers in Christian Science churches, the restrictions upon class teaching and association meetings, the increasing emphasis put upon healing the sick and reforming the sinner, as well as many other facts in Christian Science history, indicate and tend to accelerate this growth.

A church without a ritual and without a creed, founded upon moral and spiritual Science, and with Christ, Truth, as its chief corner-stone, must from necessity be a spiritual rather than an ecclesiastical church. Such a church is the Christian Science conception and ideal, the only church possible, as the scientific spirit and the religious spirit become dominant in an individual, in a church, in a community, or in an age. A purely spiritual and scientific religion, the ultimate authority of which is demonstrated truth rather than a tradition, creed, institution, or personality, should free itself and keep itself free from all that is irrelevant, formal, material, and perfunctory. Christian Science asserts that scientific Christianity is such a religion and that Christian Science is scientific Christianity. It is the revival of the hope and the effort to bring to light the new spiritual Church, the new Jerusalem from above, which is free; the new man, the new earth, and the new heaven, free from all sense of corruption, materiality, sin, discord, and mortality.

# THE GOSPEL.

HAYNE DAVIS.

FOR many years I was a member of an orthodox church, and a great part of the time I was a devoted student of the Bible, but during certain periods when I was consciously continuing in sin, I was unable to read it. The deep, metaphysical parts had appealed to me most strongly, and upon my coming to Christian Science, it awakened in me a hope for early and complete freedom from all the impediments of the flesh. Life, untrammeled by dependence upon material things, had seemed to me the thing to be desired, the thing vaguely held out in the Scriptures; but it was not until Christian Science came to me that this appeared to be the lively hope, begotten in the disciples, for present realization, by the resurrection and ascension of Jesus, their Teacher and the Messenger of Truth to the whole world. The very reverence with which I had approached his words, and the search for the deep meaning, had seemed to obscure from me the simplest signification of both his words and acts.

I had read and re-read the Gospel of Mark, where it is plainly stated that those who heard and understood his teaching, through the teaching of his followers, should do the things that Jesus did; yet I had never really heard these words. I was closed to the simple truth contained in them. Now I see that this is one of the cardinal points of the gospel which the Master taught. Throughout the whole world and to the end of time, whoever hears and understands and heeds the words of Jesus, will be able to do the things that he did. Either this is true or his statements are false; and no one who dares to take his name can repudiate as false any statement which he made. It is the privilege of each student of Christian Science, through the teaching of its Discoverer, Mrs. Eddy, to demonstrate the truth of this and of the other statements made by Jesus, and by so doing to preach the gospel which he preached.

Christian people, as a rule, have formed only a vague idea as to the meaning of the word "gospel." The four books written by four of the disciples have monopolized the word, and people have not taken the trouble to go further and ascertain what Jesus meant by this word "gospel," which he began to use at the very outset of his ministry, before the

things were done which are recorded by the disciples and which as recorded are called the Gospels. Manifestly he meant something by the word gospel besides the record of what he did. The good news which Jesus came to preach, and which is the gospel, was nothing more nor less than complete deliverance from all the claims of the flesh, beginning with deliverance from its abnormal conditions manifested in sickness, or in sensuality in its grossest and most repellant forms, and proceeding to the final conquest over every vestige of the "carnal mind." This so-called mind is not that of the gross sensualist simply, as has been thought in the past; it is that which recognizes and acknowledges a false material sense of life, a belief which, because material, is subject to disease, decay, and death. This is the mind that is enmity against God, against the unalterable fact of one Mind, spiritual, incorruptible; manifested in all that gospel which Jesus preached, and proved to be true by overcoming all forms of sickness and sin.

This truth, dawning upon the individual consciousness, purifies it of the beliefs and desires which constitute the mind that is enmity against God, that sickens, sins, and dies. This truth was so clearly discerned by our beloved Leader, Mrs. Eddy, that all forms of disease disappeared from the thought of those who came near her with a desire for truth and righteousness, and this truth is flowing into the world's consciousness through the channels which she and her faithful and loyal followers are opening and keeping open for all who wish to drink freely of the water of life.

Those who have drunk even a little of this pure water, find it "a well of water springing up into everlasting life," and are grateful indeed to the one who was pure enough to become the avenue through which the divine truth could come from Him who is Truth. The gospel is thus being preached again, in its real meaning and with its promised and proper fruits, freedom " 'from the bondage of sickness, sin, and death!' Jesus marked out the way" (Science and Health, p. 227). Our beloved Leader is following in this way, and all she asks of the world and of those who take the name of Christ, is to do likewise.

Remembering the reluctance with which I admitted to myself that the truth of the gospel as taught by Jesus was not to be had by retaining the religious views with which I was once identified, I was impressed by the question of

Naaman, when Elisha sent him word to wash in the waters of Jordan and be clean. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Are not the generally accepted opinions as good or better than Christian Science? We may then ask, Will they recover a man of his leprosy, will they cleanse him of his secret sins, will they enable him to receive the benefits of the gospel, deliverance from every human ill, now?

Does any sincere seeker after the truth hesitate on the threshold between Christian Science and his old beliefs and opinions? Let him ascertain what Jesus meant by the word gospel, and then let him determine whether or not that gospel is preached in Christian Science. If a sincere seeker, he will find that in Christian Science the whole gospel, all the promises of the Master, may be realized as rapidly as he is willing to receive them. Personally the only regret I have is the delay between my learning of Christian Science and my acceptance of it and of its sacred obligation.

The full benefits of the whole gospel taught by the Master are held out to every one. What shall we do to recompense him for all the benefits he has bestowed upon us, in any church or in no church? The wise will declare with the psalmist, "I will take the cup of salvation,"—salvation from every ill, sin and sickness in every form, and from the last enemy that shall be destroyed—death. This cup is the gospel, and it is offered to every man by Christian Science.

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Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

# METHODS AND MOTIVES IN BUSINESS.

RICHARD P. VERRALL.

There is no better ballast for keeping the mind steady on its keel, and saving from all risk of crankiness, than business.—LOWELL.

Mind your own business with your absolute heart and soul, but see that it is a good business first.—RUSKIN.

A STUDY of the book of Ecclesiasticus reveals two types of humanity, the one representing the worker in matter, the other the student of Mind, and it is made evident that the former, although successful in "maintaining the fabric of the world," "shall not understand the covenant of judgment;" while the latter "will apply his heart to resort early to the Lord that made him," and in consequence, "his name shall live from generation to generation." (Translation of Richard G. Moulton, M.A.) "How," exclaims the preacher, "shall he become wise that holdeth the plow, that glorieth in the shaft of the goad, that driveth oxen. . . . He will set his heart upon turning his furrows; and his wakefulness is to give his heifers their fodder. So is every artificer and workmaster, that passeth his time by night as by day; . . . so is the smith sitting by the anvil, and considering the unwrought iron; . . . so is the potter sitting at his work, and turning the wheel about with his feet. . . . All these put their trust in their hands; and each becometh wise in his own work. Without these shall not a city be inhabited, and men shall not sojourn nor walk up and down therein. They shall not be sought for in the council of the people, and in the assembly they shall not mount on high, they shall not sit on the seat of the judge, and they shall not understand the covenant of judgment; neither shall they declare instruction and judgment, and where parables are they shall not be found."

Having thus described the artisan or worker in matter, whose god is an image graven by his own handicraft, the wise preacher now proceeds to delineate the metaphysician or mind worker, who is diligently searching for true knowledge, and he continues, "Not so he that hath applied his soul, and meditateth in the law of the Most High. He will seek out the wisdom of all of the ancients, and will be occupied in prophecies. He will keep the discourse of the men of renown, and will enter in amidst the subtleties of parables. He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables. He will

serve among great men, and appear before him that ruleth. . . . He will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his mouth in prayer, and will make supplication for his sins. If the great Lord will, he shall be filled with the spirit of understanding: he shall pour forth the words of his wisdom, and in prayer give thanks unto the Lord. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He shall shew forth the instruction which he hath been taught, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out; his memorial shall not depart, and his name shall live from generation to generation; nations shall declare his wisdom, and the congregation shall tell out his praise." (*Ibid.*)

Again reiterating the same thought in the 22d chapter of Proverbs, the preacher says, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." And speaking of the deceitfulness of material wealth he adds, "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."

To the present writer the failure of the business world more generally to heed this wise counsel has always been an enigma. The Scriptures inform us that King Solomon was endowed with wisdom, wealth, honor, and fame, far exceeding all that had been before, or should be after him; so that his testimony ought to have much weight in fixing the value of earthly possessions. Surely it is not necessary for us to repeat the experience of Solomon, in order to learn that the world of sense, with all its pleasures and pains, is but "vanity and vexation of spirit."

The crude forms of idolatry that prevailed in ancient times, have given place in our day to more refined and subtle expressions of infidelity. Instead of worshiping graven images of heathen deities, the modern tendency is to bow down to man-made systems of religion, philosophy, metaphysics, therapeutics, hygiene, physics, ethics, and business. Sometimes, in business, a man will make a god of a method or system, which he first conceives, then carries into effect, and finally trusts implicitly in all his affairs. If such a system is rigorously adhered to, and proves a suc-

cess, its author will be regarded as a self-made man, and he will worship his so-called creator accordingly. If, on the other hand, his labors result in failure, he will not blame himself or his system, but the adverse conditions which prevented success. Herbert Spencer refers to "a kind of idolatry of reason in the present day," and idolatry has been also defined as "every worship that stops short of the Supreme."

In his Epistle to the Romans, St. Paul, imbued with the new dispensation of Christian fellowship and brotherly love, thus struck the keynote of successful achievement when he said, "Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord." Again, in his First Epistle to Timothy, he clearly expresses his views on the subject of material riches. He says, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The impossibility of serving two masters, and the consequent necessity for deciding which of the two shall be served, is a problem which has apparently confronted the human race in all ages. Christian Science simplifies the question by classifying these two masters as matter and Mind, showing the former to be temporal, while the latter is eternal. The great Teacher of Christianity, in fixing the standard of loyal discipleship, is reported as saying, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." This, judging from the context, was intended as an admonition against inconstancy, and an appeal to singleness of purpose.

In giving up the quest for material wealth, in favor of spiritual understanding, few have succeeded at first in striking the harmonic chord of moderation, but many have swung to extremes on one side or the other before getting their balance. The student of Christian Science frequently finds himself in this somewhat perplexing predicament, for

although he may desire to devote all his time to the practice of healing the sick and transforming the sinner, yet he seemingly finds many human responsibilities still resting upon him. The Discoverer and Founder of Christian Science, has, however, met this difficult question with her unfailing wisdom and foresight, by advising her followers to "emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things; but come naturally into Spirit, through better health and morals, and as the result of spiritual growth" (Science and Health, p. 485). She advocates no disregard of present responsibilities, but, like the Master, recommends her followers to "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Self-preservation, the main problem of human existence, is frequently called the first law of nature, and it is considered the duty of all men, who are able, to become self-supporting. The problem of self-support naturally involves the question, What is self? A modern lexicographer defines the word as "personal interest or advantage; furtherance of one's own interest and inclinations; as to think only of self." Assuming this definition to be correct, it is evident that a Christian Scientist could not conscientiously work to support such a self, but, on the contrary, would strive to demonstrate unselfishness. Taking a more spiritual meaning of self than that afforded by the dictionary, we find that the true consciousness of the ego is gained by putting off the false sense and putting on the true, and we recall the words of Sir Galahad in Tennyson's Holy Grail, who, before occupying the magic chair at King Arthur's round table, said, "I lose myself to find myself." It was his willingness to sacrifice the selfish self that enabled him to find the Grail, and with it to win the true self, which brings the consciousness of Life everlasting. It is, therefore, in putting off the old man with his deeds, and putting on the new man in the image and likeness of God, that Christian Scientists are so vitally interested. Abraham Lincoln once said, "There's something better than making a living,—making a life;" and Marcus Aurelius affirms that "every man is worth just as much as the things are worth about which he busies himself."

The methods of making what is commonly termed a living, may briefly be considered under three headings; namely, the dishonest method, the so-called honest method,

and the spiritual or scientific method. The first, or dishonest method, is followed by that irresponsible class which recognizes no moral obligation or law whatever, but merely regards human life as a chaos of circumstances in which self is the deity and humanity the victim. Some years ago the *New York Tribune* published an editorial apropos of this class, in which the manufacture and circulation of counterfeit money was discussed. It was shown that in spite of all the care and skill which had been bestowed upon fraudulent die-cutting and engraving, no criminal had ever yet succeeded in producing a spurious coin or note that was entirely free from defect, and which had not been eventually detected. In summing up the reasons for failure of professional forgers, it was shown that the same men, who had long been successful in producing faultless work, while engaged in legitimate business, would strangely enough make some simple blunder, such as inverting a figure or omitting a water-mark, when attempting to produce fraudulent imitations. The only explanation offered was that the criminal's fear of detection was unconsciously reproduced in his work, and his mistakes, although obvious to others, would invariably be overlooked by himself. This indicates that one's motive must be right, in order to produce correspondingly accurate results, and that the mental state produced by crime is fearful, hence unsuccessful. Upon this class of social parasites we will not dwell longer, and it is only referred to here for the purpose of contrast.

The second method is followed by the so-called honest man, who reads his Bible literally, and believes that he must earn his bread by the sweat of his brow. This toiler perseveres early and late in the belief that matter is real, and he continues to till the soil of mortality with its thorns and its thistles, until he returns unto the ground out of which he was made, and in accordance with the curse that was pronounced upon Adam. He takes comfort in the belief that he is fulfilling the Ten Commandments, and that the few errors he may have committed are more than offset by the good he is doing. He also clings to a traditional hope that he will be translated to heaven when he dies. Such an one does not readily accept the teachings of Christian Science, and its gospel of healing; for to his sense these are quite transcendental, and entirely beyond the scope of his material vision. Thus the materialist's idea of God and man is but a superstitious belief. The dogmatic theories based

upon materialism have held mankind in bondage to ignorance and sin, and have imposed penalties far exceeding those of the Egyptian taskmasters. "The tale of bricks" which mortals who so believe are forced to deliver daily, will never satiate the modern Pharaoh of human pride and ambition. Having recognized this fact, we may just as well turn from the flesh-pots of a belief of life in matter, and rally to the standard of Christian Science, whose Discoverer and Founder is leading the Israelites of to-day out of physical bondage, across the wilderness of sin and sickness, into the promised land of divine Revelation.

The spiritual or scientific method, although last, may properly be called the first, for "the last shall be first." The class which adopts it is composed of thinkers, who reject the old doctrine of "original sin," and who proclaim the new gospel of "original righteousness," as divinely instituted. This intelligent thinker pins his faith to the words of the Saviour, who, in his Sermon on the Mount, pointed to the goal of spiritual life, and to the way of its attainment, saying, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The one who discerns that God is the only cause and creator, bases all calculations on the logical conclusion that God, being self-sustained, man, in His image and likeness, must also be sustained by Him. The modern business man who desires to conduct his life in accord with Christian Science, has ample opportunity for proving the practicability of all that Mrs. Eddy teaches. Every problem that confronts him, be it in the realm of organization, invention, or finance, has its logical and perfect solution in the infinite intelligence. Instead of putting his trust in the human intellect, the Christian Scientist is taught to draw his supplies from the fountain-head of spiritual realization. The one who looks beyond the finite to the infinite,

receives a stimulus from spiritual reflection. He is lifted out of the ruts of limitation and precedent to perceive the unlimited breadth of the mental horizon, where clearer thoughts reveal the perfect man to whom God gave dominion over all the earth.

In the text-book of Christian Science, Mrs. Eddy declares that business men "have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary business capacity" (Science and Health, p. 128). All who have come in contact with genuine Christian Scientists know this to be a fact; yet the Scientists do not make it a matter of boast, nor claim to be better than others, but rather thank God that it has made them better than they were before. Surely the world needs a gospel of good works, and this Mrs. Eddy urges upon all who would follow her teachings. At the close of that wonderful chapter, "Pond and Purpose," she modestly asserts that the spirit of her life-purpose is "to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207). What higher motive than this can any one have than to obey the Golden Rule, and prove one's faith by works? Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christian Scientists learn from experience that in the proportion that one's motives are unselfish, loving, pure, and good, and one's methods in business become honest, charitable, consistent, and true, to this extent and no farther can one expect to bring out permanent and successful results. The business world needs example rather than precept, and an upright, fearless life governed by Principle is like "a city that is set on an hill," which cannot be hid.

Although it is probable that Jesus, while learning the carpenter's trade in the workshop at Nazareth, became a skilful and an industrious workman, it is not possible that he could have lost sight of his spiritual mission, for at the age of twelve he announced to his mother that he must be about his Father's business; and although for a time he was subject to Joseph and Mary, there is no reason to doubt that he realized his Father's was not a material business, but a spiritual vocation; that his mission was to

destroy the works of the devil, and to establish the kingdom of heaven upon earth.

The Lord's Prayer, that ideal expression of human needs which Jesus left to his followers as a model petition, confirms this conclusion, for it contains an appeal to our Father in heaven for His kingdom to come and His will to be done "in earth" as in heaven; also, in asking God to give us each day our daily bread, we are turned to divine Mind, not matter, as the supply for every human need. When meeting the tempter after his forty days' fast in the wilderness, Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." At another time he rebuked the multitudes who followed him after the feeding of the five thousand, saying, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

Christian Science, as taught and practised by our Leader, Mrs. Eddy, brings to our memory all these remarkable sayings of Jesus, and presents them in a new and more practical light. Her inspired writings also agree fully with the ancient records of Bible history, which affirm that in the beginning all things were made by God, "and without him was not any thing made that was made." In view of all these facts, and by way of summing up, does it not seem clear that our real business is not to strive to accumulate mere worldly possessions, but to learn to obey the will of God, and to claim that prophetic promise uttered by Malachi, who said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

## LETTERS TO OUR LEADER.

Chicago, Ill., Nov. 29, 1906.

*Dear Mrs. Eddy:*—The grateful and reverential thought of the hour, on this beautiful day of national thanksgiving, impels the recall from memory's pages of the experiences of years gone by. In contrast and in bold relief I see the manifold blessings of this year, all seemingly welded into a continuous chain of hallowed events,—the logical sequence of the golden light of Christian Science which has illuminated the dark chambers of my consciousness,—and all because of the courage, fidelity, devotion, love, patience, and spiritual ideas which you have reflected for so many years.

Last March the shadow of pneumonia was quickly dispersed when submitted to the rays of divine Truth, and many other seeming difficulties have since been dissipated by the same scientific law of Christian Science. One of these specific delusions, prejudice of a bitter and intolerant type, clung to me more or less tenaciously after I began the study of Science and Health, and was not overcome until the appearance in the daily press on Oct. 28 of that vicious and malicious attack upon you and your work. That glaring, transparent Beelzebub aroused active thought from its dormant slumber, and at one stroke the intruding nightmare of prejudice was swept away, and the pure air of divine Love became the sublime essence of life.

That afternoon, upon invitation of a Trustee of First Church of Christ, Scientist, this city, I visited the home of a man who but a few days before had been condemned to die of pneumonia by his physician and nurse, after the usual unsuccessful last resort to the oxygen tank. The wondrous and joyful story of Christian Science healing, as related by that man (a foreigner) in almost unintelligible English, and the gratitude of both himself and his family for his resurrection from the shadow of death to the sunshine of hope and the prospect of health, was a most beautiful and impressive lesson. Here was another living witness to the omnipotence of God, to the declaration that Truth "healeth all thy diseases," and to me a very necessary one. That day I stood in the presence of Truth's wonderful work, which far transcended any and all man-made theories and reduced to veritable insignificance the years of faithful study and practice of medical science (so called) to which I had been devoted. It was the story re-

told of Goliath, whose gigantic frame, smitten by David, fell tottering to the earth.

Words are wholly inadequate to express the gratitude I feel to God; and to you, dear Leader, for that sparkling gem of divine wisdom, "Science and Health with Key to the Scriptures;" also for all the excellent literature and lectures which you have so generously and wisely provided, and to your devoted students, who by practice and precept have so patiently encouraged me in the onward march from matter to Mind—darkness to light. To one and all I return the thanks of a heart filled with love and gratitude. That I may reflect the sunshine of Love and Truth and exemplify their spiritual potency as you have so beautifully done, is the earnest and humble prayer of

Yours sincerely,

FRANKLYN J. MORGAN, M. D.

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St. Louis, Mo., Dec. 12, 1906.

Mrs. Mary Baker Eddy,

Pleasant View, Concord, N. H.

*Beloved Leader:*—I think you will be pleased to learn of the remarkable change that has come over the large newspapers in this part of the country, concerning Christian Science. For instance, the *St. Louis Post-Dispatch,* which is the western branch of the *New York World,* solicited from me, as the State Publication Committee, for their last Sunday's issue, something on Christian Science that would be interesting to the public, that being their Christmas number. I proposed to them that they publish, in full, one of the lectures; and, after going over several of those that have been published, we concluded that Professor Hermann S. Hering's lecture, as it appeared in the November *Christian Science Journal,* would be a good one for this occasion. They requested that I secure Professor Hering's photograph to be published with the lecture, promising that they would give the matter the very best possible attention, and print the lecture in full, in clear, readable type. The enclosed is the result of their good work. There were approximately two hundred and eighty-five thousand copies of this paper distributed. I purchased over five thousand copies for distribution through the various Reading Rooms in the State. I am also enclosing a clipping of an editorial which appeared in Saturday's issue of the same paper, calling attention to the publication of the lecture.

The following is a brief resume of the educational work that is being done through the State Publication Committee of Missouri: Literature distributed through the St. Louis office: Newspapers containing articles on Christian Science, 9,827; magazines containing articles on Christian Science, 1,862; our own literature, including "Christian Science and Legislation," *Journals* and *Sentinels* with marked articles, 3,430; special letters written—not for publication—concerning Christian Science, 806; total number of pieces mailed out during 1906, to date, 15,925; total number of pieces mailed out during 1905, 6,066; total increase, to date, during 1906, 9,859.

This literature has been carefully and judiciously sent out, piece by piece, and from time to time, during the year, to lawyers, physicians, ministers, legislators, and editors; having reached, so far, about two thousand lawyers, five thousand four hundred and thirty-four physicians, about twelve hundred ministers, two hundred and seventy-six legislators, and about seven hundred editors.

Besides handling the secular and religious papers, we have had articles published in two medical magazines. The first one, a reply to an article previously published, was in the *St. Louis Medical Brief*, which has the largest circulation of any medical journal in the world. Besides making a brief explanation of the ethics and practice of Christian Science, this reply contained a testimonial of healing which caused several physicians to write and make further inquiry into the subject. Some of these physicians have since recommended their patients to Christian Science for treatment. This incident caused the editor of another medical journal to ask for a contribution to the columns of his paper. I did not have time to respond to this request at once, but subsequently had occasion to write an article for this paper, from the fact that they had printed a reference to Christian Science that needed correction.

I have been, and am still, receiving favorable letters from persons to whom this literature has been sent. In this way we are educating the thought of many who do not receive our periodicals or attend our lectures, and thus correcting whatever erroneous impressions may have gotten abroad. This publicity work also causes large numbers to attend our churches and to hear the lectures. Thus the gospel is being preached all over our land.

Lovingly and obediently yours,

JAMES A. LOGWOOD.

## TESTIMONIES FROM THE FIELD.

IF any one has reason to be grateful for Christian Science, I am that person. Like Mary Magdalene, I have much to be grateful for, as much has been forgiven me. Seven years ago I was said to be in the last stages of lung trouble, pronounced so by my physicians according to what they considered the most positive evidence. I was practically helpless, in fact suffering from the most distressing conditions. My mental and moral condition was as diseased as the physical. I had no God, having for years searched in vain to find one in the various religions. Finding seeming relief from the paroxysms of pain in blasphemy and profanity, my thoughts were filled with hatred and malice towards both God and mankind. I was also addicted to the excessive use of liquor, taken in large doses to relieve the pain and coughing. This was my condition when Christian Science was first presented to me. It was only as a last resort and upon the earnest solicitation of my wife and friends, and especially to satisfy my wife that I was willing to try anything to get benefit, that I finally consented to take treatment. When the practitioner made the statement that God could heal me, as nothing was impossible to Him, I sneeringly told her I had just enough faith in her remedy to invest five dollars for a week's treatment, as I would for any material remedy that might be suggested to me; and if there was no benefit derived from the week's treatment, that would end it.

I commenced treatment, purchased a copy of Science and Health, and through the reading of this book during the first two days of the treatment, my consciousness was illuminated by the glorious light of Truth and I knew I had found what I was seeking, the Christ-truth as revealed by the blessed Master. After five weeks' treatment I informed the practitioner that I did not need further help, as I thought I could work out my own salvation. After leaving her house and while standing at the corner waiting for a car, I felt, as it were, a wave of uplifting love flooding my consciousness, and as an angel whisper the thought came to me, You have no disease. Then I recalled these words of our text-book, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and elevated them to possible at-

one-ment with the spiritual idea of man, and his divine Principle, Love, through the revelation and demonstration of life in God!" (Science and Health, p. 45). Christ had indeed rolled the stone of fear from my heart and elevated my thought to at-one-ment and communion with the ever-loving Father, God. My heart was filled with love and gratitude unspeakable to Him for His wonderful goodness to me, an unworthy sinner, in lifting me out of the sense of disease and hate into a consciousness of harmony, health, and love. I resumed my vocation of stenographer and typewriter, notwithstanding that physicians had told me I never would be able to work in an office; and during the seven years I have not lost one day's work on account of illness. I have gained from a weight of about one hundred and twenty pounds to one hundred and eighty-five pounds at the present time. I have during the past six years enjoyed the best of health and am to-day in perfect health.

Great have been the physical benefits received, and my gratitude is deep for them, but beyond comparison with these have been the spiritual benefits. The appetite for liquor and tobacco has been destroyed, I have absolutely no desire for either; it has been years since a profane word has passed my lips; I have found the God I had been seeking, and my heart is filled with love to God and mankind, instead of the former hatred contained therein. Christian Science has brought me into communion with a God who is a God indeed, a good God, a loving Father, who has nothing in store for us but love and goodness; a God to whom we can go in trouble and always find a present help; a God on whom we can cast our every burden and who gives us rest and peace, even the peace "which passeth all understanding."

I thank God for our beloved and revered Leader, Mrs. Eddy, who by her unselfish labors has made it possible for us to find our God; and my daily prayer is that I may show this gratitude by my daily life, by keeping the light of Truth in my consciousness always bright and shining, that it may perchance be a beacon to some poor wanderer in the darkness of error.—*J. J. Petermichel, Los Angeles, Cal.*

It is with a heart full of gratitude to God for all Christian Science has done for me, that I give this account of my experiences before I was healed. I was afflicted from childhood with ill health, and for over twenty years had

suffered with almost every disease that could be thought of. In my seventeenth year I had a severe rheumatic trouble, which gradually grew worse. Shortly after this I was married, and we moved to a farm, where there is always hard work to do. As the result of an accident I was compelled to call a doctor, who said I had injured my left side and that I must have perfect rest. Even with the best of care I was never free from suffering, and an abnormal growth began to manifest itself. We then moved to Berlin, Ont. During these years the old trouble was growing worse, and the physicians said it was of a most serious nature. I had the best of medical care, and went through a number of operations, but instead of getting better, I seemed to be worse. I had always prayed that I might be well again, but my prayers were not then answered. I also had heart trouble, which made me so weak that the physicians would no longer give me medicine, but advised other means when the worst attacks came on. Because of another trouble, at times it seemed impossible for me to walk. With increasing illness I felt certain there was no God, for He surely would not allow me to suffer so. Besides all the rest, a supposedly dangerous disease appeared on my face.

At this time, when I was in the midst of my suffering, I heard of Christian Science. Through the reading of the text-book, attending the church services, and studying the weekly Lessons, I was almost entirely healed in a short time. About a year after I became interested in Christian Science we moved to Vancouver, B. C., and after almost seven years devoted to the study of the Bible and Science and Health by Mrs. Eddy, I can say that I am to-day perfectly well. I can now attend to my household duties better than ever before. Last summer I had the great pleasure of attending the dedication of The Mother Church, in Boston, and while there met a friend who had known me when I first became interested in Christian Science. This lady commented upon my wonderfully improved appearance. Words cannot express my gratitude for all that Christian Science has done for me. Nearly all the members of our family have been healed of some disease, and nearly all are interested in the teachings of Christian Science.—*Mrs. Mary Weber, Vancouver, B. C.*

I FIRST looked to Christian Science for the removal of physical and moral ills from which I had been unable to find

relief in any other quarter. I had for a long time been a victim of the liquor habit and during later years had more and more frequently drank to excess. In addition to the drinking I became afflicted, in a gradually increasing degree, with mental and physical ailments which are the inevitable accompaniments of this habit. Except when I was under the influence of liquor, for a long time I never slept without the use of drugs. I had taken all kinds of material remedies, and relatives had even suggested a resort to a well-known cure. The exertion of will power had not been wanting, and I once forced myself to do without liquor for eleven months, although during a great portion of the time, and especially toward the end of the period, I was in a condition bordering on delirium tremens. Under such conditions I succumbed to the unhealthy desire and was soon worse than ever. I suffered a considerable time longer, and then, at the advice of my father, whose life had been saved by it, I took up Christian Science. My first treatment was given the next day after a night of excessive drinking, and caused me to sleep through the succeeding night like a child,—a condition unheard of with me at such a time. Without Science I should either have suffered almost unbearable torture or have procured an unhealthful sleep by dosing with drugs. I was completely healed of the drink habit and of its concomitant ailments in less than two months, and have had no desire to drink since. This occurred nearly three years ago and I have neither drank liquor nor taken any medicine since.

Immediately upon my healing I became a student of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the study of that book has given me a religion, something I had never before possessed. From what little I knew of the Bible, it had seemed a collection of myths and fairy tales, held together by a slight thread of historical truth. I now see the Bible as it is—the Book of books; and it grows more and more clear and logical as I study it and Mrs. Eddy's glorious commentary upon it. It now appears a book to live by and act by all the days of one's life, and not merely to go to church with on Sundays. In short, Christian Science has given me a practical religion,—one which gives its rewards to-day; not merely promises them for a far-distant future. I am deeply grateful for its many blessings to me and mine, and look forward to the not very distant day when Mrs. Eddy will be fully known

by the people of the world at large as the noblest and grandest woman who ever lived in it, and as the one who has regiven the ultimate blessing to mankind—a knowledge of man's freedom and dominion.

*Lewis R. Works, Los Angeles, Cal.*

In the spring of 1889 I had been under the care of two physicians of this city nearly all the time for five years, and all the time for three years. During these last years I had grown steadily worse, until I was very thin and in an extremely nervous condition, and could scarcely eat or sleep. The physicians said I was suffering from a serious lung trouble, and might live six months, although appearances were all against this. They also said I had an internal growth which must be removed if I could gain strength enough to undergo the operation, and I was advised to go to a specialist in Philadelphia for this operation. I started with my two small children, and at the end of seven days arrived there, weary and disheartened. I was met by my only sister, who during my stay in the West had been healed of serious heart and spinal trouble by Christian Science. She had become a student of the Massachusetts Metaphysical College, in Boston, and had gone to Philadelphia as a practitioner of Christian Science.

At this time I was very antagonistic to what I supposed Christian Science to be, so that she could not even talk with me on the subject, as I was so unreasonable about it. I stayed with my sister about two weeks, and seemed to feel much better; then, without seeing the specialist, I went on to New York to visit a brother. While there I had a severe attack, which frightened them all very much, and when I was able to talk my brother asked me if I felt willing to have a consultation of physicians. I replied that if it would be any comfort to him I should, but that I had lost faith in them, and had none in medicine. He, however, called three physicians who were considered the best specialists of lung trouble in New York City at that time, and they told him that it was only a question of a few weeks at most, and that I should get out of the city as soon as possible; so my sister came from Philadelphia, and we went to my old home in Vermont, to visit my mother, and there we spent the summer.

I returned to my home in Walla Walla, Wash., in the fall. I was very much better, but did not think very much

about my health until my husband and all my friends began to say how much better I looked, and I found myself doing things that I had not been able to do in years before. I then began to question myself as to what had wrought this change. I knew it could not be medicine, as I had not taken any that summer, and it did not seem reasonable that the long, hard journey could have helped me so much. I therefore wrote to my sister and asked her if she had given me help in Christian Science. She replied that she could not see me pass out before her eyes, without doing all she could for me. She also said the time had come for me to read Science and Health, and do my own work in Christian Science.

She had sent me a copy of Science and Health about three years previous to this, but I had had so much prejudice against it that I could not read or understand it. At this time, however, I began to read with an earnest desire to know what had helped me, and very soon I found that Christian Science was the healing truth for me and mine. The immediate spiritual uplift and relief from fear was very great, but at that time very little was known of Christian Science and all my friends were much opposed to it. I was the only one in the city, so far as I knew, who was reading Science and Health, but I persisted. I had some dark days, when the disease would manifest itself in a severe form, but these times grew less and less frequent, until the trouble finally disappeared. It was the fall of 1891 before I could claim to be perfectly free from the lung trouble, but the growth had disappeared in the first few months that I was reading Science and Health. I seemed to forget all about it, and began to wear fitted dresses, which I had not been able to do for a long time. I have been perfectly free for fourteen years, and have enjoyed good health,—better than ever before.

During the time of my healing, my little boy, who had been considered a very delicate child and had always seemed to need medical care, had grown into a strong, healthy child. My husband was healed of a bronchial trouble, which he had had since childhood, by reading Science and Health. We have a daughter, twelve years old, who has never tasted medicine, and is strong and well. During these fourteen years we have at unnumbered times found God to be a present help in every hour of need. Cases of accident, contagious disease, etc., have yielded to the power of spiritual

understanding, as gained from Science and Health, and our hearts go out in gratitude to our beloved Leader, who gave us this "Key to the Scriptures" which makes the Christ-way possible for us.

*Mrs. Hopie M. Hunt, Walla Walla, Wash.*

A LITTLE over two years ago my first impressive attention was drawn to Christian Science by a lecture on this subject given by a prominent orthodox minister in his church in Englewood, Ill. Prior to that time my knowledge of Christian Science was very limited; I had been told of wonderful cures effected by Christian Science, but I gave little credence to what was told me in regard to these healings. All the information which I possessed of this, to me, new religion was gathered only from hearsay and other unfavorable sources, such as newspaper criticisms and frivolous allusions, so that when I accompanied my wife to the lecture above referred to, I was in a very receptive mood for anything that could be said against Christian Science. But things turned out very differently from what the lecturer expected, at least so far as I was concerned.

While going back in memory to the night of that lecture, I am forcibly reminded of Balak asking Baalam to curse Israel. The arraignment and bitter criticism of Christian Science and its author indulged in by the minister were indeed turned into blessings for me. My early life having been spent in a country where both civil as well as religious liberty was circumscribed and but stintedly accorded to people of my race, I learned to detest intolerance and became an ardent disciple and follower of the advocates of political and religious liberty of those early days. In fact, at the age of seventeen, I was one of the first to quit my studies in college and follow the flag of the Hungarian revolution of 1848, which was instigated and led by the illustrious Louis Kossuth. I am also a veteran of our Civil War; but I am now enlisted to fight error to a finish, with the help of God and the understanding gained in Christian Science.

Intolerance, and the denying to any one the liberty to worship God according to the dictates of his conscience, have always been regarded by me as an offence against God and man; hence, when I listened during that lecture to accusations, unsupported by facts, I resolved to make some investigations for myself as to the truth or falsity of the

lecturer's assertions. As it happened, just about that time, through the inscrutable decrees of divine mercy, I heard of a marvelous cure effected by Christian Science, the patient cured being a first cousin to my wife. He had been suffering for over two years from paralytic trouble, and after exhausting all his financial resources, his physicians informed him that they could do nothing more,—that his case was incurable. I had been aware of these facts, having gained the information direct through my wife, when to my great surprise I learned that he had been completely healed by a local Christian Science practitioner.

On hearing the above authenticated and related facts, I at once resolved to have recourse myself to Christian Science, for the purpose of being cured of sciatic trouble, which for nigh forty years had resisted all kinds of medical treatment, to say nothing of the numerous mineral, magnetic, and mud baths which I took during that period, in this country as well as in Europe. All had been in vain, and I had about made up my mind to resign myself to invalidism during the balance of my mortal existence. My vocation, which I had pursued with more or less difficulty during my suffering years, from day to day became more onerous and difficult to fulfil. I could walk about only with the assistance of a cane, which had been my constant companion for a great many years. I was rapidly approaching the very brink of despair, for the almost constant pain undermined my health to such an extent that all the functions of my body seemed to be in a chaotic condition.

About this time some kind friends lent me copies of the *Christian Science Journal* and *Sentinel*. I read and reread them with great avidity, especially the testimonies contained in them. I was also given a copy of Science and Health, which, however, I did not read very assiduously until after I began to take treatment of a Christian Science practitioner, whom I faithfully visited for a number of weeks. At first the healing seemed to be slow, but as I afterwards found out, that was because of my own lack of spiritual understanding. I have also learned to understand since that time the meaning of the encouraging words of the apostle Paul to the Romans, "The night is far spent, the day is at hand;" and the meaning of our Leader's words, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). During the progress of my

healing I was sorely tempted to revert to material remedies, but I was mercifully saved by reading and thoroughly assimilating the divinely inspired first sentence of the chapter on Prayer, where our Leader prophetically declares, "The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God" (Science and Health, p. 1).

Quickened by the spiritual truth pervading the above quotation, I said to the practitioner one day, "Whether I am healed or not of my disease, I will be a Christian Scientist, for the truth contained in Mrs. Eddy's book appeals to my heart and understanding." From the very hour in which I made the above declaration my healing progressed rapidly; the good seed sown from that time on fell into fertile ground and bore good fruit. "Thus saith the Lord, . . . I have heard thy prayer, I have seen thy tears: behold, I will heal thee." This promise holds as good to-day as when given to Hezekiah. God has indeed heard my prayer, for I am now—in spite of the seventy-five years which according to mortal sense should heavily weigh on my shoulders—a well and sound man without an ache or pain. I now do my daily work on the Chicago Board of Trade with more zest and buoyancy than I had been doing it for the thirty-eight years prior to my healing. I have now no use for a staff to support me; my only staff and support is God, divine Principle, as manifested through Christian Science.

As I understand it, the giving of testimonies of healing serves two purposes; first, the public acknowledgment of our gratitude to God for the merciful blessings bestowed on us through Christ, Truth; and the expression of thankfulness to our Leader, whose selfless devotion to the cause of humanity makes it possible and practical for us to demonstrate God's power to heal. The second purpose, of no less importance, is that these testimonies may lead into the spiritual light those who are still groping in darkness,—point out to them the pathway that leads through Christian Science to the kingdom of God.

I cannot close this testimony without expressing my sincere gratitude for Christian Science. Having been morally as well as physically healed by it, I shall endeavor, in my daily conduct and by living a life as epitomized in our Master's Sermon on the Mount, to deserve the appellation—a true Christian Scientist.—*Julian Kune, Chicago, Ill.*

FROM early childhood I was unable to go through a summer season without a severe illness accompanied by great suffering. I had many physicians and all that any of them could do to relieve me was to administer morphine in large quantities. As the years went by the suffering increased, and still larger quantities of the drug were used. At one time a relative spoke to me about Christian Science, but it seemed to me to be most absurd to think of any one's getting along without medicine, although I had found none to help me. I had employed over thirty doctors, many of them being considered eminent.

In the spring of 1890 I took to my bed, never expecting to get up again. I then learned there was a Christian Science practitioner in our town, and for six months I had a desire for the treatment. When this desire was expressed she was sent for, and in less than a half hour after her arrival, I was greatly benefited, and in three days was able to arise and dress myself. I did not, however, continue the treatment after I could get around, and in six months I again called for help, with the same result as before. I saw that Christian Science was the truth which I had longed for from childhood, other religions having failed to satisfy me; but I hesitated to attempt the working out of my own salvation and resorted to surgery, which physicians had claimed was very necessary. It was resorted to several times, one operation being very severe, but they all failed to cure, and my desire was to die. I tried to leave off the morphine habit five different times, and was for several days and nights without sleep. All that money and skill could do had been done, and I was still a great sufferer. While lying in a hospital at Portland, Me., I received very little encouragement; they afterward told me that they thought I could live but a few days. I, however, remained there nine weeks and then was carried to my home in a dreadful condition, both mentally and physically, and remained in this condition for seven months.

My husband then called a Christian Science practitioner, and I was healed in less than three weeks, manifesting a better mental condition than I had for years. I had one present treatment, the rest being absent. The last physician employed offered to give me a testimonial that nothing else could have healed me but Christian Science. Through the study of Science and Health and the help of a practi-

tioner, I have also been healed of liver and kidney trouble, and other ailments.

While I am sincerely grateful for the physical freedom which I have experienced, it is as naught, compared with the spiritual uplifting,—the peace of God that has come to me,—the knowledge that God is my Life. As I learn to love Him aright, I am learning how to be more grateful to our dear Leader, Mrs. Eddy, for the gift of our text-book, "Science and Health with Key to the Scriptures," and for the periodicals.—*Mrs. Ida A. Buck, Waterville, Me.*

In 1896 I was healed through the power of Christian Science, after having spent much money and submitted to experimental treatment by many physicians in eastern and western cities for a period of over fifteen years, during which time I was a sufferer from what was diagnosed as a serious kidney trouble. In these years of suffering I was subject to attacks of such severe pain that the attending physician always prescribed a hypodermic injection of morphine. These attacks finally became so frequent that they seriously interfered with my business and the ordinary comforts of life, until I reached a place where I felt that something must be done. I had been a resident of Salt Lake City, Utah, for several years, and from time to time had been under treatment of three prominent physicians. With a view of getting at the seat of my trouble, I called a council of physicians, who made a thorough examination. They advised an operation, and said I could not otherwise expect to recover.

I had always been more or less prejudiced against Christian Science, though I knew absolutely nothing of it, but acting on the advice of friends, I now submitted to its treatment. At the time I began I had been having my severest attacks of pain as often as twice a week, and for years had not gone longer than a month without one of them, but it was six months after my first treatment before I had one of these attacks. I was then in Kansas City, on my way to New York, and was awakened about four o'clock in the morning by the intense pain. When the gentleman with whom I was stopping was called, he, knowing my trouble, without asking any questions telephoned for a doctor, and when he arrived I submitted to the usual morphine treatment. I was confined to my room for three days; then went on to Chicago, where I had another at-

tack, with similar results. I knew, however, that I had been greatly benefited by Christian Science treatment, and when I finally reached New York I called on a practitioner with whom I was acquainted, and asked for treatment. I wished to make an appointment for a fixed time each day when I might call, but she told me to make no plans for to-morrow, that I had a right to expect to be healed then and there; and so I was. I was healed with that treatment, and the soreness from which I had not been free for years passed off in a few weeks. For years I had not been able to eat a hearty meal or take any vigorous exercise without being laid up in bed for three or four days. After my first treatment in Christian Science I commenced to eat what I desired, without any bad effects. I have since taken up Christian Science as a study, and for nine years have enjoyed the best of health.

At the time I took up Christian Science, and for years previous, my wife had been a great sufferer, and was almost constantly under a doctor's care, but when I discarded all my material remedies, she gave up her medicine, and through my healing and the reading of the Christian Science literature her health was restored. The total cost for all my treatment did not exceed twenty-five dollars. We have since learned that Christian Science is not only good for physical troubles, but is applicable to every phase of discord, and in social and business affairs as well.

For these blessings, and many others, we feel deeply grateful to Mrs. Eddy, whose untiring efforts continue to unfold this new-old truth to the world.

*S. V. Shelp, Syracuse, N. Y.*

TEN years ago I was a very ill woman with scarcely any hope of recovery. For thirteen years I had been subject to attacks of stomach trouble and had gradually given up eating all kinds of solid food from fear of the suffering which I endured. For three months I had been getting thinner and weaker, so that it seemed I had very little longer to live. At last my doctor, finding he could not help me, advised me to try Christian Science. We knew little or nothing about it, but my family sent to a young friend of ours who had been healed of the same trouble by Christian Science, asking her to come and see me. She came at once, gave me a treatment, and talked to me. Of all that she said, what impressed me most was the statement that it was not

God's will that I should be sick and suffer. She regretted that she could not come again to see me, as she was to leave the next day for Quebec, but she lent me a copy of Science and Health and told me how to procure one for myself. She then told me to get out of bed, to go down to luncheon, to eat anything I wanted and all I wanted. It sounded like madness to me, as I had been so long without solid food; but I was starving, and as love of life is strong I did what she told me. To my surprise I did not suffer afterwards and was completely cured. From that day till now I have never consulted a doctor or taken any medicine. I might add that I am now sixty-eight years old.

I wish to express my gratitude to God for the many blessings I have received, and to Mrs. Eddy, who has enabled us to understand Christ's mission on earth.

*Sarah Stayner, Halifax, N. S.*

I WAS a great sufferer for two years with kidney and bladder trouble. I was under the care of physicians all the time, but received no relief except as they would administer morphine. I was a complete wreck. I also had a growth which had troubled me for several years, and which one doctor wished to operate upon, but I would not give my consent. None of my friends thought I would live, and I do not think I should had I not finally heard of Christian Science. Through a Christian Science practitioner who came to our town a lady was raised from what seemed to be her death-bed, and in thirty-six hours was able to go to Boston. I applied for treatment and was healed in about three weeks, so that I went to work, and I have had no trouble in that way since. This was fifteen years ago. I at once accepted Science as the truth taught by Jesus nineteen hundred years ago, and have been trying to follow its teachings ever since. I wish to say that the growth disappeared, and has never troubled me since. I was also cured of several minor ailments, and was made a well man.

For all this I am profoundly grateful and hope I may be found worthy of the many blessings which have come to me and mine, for my family have been greatly benefited by this great truth.—*James Myron Stickney, Milford, N. H.*

IT is with a feeling of deep gratitude and thankfulness

that I can offer my testimony of how I was restored to health through Christian Science. For over twelve years I had been a sufferer from nervous trouble and minor ills. I tried many different methods of material aid, but with only temporary relief. Six months ago I was led by divine Love to test the power of Christian Science, and I have not only been restored to health but I have found the living God, the giver of all good gifts. Words fail to express my reverence and love for our dear Leader, who has done and is doing so much for the good of humanity.

*Mrs. Mollie S. Clarke, Marion, Ia.*

I SUFFERED from childhood and was counted delicate, physicians differing as to the cause of my illness. I had a severe nervous trouble, heart disease, etc., but was loth to acknowledge that I was sickly and endeavored to work all I could. After my marriage I grew rapidly worse, until I became hopeless and saw life stretch out before me only as an experience of misery to myself and others. It was in this condition that Christian Science found me. At first I would not hear of it, but finally yielded to the persuasions of my husband and a friend who had been healed when the doctors gave no hope of recovery. I went to a practitioner for treatment, began to improve, and in less than a month I was well. It is about ten years since I came to Christian Science and began to enjoy the blessings of health. The discernment that Christian Science was a spiritual truth for all to understand and thereby work out their salvation, came to me slowly, but I cannot begin to tell of all that it has done for me and my family, supporting, healing, and comforting us in our daily life, bringing joy for sadness, and giving us a sure foundation on which to rest. This testimony would not be complete without an expression of thanks to our dear Leader, whose unselfish love has brought to us the blessings of Truth.

*Mrs. Maggie McClellan, Hamilton, Canada.*

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## MRS. EDDY'S ARTICLE IN THE INDEPENDENT.

For the convenience of those who might otherwise be unable to obtain copies of *The Independent* of Nov. 22, which contains an article by our Leader, Rev. Mary Baker G. Eddy, The Christian Science Publishing Society has secured a limited number of copies and will sell them at the regular price of ten cents each, prepaid. Address orders to 250 Huntington Avenue, Boston, Mass., U. S. A.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

[From the *Boston Transcript*.]

VISITS MRS. EDDY.

Concord, N. H., Dec. 18.—Lord Dunmore visited Mrs. Mary Baker G. Eddy here yesterday, and after an interview with her of nearly an hour gave out the following statement:—

"I was immensely struck with Mrs. Eddy's personal appearance and with the activity with which she got out of her carriage unaided and stepped into the hall. When I was ushered into her presence I could not help remarking to her that she was looking much better and younger than when I saw her last, and during the whole of our interview, which lasted for upwards of three quarters of an hour, I was struck with the remarkable vigor of her mind and the extraordinary memory which she displayed for events which had taken place when I first had the privilege of seeing her about seven years ago. She showed wonderful interest in everything which pertains to the Christian Science movement in Europe and was most interested to hear how well the lectures were attended and received by the English people."

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[From the *Concord Daily Patriot*.]

A BAS-RELIEF OF MRS. EDDY.

MRS. MARY BAKER G. EDDY has just received an exquisitely beautiful work of art, in the form of a bas-relief of herself in marble, done by William Frederick Pope, the Boston sculptor. This was Mr. Pope's last work and was an expression of the genuine regard in which he held Mrs. Eddy. The bas-relief was presented to Mrs. Eddy by Mr.

and Mrs. Charles W. H. Blood of Winthrop Highlands, Mass.

Prominent art critics, who have viewed this work, have agreed in pronouncing it of the highest artistic merit, and all have been impressed by the wonderful beauty, purity, and spirituality which the artist has succeeded in manifesting. The bas-relief, which is a full profile showing the right side of the face, is also an excellent likeness, which has the unquestioned merit of growing upon one the more carefully he studies the sculptured features.

Mrs. Eddy's characteristic letter to Mr. and Mrs. Blood is as follows:—

Pleasant View, Concord, N. H., Nov. 30, 1906.

Mr. and Mrs. Charles W. H. Blood,
Winthrop Highlands, Mass.

*Beloved Friends:*—Deeply grateful, I beg to say I am in receipt of the late William Frederick Pope's bas-relief of me, a fine work of art that already has called forth admiration.

It is true that the ideal of art by successful utterance gives mankind a higher perception of perfection.

Coming as this must from a mind in that mood, articulated by the various vicissitudes of his last delineations, I trust it may lead thought up to touch the hem of divine idealism in Christian Science.

Most truly yours,
MARY BAKER EDDY.

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[From the *Concord Evening Monitor.*]

## INTERESTING CORRESPONDENCE.

THE following correspondence between the Countess Fanny von Moltke of Frankfurt, Germany, and the Rev. Mary Baker G. Eddy is of interest:—

Frankfurt, Germany, Nov. 12, 1906.

Mrs. Eddy.

*Dear Beloved Leader:*—This is only to assure you of my unbounded love and reverence. You are truly reflecting Love, forgiving your enemies and returning blessing for cursing like our Master.

My heart goes out to you, seeing the sufferings you have

to go through in following the path of Truth, and I love you the more for it.

In deepest reverence, I am ever yours,

COUNTESS FANNY VON MOLTKE.

Pleasant View, Concord, N. H., Nov. 30, 1906.

The Countess von Moltke, Frankfurt, Germany.

*My Beloved:*—Abiding in the safe secret of divine Love, and with such sweet assurances of sympathy as thine from the good great leaders in your land and in mine, how can I faint or be weary in well-doing? Accept my deep thanks for your tender, reassuring letter.

I shall continue to watch, pray, and seek wisdom from on high to direct my way,—to love my enemies and to bless them that would curse me.

With heart warm and pulsating with your supporting spiritual understanding, I remain

Lovingly yours,

MARY BAKER G. EDDY.

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## UNTRUE "HISTORY."

THE utter unreliability of the alleged story of the life of Mrs. Eddy which is appearing in *McClure's Magazine* may be determined by the manner of its exploitation and the methods employed in the so-called "investigation" conducted by the staff writers of the magazine. Notwithstanding the boasted accuracy of these articles,—"Of the facts we have made a thorough investigation . . . and the result is probably as near absolute accuracy as history ever goes" is what the editorial announcement says,—the advance notice of the articles was accompanied by a portrait said to be that of Mrs. Eddy taken in 1882, but which was in fact a portrait of Mrs. Sarah C. Chevaillier. This portrait was immediately recognized by Mr. Charles F. Chevaillier of Marshall, Tex., as that of his mother, and he made affidavit to this fact as follows:—

"Marshall, Tex., Nov. 27, 1906.

"Mr. Alfred Farlow, Boston, Mass.

"*Dear Sir:*—The photograph enclosed herewith, taken by the Notman Photographic Company, 3 Park Street, and 184 Boylston Street, Boston, Massachusetts, is a portrait

of my mother, Mrs. Sarah C. Chevaillier. By a comparison any one can easily see that the portrait published on page 202 of *McClure's Magazine* for December, 1906, is the picture of my mother, and to the best of my knowledge and belief is an exact copy of the photograph enclosed. CHAS. F. CHEVAILLIER."

"The State of Texas,
"County of Houston.

"Before me, Marion Turney, a Notary Public in and for Harrison County, Texas, on this day personally appeared Charles F. Chevaillier, to me well known to be the person whose name is subscribed to the foregoing letter, who, after being duly sworn by me, on oath says that the statements made in the foregoing letter are true, and that the photograph therein enclosed is a portrait of his mother, Mrs. Sarah C. Chevaillier.

"Given under my hand and seal of office this Nov. 27, 1906.

"(Signed) MARION TURNEY,"
"Notary Public in and for Harrison County, Tex.
"(Seal.)"

When this portrait first appeared in *McClure's* advertisements of these articles, the present writer addressed the following letter to Mr. S. S. McClure:—

"Boston, Mass., Nov. 19, 1906.
"S. S. McClure, Esq., 56 East 23rd St.,
New York, N. Y.

"*Dear Sir:*—My attention has just been called to the full-page advertisement of *McClure's Magazine* in the November 17th issue of *Ridgway's*, the most striking features of which are a half-tone portrait and the line, 'The Truth about Mrs. Eddy.' From the nature of the advertisement I assume that the half-tone cut is intended to be a portrait of Mrs. Eddy. Permit me to say that if this assumption is correct you have been most thoroughly imposed upon. The cut is not a portrait of Mrs. Eddy, and does not resemble her in feature, outline, or expression. I have seen Mrs. Eddy face to face and have conversed with her a number of times, the last time within three weeks, and I unhesitatingly say to you that the portrait appearing in *Ridgway's* is a portrait of some other person if it is a portrait of any one.

"It is to be hoped that you have not been imposed upon

in the matter constituting the text of the articles to appear in *McClure's* as you have been in this alleged portrait of Mrs. Eddy. Yours very truly,

"ARCHIBALD MCLELLAN."

No reply to this letter has been received, nor have similar letters written by other persons been answered. Two issues of *McClure's Magazine* have appeared since the date of the above letter, one of them since the publication of Mr. Chevaillier's affidavit, yet not a word of explanation or apology has been vouchsafed. The animus of the publication of this portrait is easily seen in the fact that it conveys the appearance of a woman of very advanced age, whereas authentic photographs of Mrs. Eddy taken about the same time show nothing of the kind.

Several months ago, during the preparation of these articles, Mr. Farlow and other Christian Scientists offered their services to *McClure's,* in order to protect them from the many false and absurd stories which past experience had shown would be offered for incorporation in this so-called "history," but these offers were rejected because, forsooth, Christian Scientists were so prejudiced that they could not be relied upon. The manner in which the "members of the McClure staff have worked . . . to make this history absolutely fair and accurate" is shown in an editorial in the *Concord Patriot.* This editorial says in part,—

"The men who came to Concord did not have for their purpose the ascertainment of facts; they did not want the truth as known to Concord people, but ardently desired to have preconceived notions affirmed and slanderous insinuations and statements endorsed.

"A citizen of Concord, a trusted and honored official, said to one of *McClure's* representatives, after some questions had been asked and answered and the bent of the interviewer's mind had been made apparent, 'There is little to gain by continuing this conversation; you are not after what I know; you desire that I should approve your guesses. It is clear to me that your purpose is to write Mrs. Eddy down, regardless of what her neighbors and those who know her best may say.'

"Of one of our business men, the same *McClure* representative asked, 'Is Mrs. Eddy a moral woman?'

"The business man looked at the would-be searcher for

truth, and asked by way of answer, 'Have you a mother, and is she a moral woman? It seems to me, young man, that it is not the truth or fact you are after, but gossip and slander,' and closed the interview by directing the stranger's attention to that part of the building where he could find a door. . . . In this city, because of the manner in which *McClure's* agents pursued their quest, they earned for themselves the title and were discussed as muckrakers."

If these are the methods of "historians" we wonder what methods are adopted by writers of fiction.

ARCHIBALD MCLELLAN.

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## MRS. EDDY'S REPLY.

WE are glad to give prominence in this issue of the *Journal* to an article by Mrs. Eddy, in which she concisely and dispassionately states some facts concerning her early life, in contradiction of the erroneous statements published by a magazine which claims to be writing history. Mrs. Eddy has approached this subject in the calm and Christian spirit which animates her life-work and is apparent in all her writings. She has no other purpose than to supplant error with truth. This purpose is a fundamental of her teachings, which she not only persistently preaches to her followers, but also consistently presents as an object-lesson in her own life. Error has no power beyond that which a mistaken mortal sense concedes to it, and Truth, and Truth alone, destroys it. Good is the real and eternal, and evil is as powerless as it is unreal and transitory. Good annuls evil just as surely as light banishes darkness, and Christian Scientists have learned this through the teachings of Mrs. Eddy, hence their entire dependence upon Truth to right the wrongs which have been done to them and to their Leader.

It is a favorable sign of the times that these attacks are now meeting with the condemnation which they deserve. We quote the following from an article by the well-known English writer, "John Strange Winter" (Mrs. Stannard) in *The Lady of Fashion,* regarding a recent attack upon Mrs. Eddy. This writer says,—

"The indecencies of journalism have, I think, impressed me more during the course of my life than perhaps anything else has ever done. There are times when one feels

proud of one's Press, when one feels that it is an organization on which we may justly pride ourselves. But there are other times when I am bound to admit and confess that its indecencies turn one's very soul sick.

"At the present time I am feeling this more strongly than usual, for during the last few days there have been columns of sensational writing in the papers dealing with the purely private and personal life of a very great woman, . . . I speak of Mrs. Eddy, the Founder and organizer of Christian Science, a woman whom everybody may well acknowledge as one of the public benefactors of the world, whether her teaching is accepted in every detail or not. That Mrs. Eddy is an exceptionally gifted woman of the purest life and the noblest instincts, I think there will not be found one right-thinking person in this whole world to deny. A woman who has brought the consolation of a simple, clear, and singularly pure idea of religion to many thousands of men and women surely might be regarded as one somewhat set apart from the curse of vulgar curiosity. . . . [Her life has] been characterized by dignity, purity, and extremest refinement of feeling. That such a woman, whose whole life has proved her to be deeply religious in the truest sense of the words, could turn from her habitual ways of thought . . . is manifestly absurd."

The above is but one of the many protests which have appeared in the press of both America and England, and these protests show that attacks upon Christian Science and its Leader are not favorably received by either press or public.

ARCHIBALD MCLELLAN.

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ANOTHER eventful year has passed and the thoughtful are asking what the next will bring in the way of human progress,—emancipation from the bondage of ignorance, sin, and suffering. Of old the light of Spirit shone high above mortal darkness and chaos, and at the coming of Christ Jesus this light was manifested in "one lone, brave star" (Christ and Christmas by Mrs. Eddy). Again this light is shining through the dense clouds of human belief, and Science is revealing the divine law and order which are eternally the same. In Christian Science the reign of divine Principle is recognized, and seen to be the only foundation for progress and permanent harmony, either in the individual or nation; and the light of divine

intelligence alone makes possible the working out of any and all human problems.

At the present time, as never before, the influence of Truth is in evidence in the uncovering of evils of every sort,—a process which undoubtedly points to their final annihilation. In hearing of the many upheavals which are taking place we may recall the parable of the lost piece of money. Here the woman, after discovering her loss, lighted a candle and began to "sweep the house, and seek diligently" till she found the lost coin. It is easy to see that in this parable the Master intended to show the great stir in materiality which must ever accompany the entrance of "the true light" to human consciousness,—a stir which the Greeks felt when they brought Paul and Silas before the rulers, complaining that they had "turned the world upside down." The stirring up of the "dust" undoubtedly produces much discomfort, but the search once begun must go on until its object is found; and thus the undesirable conditions which are concealed by the darkness are seen and remedied.

This parable illustrates the experience of thousands who come to Christian Science for healing. When hope is well-nigh dead they are led to think of the lost treasure,—the Christ-healing of which they had read in the Bible. Then when Christian Science lights for them the "candle" by which their mentality is to be searched, they sometimes murmur because the accumulations of error must needs be seen and removed,—an experience from which neither men nor nations can be exempted; but the signs of the times all point to the fulfilment of Jesus' prophecy, when he bade his followers "look up,"—saying, "For your redemption draweth nigh." We should not forget that this promise was given for a time when there was to be "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

In speaking of the "final conflict" between truth and error, our revered Leader says, "On one side there will be discord and dismay; on the other side there will be Science and peace" (Science and Health, p. 96). As the errors of material belief are one by one given up for spiritual understanding, health and harmony will have their rightful place, for the mental, moral, and physical health which Science brings to the individual will extend to all men and

nations; and they, like the woman in the parable, will call to their friends and neighbors to rejoice over the finding of that which to human sense was lost.

At the beginning of the year we may remember Whittier's words,—

> The long night dies : the welcome gray
> Of dawn we see ;
> Speed up the Heavens thy perfect day,
> God of the free !

ANNIE M. KNOTT.

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APART from the immediate effects of any great religious movement, such a movement always enters into a large surrounding area, to modify conditions, to awaken thought, and to beget truth-seeking inquiry concerning a great many things which have previously been accepted as a matter of conventional habit. In the extent and vitality of the penumbral influence thus exerted by Christian Science one may find confirmatory evidence of the truth of its message and the present and prospective significance of its coming. It is in our Leader's anticipation of the confirmations of advancing thought that she has evidenced that intuitive insight which ever has been and ever must be defined as inspirational.

Speaking of the direct and indirect results of Mrs. Eddy's life-work, the editor of a prominent daily has recently said, "She has revivified the Christian faith; she has brought men and women into the fold as ardent church workers, who were but perfunctory worshipers before; she has interpreted the Bible so that millions are reading it to-day in a new light, and with a zest that no piece of fiction has ever imparted; she has filled churches everywhere to the doors, where other religious teachers are bewailing the lack of interest in the doctrines they expound. . . . We see results, and rejoice, nor delve too closely for analytical reasons. We believe that, if a great religious revival is to be experienced in the Christian world, as has been predicted, it will owe its inception to Christian Science, for in that denomination, to-day, is found the abiding enthusiasm that gives new life to the Church." Recognitions like the above are multiplying day by day, and they furnish proof that thought is not only changing, but that for a great multitude it has already passed the skeptical stage,

and has become accessible to the shaping influence of the new idea.

Among these progressive changes none are more fundamental than that respecting the divine nature. Against the gross anthropomorphism which has dominated Christian belief for centuries, and which in its manifest inconsistency with creedal assertions of the divine perfection and holiness has proved an irresistibly tempting target for the sarcasm and ridicule of impious critics, the contemptuous satire of a Voltaire, or the mocking derision of an Ingersoll,—against this Mrs. Eddy took her brave and eventful stand for the unflecked ideality of the divine nature and conduct, and for every legitimate inference and conclusion involved in a logical adherence thereto. For forty years, with unswerving insistence, she has declared for "perfect God and perfect man—as the basis of thought and demonstration" (Science and Health, p. 259), and few of those who are familiar with current theological discussion will question the fact that the ends of the earth are rapidly gathering to this standard. Speaking of this trend of things, an eminent philosophical writer has recently said, "Religious thought is gradually casting off its coarse anthropomorphism, and philosophic criticism is fast discrediting the shallow dogmatism of sense-thinking," and the relation of Christian Science to this movement is recognized by the churchman who says of Science and Health, "One rises from a perusal of this book with the feeling that Mrs. Eddy believes the only factor in the universe to be reckoned with is God, and as we study her movement we find that she has infused that thought into the organization which she has established."

Even more manifest, perhaps, is the revolutionary change which is taking place in religious conviction respecting evil; indeed, with the great majority of the people, the belief in the personality and eternality of evil has already become a thing of the past. Further, the teaching of Christian Science that the healing of the sick through spiritual means is an essential part of the Christian ministry, is receiving an endorsement at the hands of Christian leaders and thoughtful people in general which is no less gratifying than prophetic. In a pamphlet addressed to the members of his diocese, an American bishop has recently said, "The phenomena which have drawn our attention to Christian Science are due to an element in the gospel message of Christ

which the Church has always taught, and which her faithful children should always recognize as a mighty force at hand to aid them in the struggle of life. . . . If what we find upon almost every page of Scripture be true, . . . then the gospel of Jesus is a gospel of divine healing, in the largest and fullest sense of that term . . . therefore when Christian Scientists by the affirmation of a great truth accomplish great results, we should look to ourselves and examine our own methods and practices."

While this good bishop and the many others who are affiliated with "guilds of health," etc., formed of late to consider the subject and phenomena of mental healing, are disposed to cling fast to the belief in matter and the necessity and divine provision of material means, in part at least, for the alleviation of physical distress, thus failing to apprehend, much less to utilize, the Principle and rule of Christian Science treatment, nevertheless they have awakened, in some degree, to the utter inadequacy of *materia medica,* and to the responsibility placed upon every representative of the teaching of Christ Jesus by his repeated and unequivocal commands to heal the sick. The relation of Christian Science to this awakening is well expressed by the editor of a leading Detroit paper, when he says,—

"This much can be said of Christian Science—it has revived, so that it may never again pass away, the ancient teaching of the Epistle of James, that under some conditions the 'prayer of faith shall save the sick.' . . . In all parts of Christendom men have risen up in the last twenty years to declare that the essential fact of healing is essentially Christian. If this remains true in the Church as a permanent service to religion, the service has been wrought by Christian Science."

In thus lifting general thought to a truer sense of God and His manifestation, of evil and its claims, and of the Christ-way of overcoming sickness and suffering, Christian Science has presented a system of logical deductions from the Christian postulates that God is good, and God is all, which constitutes a true philosophy. The insistence of Christian Science that Mind is not only sovereign, but that Mind and its manifestation is all, rules out that Platonic materialism which was out of harmony with the major thought of the great Athenian, and which became a blighting incongruity when joined to the divine idealism of the

greater Nazarene. This philosophical aspect of the teaching of Christian Science has recently been recognized by Mr. Chesterton, the critic and essayist, in terms which certainly could not be attributed to a prejudiced friend of the movement. He says,—

"Christian Science is common among the highly educated, among the wealthy, and even among the intelligent, and . . . it cannot be pretended that the belief in the all-sufficiency of mind . . . to control matter is a belief so utterly brutal and half-witted as to be below the low-water mark of philosophical speculation or sympathy. As a matter of fact, it is philosophically rather more consistent and tenable than the materialism which is entertained by millions in modern England. I for one could more easily believe that mind was the sole origin of the matter which I perceive with the mind than that the matter which I perceive was the sole origin of the mind which perceives it. In punishing Christian Scientists, therefore, it seems impossible to deny that we are persecuting a philosophy."

In its address to public thought Christian Science has demonstrated the practical significance of the right idea of God and man, the saving value of a consistent philosophy. It is reasserting the right of man to be governed, not by the grosser stratum of human nature, but by the highest sense of spiritual being, that the salient truth of revelation is the supremacy of the spiritual over the material. It is compelling recognition of the privilege of any profession of faith to prove its worth, not in its conformity to accepted creeds, but by its works, and it is leading all men to see that the test of truth which Christ imposed; namely, its demonstrability, a test which in other fields of thought and investigation has effected such wondrous results, must also be honored in the field of religious faith. It is leading thought into a better understanding of health as an exalted state of consciousness, a supremacy over sin and sickness which is reached, not through material investigation, or by material means, but by attaining the Mind which was in Christ Jesus. In these and many other ways Christian Science is reforming and advancing the thought of the world, so that it can but be respected and endorsed by all who understand its aim, its teaching, and its present ministry to mankind.

JOHN B. WILLIS.

# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

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[From the *Cosmopolitan*.]

## CHRISTIAN SCIENCE: AN IMPARTIAL ESTIMATE.

CHARLES KLEIN.

EDITORIAL NOTE.—While it is never an easy matter to arrive at an impartial, unprejudiced opinion upon any subject, the case of Christian Science presents some peculiar difficulties. Its beliefs are continually attacked and ridiculed by some species of humorists as well as by those whose interests are affected by the spread of its doctrines. The writings of its adherents have a quality that is undoubtedly obscure and confusing to the mind of the "outsider." The isolation of its Founder has furnished much striking "copy" for the daily press. Assertions and denials fill column after column, until it is impossible to feel that few, if any, real facts have been established.

From all the controversy, however, there stands out one fact which even the bitterest enemies of its doctrines cannot in fairness deny, and this is that Christian Science has unquestionably lessened the tragedy of life for many thousands of persons. A matter with so important a bearing upon human happiness can neither be lightly brushed aside with ridicule nor in other ways ignored. It is not the purpose of the *Cosmopolitan* to assist in the propaganda of Christian Science, but in the face of recent attacks upon its Leader and its beliefs, we feel that an impartial estimate from one who has experienced benefit from the practice of its principles may not be unwelcome to those who are will-



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ing and anxious to give a free and open mind to the judgment of its claims.

Mr. Klein, the distinguished author of the greatest successes of the past two theatrical seasons, who contributes the following article, has adopted the principles of Christian Science for his own health and happiness. He has related elsewhere his experience with Christian Science. Speaking of his attitude toward life and the consequences of that attitude before he investigated this Science, he says :—

"My highest ideals, my gods, were success, fame, wealth, beauty in externalized forms (art). I nourished anger, revenge, and envy, was easily offended, and brooded over supposed injury. According to the world's standards, I was rated a fairly good fellow, for I lived well within the pale of the civil and social laws—in short, I lived a conventional life. Thus I went on, and life was one round of mingled pleasure, pain, work, play, enjoyment, misery, health, and sickness—making existence a chaos, a self-evident contradiction, a burden. I often asked myself what was the object of my existence, what it meant. Theology, philosophy, and science had spoken in answer to my questions, but their replies had only increased my perplexity, and I endeavored to solve the problem of existence myself by plunging deeper and deeper into the game of mortal life.

"I was fairly successful in my profession (that of writing for the stage), and had no financial worries, but my health began to give way, my nervous system broke down, and in a very short time I counted among my assets liver complaint, insomnia, dyspepsia, nervous irritability, and a constant dread of some impending danger, an almost absolute hopelessness, which state made not only me but my family exceedingly unhappy. I consulted physicians, specialists, alienists, even druggists, as to the possible remedies for my multifarious diseases. I took nearly all their advice, and as much of their medicine as my stomach would stand. . . . Life was a living death, and death seemed to offer the only hope. Incipient melancholia set in, and I took a saddening pleasure, a morbid interest, in thinking of the joys of oblivion. Life had completely lost its interest for me."

In this despair a friend recommended Christian Science, and Mr. Klein consented to visit a practitioner, but he did not believe that he could be cured. The practitioner's first statements seemed arrant nonsense, but Mr. Klein resolved to listen, and then,

"with a marvelous exhibition of patience, the practitioner gently explained that God did not create evil, and has no consciousness of evil, for God is Love, Life, and Truth, infinite Mind, and that the recognition of this infinite Mind would destroy the false mental pictures that were manifesting themselves on my body, destroying my peace and happiness, and thus creating all my apparent woes. The word 'apparent' annoyed me. Why apparent? Was I not to believe the testimony of my own senses? To my utter astonishment he replied, 'No.' I asked him to explain, and he showed me a book, the title of which was 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy. I looked it over, and thought it was a sort

of ethical culture handbook. I said I would investigate it, and I did!"

As a result of treatment and a study of Science and Health,

"I gradually, indeed almost immediately, recovered my health, my peace of mind, professional and financial success, and happiness far beyond my wildest dreams, and I have never taken a drug nor consulted a physician since that hour."

This change in Mr. Klein's mental and physical condition is not a matter of opinion, for an overwhelming amount of testimony can be brought forward to substantiate it. He believes, and from his own experience he has every reason to believe, that thousands of unhappy fellow-sufferers may be benefited as he has been. Mr. Klein is not wanting in gratitude to Christian Science and its Founder:—

"When I see the depth of the pit of human belief and worldly knowledge, and then get a glimpse of the vast distance we have to travel in our journey from the material to the spiritual, a faint sense of the meaning of infinity is unfolded to me. When I think of myself as I was, in all my falsity (ignorance of my real self), trying to separate myself from God and from my fellow-man by imbedding myself in sense; when I think of the selfish motives and their inevitable punishments from which I have been rescued, I no longer wonder that Christian Scientists are so profuse in their expressions of gratitude to Mrs. Eddy. In fact, when I think of what Christian Science has done for me, and that it is through her we have received this truth, I feel that her great work for mankind is underrated rather than overrated, even by Christian Scientists themselves. I know that I have not yet sufficient understanding either to realize or appreciate its greatness."

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THE generally accepted definition of "truth" is "conformity to a fixed principle—that which is true concerning any matter." It is safe to say that "the truth depends on or is arrived at by a legitimate deduction from all the facts which are truly material."

A comprehensive question that seems to be agitating the public mind to-day is, What is the relationship of truth to Christian Science, in what degree is that Science a true science, and how have the facts which appertain to that Science been arrived at?

The articles on Christian Science which are appearing from day to day in the public journals, magazines, etc., throw very little light on the subject because, for the most part, these articles are written by persons who have made only a superficial investigation of that Science or have submitted it to no personal test, relying largely on one-sided

testimony, casual, critical observation, or on the say-so of members of other religious denominations, schools of medicine, etc., who may or may not be more or less prejudiced against it.

It is a fact that in the realms of journalism and literature, the fine and plastic arts, the sciences and professions, any person who undertakes to criticise or investigate, or to issue polemics of any nature in regard to, the aforesaid subjects is expected to have some intimate knowledge of the subject he discusses, criticises, condemns, or praises. And yet it is a curious fact that not more than one person out of a hundred who write their opinions of Christian Science for the newspapers, magazines, or journals has submitted that Science to any practical test of any description by which he might be enabled to know its intrinsic value; when the hundredth person, who has tested Christian Science, writes, he invariably acknowledges it to be founded on Truth, and endorses all its claims. What should we say of an art critic who had never studied art, of a dramatic critic who had never studied the drama, of an essayist who knew nothing of ethics, morals, or economics, or of a psychologist who knew nothing of the relation of the mind to the body? Yet not one of the persons who have adversely criticised Christian Science has investigated that Science by the test of a personal application to himself or herself, or, indeed, by any practical tests of any nature whatever, but in almost every instance they have relied on a superficial examination of the facts of the case.

So, for the most part, the public reads merely the opinions, beliefs, and surmises of those who are in no position to judge whether Christian Science be true or false. How can we in the very nature of things deny the power of Mind to heal the body when we have successfully submitted our bodies to the test of metaphysical healing? I admit the position of the agnostic who acknowledges that he doesn't know, but I cannot see any logic or justice in the position of the man who denies because he cannot see, or hopes that it is not so because he thinks it is.

I must confess that I was in the position of the man who denies, until my health compelled me to put Christian Science to the test; and since then I have invariably found that good thoughts produce good effects, that the more I understand of the nature of God the more good comes into my life. Good thought is a vitalizing energy, and evil

thought is a devitalizing reaction. Would I be in a position to write convincingly on the subject of Christian Science if I had not put it to as thorough a test as I did? Could I descant on its Principle if I did not apply that Principle to my own particular case? Could I deny the testimony of thousands of persons in favor of Christian Science unless I was in a position to state that I knew their testimony was false? What does it prove that I merely think it false? I must know, and how can I know unless I prove? To be honest to others you must be honest to yourself. So when I realized that evil thoughts produce evil effects the questions naturally arose: What is good and what is evil? What is true and what is false? And these are precisely the questions that Christian Science answers, and answers fully and completely, to the man who asks the questions honestly and not merely out of idle curiosity or for the purpose of carping criticism.

Nine tenths of the evil of the world comes through ignorance or false beliefs. A study of Christian Science removes this ignorance and destroys these false beliefs. The trouble with the world is not that it has too little faith, but that it has too much faith in the wrong direction. The world believes too much in the power of evil and not enough in the power of good. It believes in the power of money, in physical force, in self-will, in self-love, in the survival of the strongest and the consequent destruction of the weak. It believes in the power of hate, of cunning, of subtlety, and in the futility of love as a force or energy. As a consequence, evil predominates. Christian Science teaches the power of good and good only, the power of Mind and Mind only. It does not ignore disease, but teaches us to lessen the power of disease, and not to be afraid of it. It teaches us the health-restoring quality of sound thought, the antitoxic quality of Love and Truth, the dynamic energy of pure, hopeful thought unadulterated by fear of the poisonous germs of sin, disease, and death. Christian Science gives us hope, and it gives us health. How, then, can he who has never been to Christian Science for hope or for health, judge of its power in this or any other direction? A clean, unprejudiced view of that Science should at least enable one to realize that its objects are noble and elevating and fraught with infinite good to the human race.

It is not my intention in this article to bring to bear every argument for, nor to consider any particular argument

against, Christian Science; but I cannot refrain from calling to mind at this point the barriers that the world always erects to stay the march of truth. People instinctively rebel against the overthrow of established conditions, because the world as a whole is mentally lazy, and refuses to think in any direction different from the one in which it operates. From time immemorial leaders of truth have been crucified, stoned, imprisoned, or otherwise maltreated. The prophets and leaders of thought mentioned in the canonical writings were hated, stoned, and murdered. Pathfinders, like Columbus, Galileo, Dr. Harvey, Morse, were threatened, jeered at, and imprisoned. The greater the truth the greater the unbelief, for the world adopts the line of least mental resistance. It prefers to believe what it already knows rather than what it does not yet know, and so, from a popular point of view, the truth remains untrue until time and custom have developed it into accepted truth. But it too often happens that the mob spirit which controls the unthinking world seeks to sacrifice the original thinker. After the sacrifice they think it over and adopt the reform, solacing themselves with the comforting idea that it was always true. In one sense, the world is right; truth is never invented. It is discovered or rediscovered; and at this point I should like to speak of Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science. I have seen Mrs. Eddy, and have heard her speak. In appearance she seems to be rather tall and dignified, almost stately. As a matter of fact, she is not very tall, but she has the most impressive manner of any person I have ever met. It is an innate, dominating, spiritual individuality that asserts itself almost without effort. Her voice is the voice of one who knows, and not of one who merely believes. There is no hysterical gush, no fanatic spirit of ecstasy, but a calm, self-possessed, well-poised mental equilibrium that is remarkable in a woman of her years.

Whatever may have been the mistaken attitude of some of her followers in times past, there is no gainsaying the fact that Mrs. Eddy is sincere and earnest in the effort to do mankind the greatest service any individual can do; that is, to relieve it from the oppression of its daily existence, to found a system of ethics and rules of conduct that shall not only be a religion for Sundays and holidays, but for every second of existence from the moment of birth to maturity and beyond the grave—for all time.

Mrs. Eddy is enjoying the best of health, and is in excellent spirits, while her mental strength and her reasoning faculties are clear and as sound as a bell. I know her handwriting very well, and was really surprised only a few days ago, on seeing a letter from her, to note that her handwriting showed that she had a fine grasp, not only of the subject-matter in the letter, but also of her pen. Remarkable indeed, when we think of the busy life she is leading and the tremendous amount of mental work she has done and is doing! That one endowed with such extraordinary executive ability in organization, the most resourceful writer of the day on metaphysical questions, should still retain her mental grasp on the world's affairs is in itself a tribute to the efficacy of the Science she has discovered, especially if we remember that some forty odd years ago Mrs. Eddy was given up by *materia medica* as incurable.

Mrs. Eddy seeks seclusion, and for a good reason. Like all thinkers, she must spend a great deal of time in meditation; that is, in mental work. There is nothing mystical or mysterious about her solitude. She is really no more inaccessible than the head of any big enterprise. It will readily be seen that she is held in such great esteem by Christian Scientists that were the line not drawn rigidly, she would simply be inundated with visitors. Her simple home at Concord, New Hampshire, would be overrun not only by Scientists and those interested in Science, but also by multitudes of sight-seers and curiosity-seekers. She would have no time to attend to the multifarious duties of leadership, much less to the task of working out her own salvation. Christian Science is growing so rapidly, so many thousands are being added to the already large body, that new problems arise daily, and it is the consideration of these problems that calls for seclusion.

It may be interesting to note that Mrs. Eddy has no income except the royalty that accrues from the sale of her books. She receives nothing from The Mother Church, The First Church of Christ, Scientist, or from any of the branch churches. Her leadership is spiritual in every sense of the word; it is by no means political, and under no circumstances does she assume personal control. Her book, Science and Health, has made its own history. Through the ideas conveyed in that work thousands have been healed of various diseases, both functional and organic. I know personally hundreds of people who have been healed of va-

rious diseases by realizing and observing the truths written in "Science and Health with Key to the Scriptures," and many of my own immediate family have been healed of various ailments, and have otherwise benefited thereby. Every form of disease known to *materia medica* has been either destroyed or removed by the application of the Principle of Christian Science, and there is no doubt in my mind that a knowledge of this truth will elevate one's mental perspective to such an extent that, no matter what his position in life may be, it will increase his business or professional capacities and stimulate him to higher endeavor. Be his position high or low, he will receive a mental impetus, an elevation that will enable him to scale obstacles that at first sight appear almost insurmountable.

It is a mistake to suppose that Christian Scientists have no organized forms of charity, simply because their methods do not follow the conventional ruts. Christian Science enables one to obtain and hold positions that prevent the necessity for charity. It is real, it is permanent charity to enable the poor to avoid the necessity of asking alms. To enable the poor to help themselves is the most practical form of charity. That the healing in Christian Science should appear miraculous is one of the mistakes of the age. The rising of the sun is a miracle, but as it happens every day it does not appear miraculous. Wireless telegraphy is a miracle, but as the operation is understood it does not appear miraculous. If the Principle of Christian Science were better understood, the healing of disease through the dynamic energy of Mind would not seem miraculous. Those who criticise the truth do so because they do not understand it. The world's ignorance of the truth has always created a resistance to progress, and will continue to do so until universal consciousness is prepared to receive it.

The world is slowly beginning to realize that a Science of right thinking and right acting, a Science of happiness and of divine Love, a Science of Life and Truth, is the fundamental of a universal religion that blesses, that will continue to bless, that cannot help blessing, all mankind. The world will some day realize that Christian Science applies with equal force to all beings, races, and nations; that it is hampered by no creeds, dogmas, or rituals: that it subscribes to no particular schools of medicine, isms, ologies, or osophies; that it is a universal truth that will bring mankind together in the bonds of brotherhood. But this can

never be until men agree as to a standard of good, until men have one ideal, one God or good, one source of inspiration, one hope, one great Principle. This sounds like idealism, but it is practical idealism; it applies to the individual, to the nation. The uplifting of the unit is the uplifting of all, for what is eternally true for one must be eternally true for all. And this is what Christian Science is trying to teach and is teaching—good for all.

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[Written for the *Journal.*]

## CONFIDENCE.

AGNES FLORIDA CHALMERS.

Our Father knows my need to-day;
I do not, doubting, ask
For happy hours or golden way,
Or loving, helpful task;
But, with all trust in Love, I pray:
Our Father knows my need to-day.

Our Father knows my need this hour;
Where'er my steps may go,
The saving light of Truth's high tower
Now leads me—this I know.
Thine is the majesty and power,
O Love divine, this day—this hour.

Our Father knows this moment's need,—
My work, my prayer, my song,
The healing word and Christlike deed.
Here where the way seems long,
Truth's manna falls and I am fed;
Love's light shines clear and I am led.

Love sets the earth-bound captive free;
And, mindful of His own,
With loving care He leadeth me.
When wandering and lone,
I find in Truth the living way:
Our Father knows my need to-day.

# ERRORS OF TEMPERAMENT.

SAMUEL GREENWOOD.

IN obeying the promptings to think or act wickedly, that appear to spring from within themselves, mortals become victims of the false sense which they entertain of God as having created man upon a sinful basis; that is, with natural proclivities for evil. This belief, which has been perpetuated throughout the human order of generation, leads them to regard their idiosyncrasies of disposition, defects of character, or faults of temperament as inherent in their individuality or identity. This sinful material concept of man's origin and reproduction perpetrates continuous injustice upon mankind, by bringing one generation into sin and suffering for bearing the fruit of the seed sown by its predecessor. The mistake of believing that man originates or exists materially may be seen in the suffering and mortality that inevitably attend such a belief; while the opposite truth of man's spiritual origin and being enabled Jesus to destroy all the discords of materiality, and to overcome its supposed law of death.

Jesus' injunction to "call no man father" is pregnant with deepest meaning for mankind. It not only confirms the spiritual nature of God's creation, as alluded to in the first chapter of Genesis, but implies that it alone expresses the truth of being in all ages. Although human history had recorded the coming and going of many generations of mortals, he declared that the reality of man's origin is not in material parentage, but in spiritual sonship with the "Father which is in heaven." This was pronounced true, not as referring to the hereafter only, but "upon the earth" as well. This teaching of the Master should forever dispose of the iniquitous doctrine of heredity, which for so long has lain like a terrible nightmare on the heart of humanity.

Christian Science is abundantly blessing mankind in its revelation of divine Principle as the infinite Father-Mother of man; as "God giving all and man having all that God gives" (Mrs. Eddy's Dedicatory Message, June, 1906). It is evident that evil can neither proceed from God, nor from His likeness or idea, spiritual man. It is also evident that like begets like *ad infinitum.* Although infinitely multiplied, the product of good must be good in the last instance

as in the first. An infinitely good creator could not exhaust infinite goodness in the making of the first man, and then permit a sense of evil to become joint-creator with Him in "replenishing the earth." In the human concept of man good and evil may seem to blend in one nature, and to point to a common source, but their contrary influence over mankind designates one as false and unnatural to the ideal man, not in the beginning only but through the eternal course of creation.

Because their bad traits appear to have developed in them from birth, mortals erroneously conclude that they are as naturally a part of man's being as are their better qualities; but unless these evil propensities are primarily the outcome of the divine Mind, or creator, they must be extraneous also to the divine idea or creation. They do not therefore, in any true sense, belong to man any more than to his Maker. Even our civil and criminal codes practically decide that the wicked characteristics of mortals are neither natural nor right, by enacting and enforcing penalties for their indulgence. Their existence is thus declared to be an infringement of the right and the duty of man to be wholly good. Human jurisprudence affirms in substance that a wicked man is an outrage, an abnormity, a violation of the divine law of perfection, and that mankind has no right to be controlled by other than intelligence, good.

The understanding gained from Christian Science, that the evils commonly associated with the human temperament, such as anger, jealousy, resentment, hate, etc., were never created by God, and have no place in the true idea of man, includes the ability to resist their asserted control, and eventually erase them from consciousness. They are not facts but falsehoods concerning each individual. There is no precedent in God's creation for the belief that one has an inborn temper, a disposition to be jealous, or a tendency to hate, etc., for the indulgence of these errors takes him farther and farther from the true idea of God which the spiritual man embodies. These conditions can exist and operate only in the belief that one mortal is the offspring of other mortals, and that both the good and bad qualities of those before him are transmitted to his own individuality, to be passed on in turn to those coming after. Taking this theory back until we reach the story of our first parents, who shall stand sponsor for the evil inclinations that led them into wrong doing, and which they supposedly be-

queathed to the rest of mankind? Whence originated a law of heredity for the transmission of the jealousy that made of their first-born a murderer?

The allegory of Adam in Eden, as it has been generally believed, would imply that God made the first mortal, and through him became the author of a race of sinful men in Adam's likeness. The assumption that infinite goodness fathers the pernicious elements manifested in mortals, is sacrilegious and preposterous beyond acceptance. The only alternative is that they represent a false sense of man which God neither maintains nor recognizes, and which has neither intelligence nor identity. The opposite belief to this constitutes the whole illusion and delusion of personal evil. When mankind reach this view of evil, when they perceive that the sinful propensities which seemingly obtain in personality are the errors of a material sense of being, deceiving many but rightfully belonging to none, they will have taken a long step towards their elimination, for a mistake discovered turns its victims towards that which it seeks to pervert; namely, the truth.

It is a mistake to accept what God does not expect man to have. When one says, "I have a bad temper," he acknowledges the possession of what he should disown. The apparent spontaneity in thought of this and kindred errors, which would assert themselves in individual consciousness, blinds their victim to their true nature as evil suggestions external to his real consciousness, and to which he could at any time, did he but understand the truth of man's spiritual nature and being, successfully refuse admission or obedience.

The length of time in which a person has submitted to the control of anger, or appetite, for instance, and his consequent familiarity with it, does not thereby give it any more power over him, nor any more right to abide with him, than if it were presented for his acceptance for the first time. One may have formed the habit of becoming angry upon assumed provocation, and may have continued it for many years, but this error is not thereby constituted a legitimate member of his mental household, any more than the habitual feeding of a tramp would constitute him a member of his family. A tramp has no especial claim to be entertained to-day because we may have consented to his demands for years past, if we do not choose to favor him. He never had any right to our hospitality, nor any claim

that we could not at any time have refused. In similar manner the errors pertaining to temperament or disposition have no right at any time to be considered as naturally belonging to us. Though we may have been deceived into allowing them into our consciousness, they are always aliens, they never become naturalized into good qualities, and are as separate from our spiritual selfhood as if they claimed our attention for the first time, and were repudiated. Why do we not do this? Why do we not turn these clamorous demons from our mental doors as we would an obnoxious tramp? Should a repulsive insect light upon us, we would brush it off with impunity and without delay. Or should a venomous serpent attack us, we would spurn and trample it under our feet with all our might. Why do we not do likewise with the vicious propensities that would cling to us, these scorpions of an evil sense that would sting and poison our thought against ourself and our kind? Are they less obnoxious than a bug or a reptile, that we so often allow them to remain with us, to infuse their venom into our thoughts, almost without protest? Are anger, hatred, jealousy, envy, malice, etc., kinder to us than a malignant reptile, that we should shun and repel the latter while allowing the former to nestle within our very bosom?

Human submission to evil gives it the only power it seems to have; of itself it neither has nor can have will or mind. The correlative fact of the infinitude of God, or good, is the unreality of evil; we cannot accept one without the other. If before yielding to any temptation to do wrong we gave one moment to silent prayer such as is taught in Christian Science, the prayer wherein evil is denied and God's omnipotence and omnipresence declared, and wherein it is remembered that man is spiritually the outcome of the Divine nature only, the sins that "so easily beset us" would beset us no more. We ought surely to devote at least one moment wholly to God when tempted to surrender our thought to the control of any suggestion of evil. If we believe in the supremacy of good, and base our hope of salvation thereon, what less can we do than first to turn our thought in that direction instead of allowing anger or unkindness, selfishness, injustice, or resentment to possess our thought and speech, or to influence our action. No matter what may be the seeming provocation, nor what have been the former tendencies of our disposition, how could we pass from even one moment's silent

communion and consecration at God's altar, to the fulfilment of any evil impulse or desire? Is it not to such watchfulness as this that our Leader has so patiently admonished us, lest our mentality be defiled by sin and we lose the fruition of our labor?

If evil is not believed true in the present, it has no past to enforce its claims. The obedience we may have rendered it during the past ten or twenty years does not thereby give it authority over us now, unless that obedience continue, and we do not have to retrace our steps for those twenty years in order to avoid being further victimized by error. If we deny and resist with the whole heart the errors that a false sense of being would attach to us, and abide in the knowledge of their falsity, they will cease to have any past from which to rise up and attack us. If persistently rejected they will pass out of our consciousness, even as an unworthy beggar will cease in time to call at the door from which he is continuously turned away.

The Scriptural injunction to have the same Mind "which was also in Christ Jesus" can be obeyed only through the bringing of "every thought to the obedience of Christ," through the denial of wrong inclinations, the correction of evil motives and desires, and through the subjection of the human will to the divine. Students of Christian Science, who faithfully apply what they understand of its teachings to the reformation of human character, find them a most effectual help. Through the uplifting of the Christ-ideal in their consciousness they are beginning to apprehend the meaning of the great truth which Jesus taught and demonstrated, and which pervades the whole teaching of Christian Science, that the Son is eternally at-one with the Father. As this truth becomes clearly understood one is enabled to heal the sick and the sinful, and to destroy the errors that pertain to the human sense of personality.

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## THE CHRISTIAN SCIENCE TEXT-BOOK.

AN EDITION OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES" PRINTED FROM NEW PLATES HAS JUST BEEN ISSUED. THIS EDITION CONTAINS MANY IMPORTANT CHANGES AND ADDITIONS BY THE AUTHOR.

THE OLDER EDITIONS WILL NOT BE TAKEN IN EXCHANGE,

# ASKING IN HIS NAME.

WILLIS F. GROSS.

IT is recorded that those who were privileged to hear the greatest of all sermons, the Sermon on the Mount, were astonished at the doctrine of the great Teacher, "for he taught them as one having authority, and not as the scribes." They were impressed with the fact that the meek and lowly Nazarene was inspired by something more than the mere learning of the schools. He taught in such a simple, direct, and positive manner that the "common people heard him gladly." He knew whereof he spake for he was able to prove his words by his deeds. He understood and demonstrated his oneness with the Father to such a degree that he was never in doubt as to what was the will of God. When standing at the grave of Lazarus he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." When he cried with a loud voice, the last enemy was overcome, and he of whom it was said that he had been dead four days came forth in manifestation of the eternal reality of Life and the immortality of man.

The Master was just as positive as to what his students would be able to accomplish, if they understood his teachings and their lives bore faithful witness thereto, as he was regarding his own ability to demonstrate the truth of being. He even went so far as to say on one occasion that the great works he had performed would be surpassed by those who gained the spiritual understanding of God and man. Those divinely natural works, which seemed so marvelous to the human mind, revealed the possibilities of enlightened faith, but the Master was able to give still greater proofs of God's power before his earthly mission was accomplished.

His abiding conviction that the divine Mind could and would work through those who understood what he had taught and demonstrated as it had worked through him, is indicated by such emphatic declarations as these: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye shall ask any thing in my name, I will do it." "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

Is it possible to make a declaration more sweeping or more comprehensive than this, "If ye shall ask any thing in my name, I will do it"? There are those who doubt the truth of the Master's words, urging as a reason for doing so, that if two or more persons should ask for things opposite or contrary to each other, the petitions of all could not be granted. Because from the purely human point of view the promise seems so incredible and impossible of fulfilment, they cannot regard it as having any application to the needs of the present day.

Failure to give due consideration to that which is required on the part of the one who asks, is responsible for the seeming lack of faith. "If ye shall ask . . . in my name" is the condition on which the promise is made. What constitutes asking in his name? Does the one who prays, "In the name of Jesus Christ of Nazareth, thine only begotten son, grant us the desire of our hearts," ask in his name? Much depends upon the nature of the desire. "If my words abide in you," the heart's desire is pure and unselfish. Purity of thought and unselfishness of purpose receive the divine blessing. The words of the Master were words of Truth and Love; they revealed God, and man created in the divine likeness. Only those who endeavor to live as he lived have his words abiding in them. To desire is to ask. A man's desires are in accord with what he does, and what he does reveals what he is. Then to ask in his name means to desire that which accords with the Christ character. Should the Christian, should any man, desire that which is not in strict accord with the highest good? Good is not good to one man and evil to another, but good to all men alike; then is it not evident that two or more persons cannot ask, in his name, the things that are contrary to each other or that would be detrimental to any man?

Science and Health tells us that "desire is prayer." "The desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void" (pp. 1 and 2). Thus we are taught that the earnest desire for good is true prayer,—the prayer of faith which brings healing to the human mind and body. Be it understood, however, that the human sense of good is not always good. What mortal man calls good and that which he most earnestly desires, is often the opposite of good. The desire for that which would in any sense be detrimental

to ourselves or others is not blessed of the Father, for divine Love is never opposed to the eternal good.

The secret of the Master's success is to be found in that he was always resigned to the will of God. Because he earnestly desired nothing but good he always had the assurance that God was with him. His doctrine was not the teaching of a blind faith, but the clear, distinct utterance of enlightened spiritual understanding. An unchanging, unerring divine Principle, not a humanly personal God, was the inspiration of his words and deeds. His works are proof positive that he knew whereof he spake, and the promises quoted above are not mere idle utterances incapable of fulfilment, but divine rules of action which can be applied to-day in solving the great problem of being.

Doubt as to the divine will has limited faith in prayer and caused humanity to rely upon personal endeavors to attain that which it believed to be good. The conviction that the fulfilment of his desire would not be for the best good of all who might be affected by it, or the fear that his desire may not be in accord with the divine will, is one reason why mortal man is so disposed to rely upon his own efforts, and endeavors by the exercise of his own will to accomplish a desired end. He fears to say, "Thy will be done;" much less does he desire it.

Mortals have been taught that it is sometimes God's will for man to be sick and die, and for this reason they fear to rely upon Him. It is a question whether one enlightened man can be found who believes that it is God's will for any man to be a sinner. Why, then, should it be believed that it is God's will for man to be sick and die, especially when it is considered that the one who best understood the divine will devoted so much of his time to healing the sick and never, so far as we have any record, delivered a human being from the bondage of sin without healing him physically as well. His faith made man every whit whole, and his loving counsel was, "Go, and sin no more."

It is argued that it is not God's will for a man to escape the suffering imposed by his own wrong doing, and the conclusion is reached that if God does not send sickness He at least permits it and wills it to be. It is true that moral conditions are largely responsible for the discords and suffering of earth, and if sin is in any degree the cause of physical or mental inharmony, can it be said that the

sick man really desires to be healed unless he is willing to part with the sin that produces or prolongs his suffering? When a man is willing to part with evil he does not fear to say, "Thy will be done."

The question is sometimes asked, Is Christian Science powerless unless the person needing and desiring help is willing to part with all evil? By no means. There is in the heart of every man a desire for good. There are few, if any, who would not be better, but many times the human belief in the power and pleasure of evil is so strong as to paralyze, seemingly, the endeavor to do right. It is to humanity's desire for good that Christian Science makes its strongest appeal and is thereby enabled to accomplish its healing work. When a man begins to realize what good will do for him his desire for good grows stronger. His deliverance from evil, the bondage of sin and sickness, is a matter of spiritual growth and attainment. He becomes more willing to part with evil, his desires are purified and enlarged, and he realizes that his prayer is answered in the degree that the words of Truth are found abiding in him. The goal is not reached at a single bound; patient plodding is sometimes necessary, and he learns to wait on God. Oftentimes he finds his prayer answered, not in the attainment of that which seemed good and indispensable to his happiness, but in the purification of his desires. He learns to ask in Christ's name, and earnestly prays, "Thy will be done in earth [in human consciousness] as it is in heaven [spiritual understanding and harmony]."

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## CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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## CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# COMPASSION.

ROSALIE G. AMORY.

CHRISTIAN SCIENCE is with us to-day on no aggressive mission. It is not here to attack the faiths which others love, nor even to offer a new theology, but rather to give lovingly a reasonable and demonstrable explanation of the theology of Jesus. It comes to teach humanity the power of right thought. We hear on every side to-day of the power of thought. So-called mental science, hypnotism, esoteric magic, all set forth the power of thought, but no one can approach the subject honestly from that standpoint without realizing that power is attributed to evil as well as to good, and a dread of the possibilities of evil is thereby aroused which grows with each hour.

Scholastic theology, most philosophies, and indeed religions generally teach the joy and peace of right thought and also the reward of right thought, and they think they teach the power of right thought; but they also assert that evil thought has power, and this is "a house divided against itself" and not a manifestation of the omnipresence, omniscience, and omnipotence of God. Christian Science alone teaches that only right thought has power, and that it is right thought only which heals the sick, reforms the sinner, and comforts the sorrowful. It teaches the meaning and the application of the admonition to humanity, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." It teaches the powerlessness of an evil thought in the presence of right thought, just as physical science teaches the powerlessness of darkness in the presence of light; that since they cannot occupy the same place at the same time, it is always the positive which has dominion and presence. Just as no material scientist undertakes to read a book in the darkness, because he knows the unsubstantiality of that darkness, so no Christian Scientist will remain content with evil, because he understands its inherent powerlessness, that it is only the absence of good; but understanding Truth's supremacy, he will hasten to fill his consciousness with right thought.

Doubtless the most scientific healing done in Christian Science is that which is accomplished through the reading of our Leader's book "Science and Health with Key to

the Scriptures," when the power of right thought to banish illness by correcting the erroneous thought which had produced it is fully demonstrated. The process sometimes seems slow and the healing protracted, because a Christianly scientific cure must always be the result of the power of right thought over the wrong, and because Science makes no compromises and is absolutely impartial and impersonal. This is true in the healing of sin, as well as of sickness.

In no one way has the power of right thought been more manifest than in the beneficent effects upon the health, right living, and character of men and women, of a right apprehension of the true nature and quality of love as taught and demonstrated by Jesus and explained and emphasized in the teachings of Christian Science. Mrs. Eddy says, "The great miracle, to human sense, is divine Love" (Science and Health, p. 560). In this, as in so many other ways, Science reverses the human sense, measuring all things from its own standpoint. Jesus taught that because God is Love, and God is Life, therefore we must love in order to live, and we are told that we must love our neighbors as ourselves. Here the question arises within us, as to how we can love those who seem to us to be unlovely people, how we can love our enemies, those who have wronged us, those who have seemed to hurt our lives. Then we have the blessed assurance that we are so to love Love itself, to so live it, that it shall determine the very texture of our natures. It is no longer a question of loving people. We no longer have to learn to love people who are unlovable, or those who are in seeming need of our affection. Love itself is so lovely, so desirable, that we are unhappy when not manifesting it. This love is beneficent, wishes only good to others; is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." We soon learn that we dare not hold resentment or hate, because we should find ourselves on dangerous ground; it would take us away from God, who is Love. We therefore wish only good to those who have despitefully used us, and are willing to let God guide them, too, to a right apprehension of Love, striving to have for them the compassion of the Master, for we know that all wrongdoing brings its proportion of suffering. The greater the wrong the greater the suffering. Would we willingly add to this the burden of our condemnation? This compassionate love is quite distinct from

human emotion, which is often in the last analysis proven to be mere selfishness. True love always goes out to others, looks for no reward. Emotion is not satisfied without returns, and ever craves recognition.

It is often said in a spirit of regret, if not of criticism, that Christian Scientists are not sympathetic, that they no longer express the old affectionate interest in the sorrows and sufferings of their friends. "Let us reason together" a little on this subject. That Christian Scientists are not indifferent to the woes of humanity or to the grief and pain of friends, is evidenced by the fact that so many of them give their lives either wholly or in part to the alleviation of these very ills. While engaged in this ministry of mercy, the Christian Scientist very quickly learns that there is an emotional sympathy with sorrow or suffering which only increases its severity, while a quiet, cheerful, even silent compassion uplifts the heart of the sufferer. He learns that a fervent sympathy, whether expressed or unexpressed, brings an added sense of self-pity to the one whom he would help, and it takes very little experience to see that self-pity acts as a slow poison, undermining and destroying one's hope and faith in the good, and ultimating in disease and death.

There is, however, a divine compassion, a manifestation of divine Love which enables its possessor to be tender and pitiful, and which will win the stranger to believe that God is indeed Love. In the ninth chapter of Matthew we read of Jesus' compassion for the multitude, when he saw that "they fainted, and were scattered abroad, as sheep having no shepherd," and he told his disciples to pray the Lord of the harvest to send forth laborers into His harvest. He had compassion on the blind men and restored their sight. He had compassion on the multitudes who followed him and were hungry, and he fed them; and on other multitudes, whom he healed. Even in that supreme moment of loving and divine compassion for the sisters of Lazarus, when Jesus wept, it was not for human pity or grief that Lazarus had died, for why should he grieve when he knew the joyful fact that the Father would hear him and that Lazarus would be restored to them in a moment. Rather was it a tender, yearning commiseration for the lack of understanding manifested by those he loved, and their consequent suffering. The compassion of our Master was always manifested in alleviation both of sin and sorrow. His love

radiated from within and rested upon all who turned to him, comforting and uplifting and purifying.

Science and Health and the other writings of our Leader are full of admonition and instruction as to the need of manifesting love, and they teach us that "tenderness accompanies all the might imparted by Spirit" (Science and Health, p. 514). This tenderness will make us silent concerning another's shortcomings, it will place no stumbling-blocks in the pathway of another's progress, it will be too busy in learning how to be loving to criticise another's lack. The right apprehension of Love makes a Christian Scientist obey the spirit as well as the letter of Christian Science, and inspires him to give less time to the rehearsal of gossip, which he may mistakenly believe to be the "uncovering of error," and more time to the compassionate service of loving and healing.

Our beloved Leader has set us a glorious example in so doing. Her tender consideration for others, the patient waiting for those who do not understand to awaken from the lethargy of materiality, the gentle admonition and the wise instruction, together with a sublime courage and unceasing labor for others,—all illustrate the saying of the Master, "Greater love hath no man than this, that a man lay down his life for his friends."

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[Written for the *Journal*.]

## IN SILENCE.

E. MARIE SONN.

Day dawns, and brings the world new light;
Fades, dies away the gloom of night.
In silence comes the dawn's first golden ray;
A power unseen has changed the night to day.

So dawns Life's day, in quietude of thought,
With heaven's own peace and happiness full fraught.
Hushed, still, comes Love's great power to all,
And Truth's bright rays lift error's midnight pall.

O gentle power so silent, voice so sweet,
We dwell in transient sense-dreams incomplete.
Dawn on this night of darkness dense, and say,
Wake! Rise! Behold! Earth's shadows flee! 'Tis day!

# THE ONLY BEGOTTEN SON.

ERNEST C. MOSES.

**And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn.—EXODUS, 4 : 22.**

IN these days of rapidly-increasing Biblical research, many students of the sacred writings are misled in their attempts to ascertain man's true status in the universe, through a general misunderstanding of the teachings of Jesus respecting his relation to the Father,—to "your Father" and "our Father," as he often chose to express his genuinely universal concept of God's relation to man.

Scholastic interpretations of the Scriptures seem to darken and obscure the true significance of the statements found in John's Gospel and First Epistle, which refer to Christ Jesus as the "only begotten Son." According to traditional interpretation Jesus is represented as having been the singular and only son ever begotten of God, thereby ascribing to Deity the mortal tendency to discrimination and limitation; but students of our text-book, who have been enabled to demonstrate some understanding of divine Principle, have learned that the use of the word "only" in connection with "begotten Son" is intended to signify that Christ is the "spiritual idea of sonship" (Science and Health, p. 331), the perfect expression of Mind, of eternal infinite Principle; that Christ represents the true ideal of man, or son, begotten by the Father; that this true son is "only begotten" in the sense that no other kind of son was ever created or revealed by God, Spirit, who is expressed only in that which is perfect and eternal.

In the beautiful "Christmas Sermon" in "Miscellaneous Writings," Mrs. Eddy states that the understanding of the Christ, the spiritual idea in Christian Science, will ultimately "reveal man collectively, as individually, to be the Son of God" (p. 164). This scientific statement of the truth which the clear spiritual perception of our revered Leader has enabled her to advance and maintain, clearly corroborates the teachings of Jesus, who knew his own status in Truth, and who also knew that all the children of God are one in Christ, as attested by his words: "That they all may be one; as thou, Father, art in me, . . . I in them, and thou in me, that they may be made perfect in one." Paul very accurately comprehended the Master's declarations of the oneness of God's offspring, when he said,

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . Now ye are the body of Christ, and members in particular." In writing to the Galatians he says that in Christ "there is neither male nor female: for ye are all one in Christ Jesus."

The command of Jesus to his students, to call no man by the name of "father," and his imperative charge that they should be perfect, even as their Father in heaven is perfect, were unequivocal announcements not only of man's deific origin and relation to God, but also of the perfectibility of man as the spiritual expression of perfect Mind or Principle. His unerring spiritual perception enabled him to declare in positive terms a sonship for man which thrust aside all theories of material origin, with their claims of physical generation and kinship, and to announce the true generic status of man and woman as the offspring of God, "belonging to no lesser parent" (Science and Health, p. 529).

Jesus taught that all who are "born of the Spirit" are equally the sons and daughters of God, having equal rights and power, having access through the Christ to the Father; equally begotten, as attested by his imperishable statement of man's divine right to manifest good, thereby reflecting the same Principle which he manifested,—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The Scriptures are, therefore, authority for his proclamation of man's power to do the works which he accomplished,—by an understanding of the Principle and spiritual idea which he revealed. Scholastic theology may attempt to limit the meaning of the statement made by Jesus respecting man's right and divinely-reflected power to work as he worked (without relying on drugs to heal the sick), but it cannot weigh to any good purpose a lack of faith expressed in mere negative theory with the multifold and beneficent fruits of those who demonstrate their understanding of what it means in Christian Science to believe in "the only begotten Son," in the real man's eternal right of sonship and unity with the Father.

We find no record of any statements made by Jesus in which he declared that he was the "only begotten Son" of God. On the contrary, he taught and fully proved that the Christ is the ideal of all God's offspring. He declared

that the Christ which he manifested to humanity as "the way, the truth, and the life," was the type and model for teaching and practice which would enable all men to demonstrate and know the truth which destroys the illusions of mortality and which will ultimately overcome the "last enemy." There is no other name given among men whereby we can be saved from the errors of material sense.

In the six different narratives found in the three Gospels of the exaltations of Jesus,—first when he was baptized by John the Baptist, and afterward at his transfiguration, when he led Peter, James, and John into higher altitudes of spiritual consciousness,—it is clearly shown that the irradiance of his own spiritualized thought unveiled to them the truth concerning his relation with the Father. The Gospel writers afterwards recorded the realization thus imparted to the disciples as a divine message, in which all the narrators agree as to the import of the revelation: "This is," or "Thou art my beloved Son;" thereby giving consonant testimony as to the substance of the messages or revelations. It was not "my only begotten son," nor "my only son," but "my beloved Son: hear him;" and "my beloved Son, in whom I am well pleased."

Some translators and commentators accredit the statements contained in John 3 : 16–21, to Jesus. Others state that the words commonly attributed to him partook of the nature of a commentary by the evangelist upon the preceding statements of the Master. But in any event the two references to "the only begotten Son" contained in this section, as seen in the light of Christian Science, stand as further evidence of the fact that the Christ which was revealed to human consciousness through the man Jesus, was the representative ideal of the only offspring of the Father, and that man in Science is the likeness of the Father,—is spiritual and perfect. The earnest student in Christian Science knows that the real man is not, never was, and never can be, mortal. (See Science and Health, p. 475.)

To say that the definitions of the real man which are given in our text-book are incorrect because they are not generally understood, would be tantamount to stating that the words of the Master on this subject are likewise incorrect, for Mrs. Eddy's statements of the nature of the true man are in perfect consonance with the assertions of all the New Testament writers concerning man and his

relation to God. When Jesus declared that the flesh profits nothing; when Paul stated that the children of the flesh are not the children of God; when John declared that the material world and its children (expressed by "the lust of the flesh, . . . and the pride of life") are not of the Father, they placed an uncompromising denial upon the lie which would forever shackle man and woman to mortality, and thus rob them of man's spiritual birthright as the only begotten Son of Spirit, God. These denials of the false claims of material sense were accompanied with positive affirmations of that true sonship which appears in Christ as we "cease" to consider mortal man "whose breath is in his nostrils," and henceforth know "no man after the flesh." When we deny the false sense of self, take up our cross and follow the Christ, the path must ever lead to that supreme moment wherein we awake to note the unbroken continuity of Life at-one with its only begotten spiritual idea.

The statements in the New Testament as to God's "own Son" are often incorrectly taken to refer to God's only Son, in a human sense of singularity. This erroneous usage seems to arise from an intermixture of terms caused by phonetic similarities and by imperfect familiarity with wholly different passages which refer to "own son" and "only begotten son." This error also proceeds from careless inference and a lack of precision in making quotations. Its common acceptance and circulation attest the blindness of human belief in accepting any theory without asking if its premises conform to the standards of Truth.

When John characterized the Christ, in the first chapter of his Gospel, as the "Word" made flesh, and referred to his glory as "the only begotten of the Father, full of grace and truth," he certainly did not refer to an only son in a humanly unique sense. Had he ascribed this exclusive relation to Jesus he would never have declared in his First Epistle that immortal fact which is read and increasingly realized in our Sunday services "Now are we the sons of God."

The student of the Bible may search the Scriptural writings from Genesis to Revelation, and according to Young's analysis he will find the term "only son" used but three times,—once in Genesis, in Jeremiah, and in Zechariah, and then solely in connection with human ties, but never in connection with the Christ, or Jesus.

The elucidation and understanding of these scientific facts by no means detract from the might, beauty, and majesty of the life and works of Christ Jesus. On the contrary, the growing comprehension of the Divine Science which his teachings and demonstrations first brought to light, enhances our love and admiration for the one of whom our revered Leader says, "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,—the divine idea of God outside the flesh" (Science and Health, p. 482). Only by demonstration of this true ideal of man are we enabled to follow the Master in an unwavering acceptance of the truth which clears our consciousness of the false claims of error, elevating it into its native realization of the same healing Love which unceasingly calls the children of Israel up out of Egyptian darkness into the promised land or realm of Life, light, and harmony.

This whole subject will be better understood if we consider the statement in the first chapter of Hebrews, "When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him;" also John's reference, in the first chapter of Revelation to Christ Jesus, as "the first begotten of the dead." To these we may link Paul's well-known statement concerning the Son, "that he might be the firstborn among many brethren." The essential truth herein taught will be better understood as others are "begotten of [or from] the dead." Then we shall know that "both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

Jesus specified the first steps by which to attain the true status of man—"the only begotten Son"—in words of uncompromising import: "Be converted, and become as little children," and, "Seek ye first the kingdom of God, and his righteousness [His Science]." The way in Divine Science is universal; it is the same undeviating pathway for all,—the high and low, the rich and the poor, the haughty hypocrite, the self-righteous ecclesiastic, the sinner, the saint. The Father forever knows and loves His only begotten child with an affection which is unfailing and immeasurably tender. Truth alone can awaken those who sleep from the mesmeric dream of false knowledge and material darkness, into the undying light of Life and Love. "When Israel was a child, then I loved him, and called my son out of Egypt."

[Written for the *Journal.*]

## "WHAT HAVE WE LEARNED?"

BEN. HAWORTH-BOOTH.

WHAT have we learned from all the load of years
To stay despair, to stanch the stream of tears?
From out the centuries of night and crime
Have we no message from the mists of time?
Has knowledge no interpreter, no guide
To read the riddle and to stem the tide?

Whence have we come, and whither leads the way,—
Our darkling path, whereon the moonbeams play?
Who bids the violet wake beneath the snows?
Whence comes the scent of this consummate rose?
How learned the lark, at morning's call, to sing
His laureate song, the prelude of the spring?

There is a book, and he who runs may read,
And seek and find the solace of his need,
Learn how the lark, the summer's sonneteer,
Weaves his wild notes, and why the flowers appear,
And last and first upon the enchanting page
Learn man is one with God from age to age;

And one with him who parted from our sight,—
The first among the sinless sons of light.
Hast thou beheld where passed the seamless dress,
Or heard the still, small voice in storm and stress—
The thunder moaning over moor and hill,
That hushed as echo answered, "Peace, be still"?

Are we the sons of God? Let every tongue
Join in the song by His creation sung.
There is no place for mild-eyed melancholy,
If we be sons indeed; but, Be thou holy,
For He is holy: thus thine heart will be
A lovely shrine where Love may dwell with thee.

Hail to the dawn—the day so long foretold!
As lightning,—sudden, swift, and gleaming gold,—
Beyond the clouds of earth, the mist of years,
"To them that look for him" their Lord appears.
To anxious eyes the temple veil is drawn;
With all the heavenly host we hail the dawn.

# RECEPTIVITY TO TRUTH.

JOHN L. RENDALL.

THE question is sometimes asked, Why is it that some persons are healed by Christian Science treatment so much more quickly than other persons, even when the cases seem to be almost identical? The Christian Science practitioner has learned through experience that no two cases are quite alike; each case is necessarily an individual claim of error presenting its own particular beliefs and fears, and must, therefore, be treated as separate and distinct from all other cases. This fact makes it impossible that any formula can be successfully used in Christian Science treatment.

At the World's Fair in 1904 the writer saw a demonstration of wireless telegraphy. The demonstrator explained that according to the basic law governing wireless telegraphy it was absolutely necessary that the receiving instrument should be in perfect harmony with the transmitting instrument, that both should be attuned exactly alike. He further explained that when a message was flashed out from the transmitter it was received by all those instruments which were in harmony with it and was retransmitted to the point for which it was ultimately intended. He stated also that the message could not be received by those instruments which were not in perfect accord with the instrument from which the message was sent, and that even though such instruments might record the fact that a message was being sent, yet they could not translate or interpret the message. This seems to illustrate, though perhaps inadequately, the necessity in the ministry of Christian Science for conditions of harmony and receptivity between the practitioner and patient, and that both should be attuned to the divine Principle, God.

In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, page 299, this thought is given: "Angels are divine ministrations,—not messengers nor persons, but the true ideas of divinity." In order that we may be able to understand and interpret these ministrations, these messages from God, it is necessary that our thought should be in accord with God; in other

words, we should be looking to God for help and earnestly expecting to receive it. In proportion as these harmonious conditions exist and are brought out in individual daily living, is mankind attaining conditions of greater receptivity to Truth, and a consequently increased ability to demonstrate its healing power. When one goes to a Christian Science practitioner for help it should be with the expectation of complete healing and the recognition of the fact that all "power belongeth unto God." Every practitioner of Christian Science knows that he can of himself accomplish nothing; that all he can do is to point out to his patient that which God has already established, and that this includes eternal harmony and perfection for mankind. The psalmist said, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In Genesis we read, "And God saw every thing that he had made, and, behold, it was very good." This would seem to imply that God's creation is finished. There remains, therefore, nothing that is incomplete or that requires a further creation. What is necessary, then, is that we may become conscious of this completeness and of man's harmonious relation to it. One reason why some persons are not more quickly healed is because they look too much to the personality of the practitioner and not enough to God.

The Christian Scientist knows and recognizes that God's work is established. None can add to it or take from it; but through the realization of its absolute perfection, and knowledge that this perfection is infinite and includes all reality, the practitioner is enabled to bring to the consciousness of the individual asking for help, the fact that God has already done all. Some persons accept this teaching gladly, some question it, some allow doubts to arise in thought, and others repudiate it entirely, and still others like King Agrippa say, "Go thy way for this time; when I have a convenient season, I will call for thee." In Capernaum, the apostle tells us, Jesus did not many mighty works "because of their unbelief." With the utmost love and compassion he was willing to heal and save those people, but they were not willing to be healed in Jesus' way. Capernaum illustrates some of the prevalent conditions of human belief of this present day, manifested in unwillingness to learn of or to accept the teachings of Truth. This condition of thought was not receptive, was

not in harmony with God. It could not at that time, neither can it at this time, expect to enter into those things "which God hath prepared for them that love him." The messages were flowing out, and were heeded by those hungering hearts which were attuned to divine Love, which were willing to lay aside preconceived opinions and beliefs, prejudices and fears, and learn of a better way, "the way of holiness." These messages have always flowed from divinity to humanity, but there has been need of an interpreter, one close enough to God to catch the hallowed strains and interpret them for man's use.

In Job we read, "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness."

Christian Scientists intelligently recognize our revered Leader as the present-day interpreter, and that the Christian Science text-book is the interpretation of God's message to His people. Thousands have accepted its loving message, and their lives are attesting its beneficent influence, its healing and saving power. In proportion as they understand the message which is given, are they enabled in turn to interpret it to others, and make it of practical value to a weary and sin-sick world. The psalmist asks, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; . . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation." All the Scriptural promises are given "to him that overcometh." Whatever is worth having is worth striving for, in fact must be earnestly desired and intelligently sought before it can be possessed by mankind. Health and harmony and peace are attainable now, whenever the effort is intelligently directed. Jesus said, "Seek, and ye shall find; knock, and it shall be opened unto you." Every one everywhere is entitled to all that which God has established for him, and in proportion as each knows and understands the truth is he enabled to obtain possession of man's birthright.

# "BE YE PERFECT."

WILLARD S. MATTOX.

MUCH of the criticism of Christian Science is due to a failure to discriminate between its Principle and the practice of its representatives. These are frequently confused in the thought of those who find fault with Christian Scientists, especially when something happens to call particular attention to the subject. While Christian Scientists have no desire to defend imperfection, and no willingness to justify incompetence, it is only fair to make a distinction between the idealism of Christian Science and the present capacity of its exponents to embody or express their ideals.

Jesus' statement, "Be ye therefore perfect, even as your Father which is in heaven is perfect," sometimes seems to be thought of as a statement of present possibility, but as generally understood, his words are a plea for future perfection. His appeal was addressed to mortals struggling with the same false sense of pleasure and pain in matter which assails humanity to-day. It may justly be described as a radical requirement, and to many it seems entirely at variance with the possibilities of human experience, and yet Christians will find it difficult indeed to believe that Jesus would have demanded of men that which he knew to be impossible of fulfilment, or have presented to them an utterly unattainable ideal. Christian Science explains the apparent contradiction by pointing out that Jesus was not hinting at the possibility of an ideal mortal, but that he referred to the perfectness of the divine nature, which is reflected in the spiritual man. It must not be forgotten, however, that nothing short of perfection can ever meet the demands of divine law.

Christian Science makes certain radical and advanced statements regarding the true man, his well being, the laws governing him, his origin and his continuity, all of which present a marked contrast to the present achievements of human existence. It must not be supposed that believers in Christian Science think for a moment these radical and advanced views can be made to displace popular notions at once, but Christian Scientists would be false to their teaching, false to their high ideals if they temporized with material beliefs or practised "timid conservatism" (Science and

Health, p. 167). They understand, however, that they must progress out of the false into the true, and that while this progress will be slow or fast according to the willingness of the student to abandon the shadowy and mythical, nevertheless the law of development cannot be set aside. We are to be transformed by the renewing of our minds.

Jesus spoke to men who were obliged to wear clothing to protect themselves from variations of climate, who were obliged to eat in order to sustain a sense of life. He himself made many similar concessions to human beliefs respecting the requirements of the body, and yet he said, "Be ye perfect."

When Christian Scientists fail in their demonstrations, as they sometimes do, their critics point to the sweeping statements of Christian Science and ask how we propose to explain the discrepancy between our theory and our practice. If we were so minded we might reply by asking other Christians how they explain the gulf between their Master's statement "Be ye perfect" and their every-day conduct. The answer in both cases is that the student has not progressed to the point where he is always the victor or where he is instantaneously the victor.

While we hold that God governs man harmoniously and that there is nothing to fear, nothing inimical to man's continued existence, yet mortal sense testifies otherwise. According to human belief, there are germs, bacilli, etc., besides all kinds of health laws and restrictions which are a constant menace to life and happiness, but the unreality and powerlessness of all these is a matter of proof, and engages the hourly attention of the Christian Scientists, and though we have advanced theories, our practice must be guided by a wisdom which will prevent us from venturing beyond our power of demonstration, beyond our present understanding. Christian Scientists have enough to meet in the ordinary course of events without deliberately violating any of the so-called laws of health. While it is true that there are really no such laws, this is as yet an unproved proposition for most of us, and it is not advisable to undertake more than we can accomplish. We know in theory that "not that which goeth into the mouth defileth a man; but that which cometh out;" nevertheless, until we have advanced sufficiently to prove this, we are not authorized to ignore that which, in belief, is a generally accepted law of human nature. For example, belief says that if we

eat too fast or too much, we shall suffer. This is not a law of God, but of human belief, the consensus of human opinion, which we may at any time disprove and destroy, and yet a wise Christian Scientist would not daringly pursue a course which would test his entire supremacy over this law. He would reserve his attention for the solution of far more important problems, while avoiding so far as he can the assaults of mortal sense. We must not be construed as advocating a slavish obedience to so-called health laws, but rather as urging a policy which shall make us as "wise as serpents" in meeting the false claims of material sense. Jesus said, "If they drink any deadly thing, it shall not hurt them," and yet we would avoid drinking poison, because it is unwise to give ourselves the work which this would demand. Christian Scientists keep their houses in a sanitary condition and take reasonable care of their bodies, because cleanliness is an expression of a higher order of living. A venturesome presumption which is not justified by our understanding of Science, does not comport with wisdom and is not authorized by the teaching of the Master.

The philosophy of Christian Science points to an eventual emergence from the plane of material belief. The question must always be, how the traveler shall bear himself with respect to his present environment, which he understands to be illusory, but which yet seems to be real. If he wholly ignores the laws of the mental realm through which he journeys, he may find that he has unnecessarily attracted antagonism to himself thereby, and that he is not at this time thoroughly equipped to meet the opposition which a defiant attitude is always likely to awaken.

"Existence continues to be a belief of corporeal sense, until the Science of being is reached;" and as there are gradations of belief, we may have an "improved belief" (Science and Health, pp. 77, 442), consciously governed by Science, which takes cognizance of the false claim of law only until that state of consciousness is reached in which the false naturally and inevitably gives up its claim and man's government by Spirit is understood.

The Christian Scientist knows that in truth God is the only lawmaker, and that "He is not the author of barbarous codes" (Science and Health, p. 381). But he is confronted by a situation which includes a series of phenomena calling themselves laws, and which receive the support of

the majority of his fellow-mortals. He knows that the only law to which he ought to yield obedience or which will give him peace, is the law of God. He knows that material laws which contradict the spiritual law are unrighteous and unworthy of belief. All that he must decide, then, is: How can I extricate myself from this apparently threatening and serious situation?

He knows that asserted physical laws are, in their last analysis, mental states. He knows that they are the supposed activities of mortal belief along certain lines and in certain directions, and that even those who conform to these laws are not immune from the penalty supposed to attach to the lawbreaker; that persons who are scrupulous in their obedience to these so-called health laws are often sick, notwithstanding their loyalty. On the other hand, he knows that it will not do to flout these laws openly, because this would make him a very storm center. Christian Science has come to his aid. It teaches him that he should cultivate that right mental condition which, of itself, annuls the mortal law, or the supposed activity of the material sense. Nothing but the abiding consciousness or understanding of God's law will free us from the so-called laws of material existence. We must have a peaceful and natural unfolding of the truth in order to destroy the error. The right understanding of law displaces the wrong sense of law in each of us, and while this transition is proceeding, we may spare ourselves something if we remember that while Jesus rendered unto God all that is due Him, he did not ignore nor unnecessarily antagonize human opinion, especially as he could better advance the cause of Truth by the demonstration of spiritual law in healing the sick and sinful, thus revealing the kingdom of God, the reign of universal harmony.

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

# WHAT IS TRUTH?

REV. G. A. KRATZER.

CHRISTIAN SCIENTISTS have found it of fundamental importance to be able to give a correct answer to Pilate's famous question, "What is truth?" To answer this question it has been found necessary to make a distinction which is not commonly made; namely, to discriminate between what appears true to mortals and what is true; in short, between appearance and actuality. Jesus set forth the necessity for such a distinction when he said, "Judge not according to the appearance, but judge righteous judgment." Sense testimony, and reasoning based on sense testimony, report and judge of appearances. Spiritual discernment, faith, and correct reasoning based on the nature of God, report and judge of what is true. When he wrote, "The flesh [the testimony of the fleshly senses] lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other," St. Paul recognized that reports and judgments based on sense testimony and reports and judgments based on spiritual discernment are contrary to each other, and so need to be distinguished and a choice made between them.

Appearances change, but God and His works do not change. "I am the Lord, I change not." "The works were finished from the foundation of the world." It follows that a statement of changing appearances could hardly correspond with the changeless facts of existence in God's universe, which is the only true universe; hence, what appears to the physical senses is not the truth. The truth is a statement of the eternal realities of being. It is not one thing to-day and another thing to-morrow. Truth is synonymous with divine Mind. The infinite Mind does not think finite thoughts. It does not know one thing to-day and unknow it to-morrow. God knows the truth as it eternally is, and what God knows or thinks is the reality of being, and the reality of being constitutes the manifestations of Truth. These manifestations are always spiritual and metaphysical, although they may be made evident to the human sense through appearances which are named physical. Thus health, or harmony, which is true and spiritual, may be made manifest in connection with the human sense of a physical body.

Let us illustrate the practical importance of the distinction, which in the mere statement may appear somewhat abstruse and academic. A Christian Scientist, if called as a witness in a court of law, would testify according to the evidence of the physical senses (because that is the kind of evidence the court of law requires), and so might testify that at a given time a certain man, John Smith, had the rheumatism. Yet the same Christian Scientist, if called to treat John Smith, would silently pursue a line of thought which would include the recognition of man as the child of God, and hence not subject to disease and death; while he would know that disease is but a manifestation of the false belief of life and substance in matter, a belief without reality and without power. John Smith says that he has rheumatism, but this is not the truth of being. It is but a statement of false material sense, and many times such a line of thought has proved, at once, that the belief of sickness is entirely erroneous, nothingness. The writer personally knows of a case in which a severe form of disease, of six weeks' standing, vanished under such treatment in a few minutes. Thus it is that the realization of the truth, and the prayers of faith, in Christian Science have been effective in dispelling all manner of disease and sin. The practical importance of distinguishing between what sense testimony asserts to be true and the truth itself, is thus made apparent. Christian Scientists will admit that disease and sin and other phenomena reported by sense testimony have that kind of validity which passes for evidence in a court of law, but, from the absolute standpoint of Science, they recognize the reports of sense testimony to be error, and use the understanding and declaration of the truth to overcome and destroy this error, whenever and wherever it presents itself, so far as they can do so without trespassing upon the freedom of others.

If a schoolboy believes that three times four equals fifteen, this error in his consciousness can be overcome and destroyed by the assertion and illustration of the truth that three times four equals twelve. The truth may have to be asserted and illustrated many times, but finally the boy drops the error and forgets it. That "three times four equals fifteen" never had even the appearance of reality, except in the boy's false sense, and when the truth destroys it there, it has not even the appearance of reality anywhere. So the truth is used to correct and destroy error, or sin, or

sickness, in human consciousness. Sometimes the truth has to be illustrated, realized, and affirmed many times to destroy the error, but sooner or later it does so. Then the error of sin or sickness passes out of consciousness, and gradually passes out of memory, and no longer has even the appearance of reality. Christian Scientists take ground with St. Paul, "The things which are seen are temporal; but the things which are not seen are eternal."

In common thought the appearance and the truth are supposed to be largely in harmony, for both are supposed to proceed from God. But Christian Scientists know that to the degree that these appearances are contrary to the divine nature, they are not of God's making, and so are neither true nor real. Let it be reiterated, To make this distinction is of fundamental importance. It is perhaps one of the most important factors in Mrs. Eddy's teaching that the understanding of divine Truth can be and is used to destroy the untrue and inharmonious factors of human sense. The metaphysical and eternal truth of God, held clearly and affirmatively in consciousness, is the one remedial agent which can effect the cure of sickness and sin. There are those who scoff at Christian Scientists for declaring that sickness and sin are unreal; and many patients, when they begin treatment in Christian Science, on being asked by their practitioner to recognize and maintain the unreality of their sickness, feel almost guilty when they attempt to do so, because they seem to themselves to be trying to secure a benefit by declaring a falsity. The misunderstanding arises in both cases because the distinction above described has not been made and understood.

What the metaphysical or spiritual and eternal truth is, with regard to any condition or situation in the affairs of any individual or in the affairs of human society in smaller or larger groups, can always be deduced from the divine nature, as we learn from the study of the Christian Science text-book. Jesus said to the woman at the well that "God is a Spirit," and St. John declares that "God is love." Now a God who is Spirit would necessarily create a universe like unto himself; that is to say, spiritual and not material. Spirit could not create its opposite, matter, any more than light could create darkness, and a God who is Love would necessarily create a universe good and harmonious in all its parts. Love, good, could not create its opposite, evil. A God who is Love could not create sin, disease, death, hatred,

malice, envy, revenge, or any kind of discord. So we can always take our stand on the basis of divine Truth and deny—know the falsity of—any form of sin, disease, or mental disharmony. There is no competition or conflict of interests among the sons and daughters of God. Such knowledge of Truth and such denial of error will, according to the clearness and intensity of our realization, destroy sin, disease, strife, poverty, and all other discordant conditions.

It is important, furthermore, to bear in mind that there is not one kind of existence which is true or real, and another which is false or unreal. There is only one kind of existence; viz., God, Spirit, and His spiritual creations. Mortal mind has a false, inverted sense of these creations, so that what is spiritual and good appears to be material and in part at least evil, and this false sense seems to be a separate kind of existence. Hence mortals talk about the spiritual universe and the material universe as though there were two, different and separate. In fact there is but one universe, which is spiritual but which mortal sense falsely conceives to be material, while assuming that there is a separate universe which is spiritual.

To illustrate, suppose an untutored Indian were to look at a white man through a camera, one of the lenses of which had been smoked. The Indian might suppose that the white man was one man, and that the inverted, diminutive, darkened image which he saw was a little colored man standing on his head in the camera box, both being real and objective to him. It is clear, however, that if the white man were taken away, there would not be even the appearance of an image. So, likewise, if the spiritual universe were taken away, there would not be even the appearance of a material universe, since the material universe is but the inverted and distorted counterfeit of the spiritual.

St. Paul says, "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known," and he sums up the whole matter when he exhorts us to be not conformed to this world (the evidence of the physical senses), but to be transformed by the renewing of the mind (accepting and assimilating metaphysical or spiritual truth instead of sense testimony), that we may prove (by destroying sin and healing sickness) what is that perfect and acceptable will of God.

At this point many may ask, "If sense testimony, or mortal mind, is error, and has no reality, what is its origin, how came it to be?" It must be remembered that mortal mind is not a thing in itself, but is made up of innumerable false, inverted, distorted concepts of Truth. The origin of mortal mind is the same as the origin of the various false concepts of which it is composed; for it is identical with these false concepts taken *in toto*. Hence mortal mind as a whole has the same kind of an origin as a boy's belief that three times seven equals twenty-five. Whoever can explain the origin of the one belief may be able to explain the origin of the other. In this connection it is well to remember that if the truth which will destroy error is discovered and utilized by sincere, intelligent people, who assert that they understand the truth which they are using, and that they are proving their understanding by the works they do, it would seem wise for others to avail themselves of this truth as the means of destroying error, even if for the time they are unable to understand how error originated. We ought to be more interested in the destruction of sin and disease than in any philosophical theory as to how they came to be believed.

The simple, momentous fact is that sense testimony as to disease and sinful habits of mortal mind can be denied, and its asserted power canceled by the assimilation of metaphysical or spiritual truth as taught in Christian Science. Jesus said, "Ye shall know the truth, and the truth shall make you free," and Jesus himself used his knowledge of Truth to correct or disprove the sense testimony of thousands, thus healing them through Truth of all manner of disease and sin; and he left a command for his disciples in all ages to preach the gospel and heal the sick, and said, "The works that I do shall he do also; and greater works than these shall he do." In "Science and Health with Key to the Scriptures" Mrs. Eddy has given us this clear knowledge of Truth which makes it possible to carry out Christ's commands and to realize his promises. As related in the sixteenth chapter of John, Jesus told his disciples that he had not given them a full measure of the truth, because they were not then strong enough to bear it; but that in time the Comforter would come who should guide them into all truth. The full measure of Christ, Truth, contained in Science and Health, is that Comforter.

## TESTIMONIES FROM THE FIELD.

FOUR years' careful study of Science and Health has impressed me with the truth of these words of Professor David Starr Jordan: "The truth which another man has won from nature or from life is not our truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom." No one can really be a Christian Scientist who does not live Christian Science in the inmost secrecy of his thinking. While reading the text-book of Christian Science it may sound very well to exclaim, How beautiful! or How true! or even to be able to quote it ever so correctly; but to perceive, to understand the vital truth of its teachings, incorporate them into one's character, and make them the divine grace of one's heart, is quite another matter. It is practice, not theory, that counts in making a Christian Scientist.

In the fall of 1887 I was recommended for healing to one who called himself a Christian Scientist and from whom I seemed to receive much benefit; but he did not put any literature into my hands, so I learned nothing of the teaching of Christian Science. During the following winter a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was loaned me for a short time. It was a revelation to me, and it seemed as though the heavens were opened and all their glories visible and easy of appropriation. On my way down town to purchase a copy for myself, I met a woman whom I had seen a few times, months before, at the office of my practitioner. Recognizing each other, we stopped to chat, and I told her of the errand upon which I was bent, and of the marvelous uplifting that had come from reading the book. To my great surprise she advised that instead of getting Science and Health I should allow her to take me to a teacher who claimed to have improved upon the teaching of this book. After a number of arguments, more or less graphic, had been presented in favor of this new teacher and teaching, and sincerely desiring the best, I accepted the invitation to go and hear her. During the months that ripened into years, steadfastness to this at first fascinating teaching began to disclose one after another, points self-evidently and grossly

incorrect. This was not seen, however, in any great degree, until after I had been persuaded to buy and conduct a magazine as the organ for this teacher's seminary. While in a state of disappointment and dissatisfaction, I attended the class of another person, who made the same claim for the superiority of her own teaching as had the first, only in still more emphatic terms.

After I had given ten years of earnest and untiring effort to helping humanity,—first in the work of healing, then in editorial and publishing lines,—divine Love brought me to see that the lack in this teaching was too vital to allow me to be longer either self-deceived or deceived by others. Being unwilling to continue to disseminate what I was dissatisfied with myself, I sold my business to a man who planned to conduct our periodical largely upon other lines, and was rejoiced to find myself able to cut loose from all past connections and free to burn all bridges that I chose to burn, but without the least desire to form new associations. This seemed strange to me, too, for during those ten years in which I was busily at work, there would come to me every little while, in the middle of the night, or sometimes during my busiest moments, a remembrance of the exaltation of the days when I read Science and Health in 1888. It seemed as though the memory of that time refused to leave me; but my many duties had to be accomplished, and with work at hand there was little time to investigate other things. The feeling came with such increased frequency, however, that at length, finding a friend possessed a copy of Science and Health which she boasted of never reading, I borrowed the book and sat up several nights to read it; then, to my great surprise, the owner of the book demanded its immediate return. Another friend offered to lend me her copy, which she "never even looked at any more;" but for some unaccountable reason I could not read this copy. It seemed to be about the same as a volume in Greek, and its only effect was to disturb me.

It was just about this time (December, 1899) that I sold the business, and did not know but that I would live my life alone, so far as spiritual things were concerned. On the contrary, divine Love, whose will cannot be reversed, directed my steps otherwise. Beginning with an experience while on a visit to New Orleans, in the spring of 1900, there was woven link by link a chain that finally led me to

purchase a copy of Science and Health in May, 1902. All during that summer I read with avidity, taking nothing else with me to Colorado on a five-weeks outing. I was nourished and satisfied, and found that it was the same blessed book that I had read in 1888. I was also startled to find that every single correct point in the other teachings I had had, was taken directly from this book.

During the following winter and spring many experiences came that then seemed unaccountable. Physical ailments that were supposed to have been cured years before, came to the surface again, bringing with them others still more painful, and for the first time in all these years there arose doubts as to there really being a demonstrable metaphysical healing. Going through many valleys, and then realizing the joy that comes with the inevitable mountain between the valleys, brought me to the next winter. One day an acquaintance mentioned that she had treated herself to a copy of the new Manual, and never having seen this book, I requested its loan. The upheaval that it caused is beyond narration. I scarcely slept for two nights, and the days were most troublous; yet I could not leave the book alone, but read and re-read the By-laws that annoyed, provoked, and exasperated me most. Suddenly the perception flashed into my consciousness that Mrs. Eddy knew beyond all question that she had received a revelation from infinite Mind, and knowing this, she had the courage to do and to say whatsoever wisdom required of her as the individual Leader of her people. This perception caused a transformation of consciousness with kaleidoscopic rapidity, and Mrs. Eddy, her Science, and her Church appeared in a new light. I was very grateful for this new view-point, and was happy in my pursuit of the study of Christian Science. It was not until April, 1904, however, that the divine power revealed in Science and Health was proven to me through a personal, practical experience, illustrating the Japanese saying that once seeing is worth a hundred hearings.

I awoke one morning with indications of severe trouble in my chest and throat. Working for myself, at intervals all day, brought no relief, and a night of suffering followed. About four o'clock in the afternoon of the second day there developed such symptoms that I felt I was becoming alarmingly ill and needed help, since I was not overcoming the trouble myself. Deciding quickly as to whom I would go,

I began to make ready. While fastening my boots a peculiar calmness came over me, and the truth, distinctly recognized in my consciousness, said, "None of this is necessary; Science and Health can heal you." This message inspired me with such confidence that immediately I replied, "So it can, and I will let it do it." Putting away my street garments, I sat down to read Science and Health, beginning where I found my marker, at page 102, and reading more than an hour before my husband came home. I was able to keep from him the evidence of my increased indisposition, although in the morning he had been greatly concerned at my condition and declared that I must have help. Soon after dinner he settled down to his paper and I again took up Science and Health, becoming so absorbed in it that I noticed nothing until my attention was arrested by the clock striking nine. At this same instant I recognized that I was healed. Pain, fever, fear, had all fled.

From that moment the divine mission of Christian Science and the holy work of its Discoverer and Founder have held me their loving disciple. This demonstration brought a knowledge of the divinity of Christian Science that probably no human teacher could have given me, and an attainment in consciousness that has never left me, although there have been some steep paths to climb and many milestones to be passed in making the transition from a theoretical and mixed teaching to a purely spiritual one. None can know anything about this travail, or even know really how to sympathize with one making the transition, until he begins to tread its thorny path for himself. Would that I could encourage all such over the hard places, until they too realize the joy of having found pure Christian Science.

Certainly eye hath not seen nor ear heard what will be the recompense for giving humanity a book that teaches the redemption of every organ of the body, of every fault in the character, of every ignorant and incorrect concept of God, man, and the universe; that not only makes clear the difference between the consciousness of God, good, and devil, evil, but shows clearly how to pass from the wrong mental state to the right; that teaches one not only how Truth saves him, physically, morally, and spiritually, but that enables him to experience the even higher joy of being able to help others thus to get rid of their heartaches, their sickness, their ignorance, and their sin. For myself, I not only wish to be obedient to our beloved Leader, but I

desire to be able to take the initiative and attain the power to perceive and discern the thing to do, even before she gives the word of command or the By-law has been framed that is necessary for our highest good. I am persuaded that in all the vocations or avocations of the world there is not one that approximates in genuine dignity that of a pure, loyal, working Christian Scientist.

*Mrs. Fanny M. Harley, Chicago, Ill.*

THE radical statement in our wonderful text-book, "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on this subject" (Science and Health, p. 120), has proved itself incontrovertible to me. When I first came into Science, over seven years ago, I was suffering from a strangely obstinate malady of over twenty years' standing. It was, as I now see, an educated belief, resulting from a dear mother's experience. I stood by her in the final unspeakable suffering its fear caused, as knowing no better way, she succumbed to the end of all mortality. The accompanying physical and mental conditions were so heartrending that I resolved no child of mine should ever pass through the same for me. The last tender ministry rendered, I turned to see what there might possibly be in surgery to relieve my own state of distress, before the sense of old age should leave me to the mercy of others who did not understand. The trouble was one which, though undoubtedly the result of temperamental and mental conditions, had never been so diagnosed by any physician, their training being in an opposite direction. Drugs had long since lost whatever virtue they seemed to possess, and their unfailing reaction, whenever persistently used, only intensified the original trouble. The mechanical means resorted to had also its attendant dangers when long continued, and the inconvenience and slavery of depending upon it nearly drove me wild, but the suffering when it was intermitted was still worse.

In spite of my mother's sad experience, I remained blind to the fallacy of human inconsistency, and put myself, shortly after, in the hands of an eminent surgeon, who felt sure that my remedy lay in an operation. That failed in so signal a manner that the result was alarming, and in great haste, while I was still racked with the dreadful struggle it had entailed, the surgeon put me on the operating-table

again in nine days. This left me exhausted, without accomplishing the desired end, and I had a year's invalidism to work out of as the physical cost of my bitter experiment. It, however, emphasized the great fact to me that there was no human power to destroy the ills of the flesh; yet, while casting myself upon God's mercy and so stilling despair, I had to wait for the revelation of Christian Science to realize what that mercy held for mankind, and how it worked in partnership with a spiritualized, enlightened understanding.

As the light of this great truth gradually dawned upon my consciousness, I at first but tremblingly turned its rays upon my own need. Others gave me help, for which I owe them most loving gratitude; but I found that the real work was my individual problem, to be solved with God alone as my helper. It was not until I reached the point of relinquishing, come what would, the daily use of material means, which had become second nature to me after twenty years' dependence, that I approached emancipation. That endeavor had already been made tentatively, a week at a time, while under treatment, but without reaching the result. It required the courage of a high conviction to burn the apparently necessary bridges behind me, if I were to go forward. It finally became clear to me that the work must be done from within, and not from without. Looking the latter way had originated and established the error; its remedy lay in the opposite direction.

Saturating thought with scientific truth by unremitting study of our text-book, proving its power in daily practice along minor lines, I was finally made ready to stand my ground unaided by any but divine Principle. I shall never forget those sixteen days of waiting and working. The growth in the knowledge of the powerlessness of matter to oppress or make sick a child of God at work in the Master's field of trust and rest in Love, was worth all it cost me. That I was not quite ready to realize all I was working for, proved itself by a sore rending when the body yielded finally to the ruling of Mind. The suffering was speedily overcome in the truth, however, and I pressed forward for full victory. Three years' diligent work followed before I could affirm that perfect harmony of natural action had been established. The long lesson has proven itself most valuable in unfolding to me the many insidious forms of the asserted rule of mortal mind, thus enabling me to guard against their approach or admission.

In the 91st Psalm we read, "Thou shalt tread upon the lion and adder." In the spiritual interpretation of this passage we perceive that overt and covert evil alike fall before those who are panoplied in truth and love. This great truth has been heaven's gift to all the ages; but it took one faithful enough to set aside all human opinion to the contrary and prove the truth for herself and for the world, to lead us out into the true light. Is it any wonder that we who have been led by Christian Science out of the darkness of mortal bondage into the "glorious liberty of the children of God," should enshrine our dear Leader in holiest affection and name her with reverent gratitude? Surely not.

My heart overflows in daily praise to God for what Mrs. Eddy has done for me and the many others she may never personally see or know. I rejoice in the assurance that as we each strive to put into practice the truths our Leader has taught, guarding inviolate the way to the "tree of life," we are coworkers with her, and are holding up her hands in the great work she still has to do. God bring it unto the perfect end,—the universal recognition of Truth.

*Mrs. Mary B. Easton, New York, N. Y.*

In the spring of 1898, while employed as a carrier in the post-office at Spokane, Wash., as a result of exposure I was suddenly stricken with severe lung trouble, which later assumed a most alarming form, many times causing the fear that this attack would be my last. I seemed to recover somewhat, after the first few months, but in the fall of the same year the attacks became more frequent. While in the hills of western Canada I consulted a doctor, who had me provide myself with a goodly supply of medicine, but did not give me much encouragement. I returned home in October, 1898, and consulted another doctor, who told me that one lung was in a bad condition. I continued to grow worse, the attacks becoming more frequent. My wife urged me to try Christian Science treatment, which I felt might be good for some people, but I did not think it would reach my case. Finally, about the end of December, 1898, after constant urging, I decided to consult a Christian Science practitioner. The first visit was very encouraging. I at once took a deep interest in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, as well as the Bible; in fact,

I read scarcely anything else for several months, and felt that I certainly had found the truth which heals.

For about ten days after beginning the treatment, I was perfectly free from pain or the least indication of the alarming phase of the disease, but about the second week, in the stillness of the night, I was awakened with a very distressing attack. My wife asked me to take some medicine which we had always kept on hand, but I told her I would not take it, and requested her to read to me from Science and Health. She did so for a short time, and I finally went to sleep, only to awake in the morning with the apparently dangerous condition still in evidence. During the day and the following evening I had four more severe attacks, making five in twenty-four hours, which was more than I had ever had before; I also seemed to suffer more than usual. These conditions continued until the next day, but I kept on clinging to Truth, declaring with all the power I had that God was my Life. Finally the pain ceased; the alarming symptoms were entirely subdued during the following day, and I soon went to work, perfectly well. I was considerably reduced in flesh, but inside of one year thereafter I was heavier than I had ever been before. In the past six years my average weight has been one hundred and ninety-three pounds. I have not had one day's illness since my healing, in January, 1899, at which time my chest was very noticeably sunken, but inside of a few months my wife called my attention to the fact that it had regained its natural condition. During all my life I was subject to periodical spells of liver trouble, but those, too, have left me, and I am today free, a well man.—*Zenas A. Pfile, Spokane, Wash.*

It is with gratitude I hereby relate the story of my healing through the truth as revealed in Christian Science and given to the world by Mrs. Eddy. I contended for a number of years with a severe illness, and consulted several medical doctors, whose names can be given at any time. They each told me I was in a very critical condition, and diagnosed my case as kidney disease; but in spite of their confidence in telling me what was the matter, they all failed to heal me, and I steadily grew worse, until one after another of them predicted that I could last but a very short time. During my husband's absence from the city for a few days, one of these physicians, deeming it his duty to impress upon my husband the seriousness of my case and

fearing that I might not live till his return, telegraphed him, advising him to come home at once. Another physician, at another time, wrote to my husband, advising him not to remain any longer away from home than was absolutely necessary, telling him that I might expire at any time and at best could not last very long.

Having heard of some wonderful healing that was being accomplished through Christian Science, I decided to try what could be done for me, and I have occasion to express more gratitude than words can ever convey for the wonderful healing and spiritual uplifting that has come to me through this blessed revelation of Truth. The evidence in my case proved the liability of *materia medica* to give an incorrect diagnosis, and the superiority of Christian Science in ascertaining what needs to be overcome in a case, as well as the potency of the Word of Truth to unclasp the hold of disease. Instead of my having a disease of either the kidneys or bladder, as diagnosed by the medical doctors, an abnormal growth came away from the uterus under Christian Science treatment. My husband submitted a portion of this growth to one of the physicians who had attended me, and he substantially admitted that they had been mistaken in their diagnosis. Since then (a period of sixteen years) I have had no more trouble, and am a very well woman indeed, having been spared to raise my family of then small children, and each day thanking God for Christian Science.—*Mrs. Mary Morrison, Toronto, Ontario.*

In November, 1903, I was taken with severe pain in my face, and after using some remedies which gave no relief, I consulted a physician, who treated me for some time without benefiting me. He then advised me to go to a dentist whom he recommended, and I did so. About a year and a half before this time, I had had a bad tooth extracted, and the dentist thought it was the root of this tooth, which had been left in the gum, that was causing all the trouble, but the root was so deeply imbedded that he could not get at it. He treated me for some time, but my suffering increased, and I sought other physicians with the same result. The only relief I could get was through opiates, and these, too, were beginning to fail me. I was living in Indiana at this time, and knowing a Christian Science practitioner in another town, I went to her for treatment. My face was in a very bad condition, and a place

in my cheek which had been lanced was continually discharging. I went direct from the Scientist's home to my old employer in Louisville, Ky. This was on Monday morning, and I worked all day. That night I rested well, and went again on Tuesday for treatment. Wednesday morning a small piece of bone worked its way out of the gum. I took it to the practitioner, and told her there was another piece in the gum which seemed to be almost on the surface, and I thought with a little help I could remove it. She told me to let it alone; that if one piece came away unassisted, another would also.

I showed this piece of bone to all who were interested, and also took it to the dentist I had last consulted. He wished to examine my gum, which I let him do, and he tried to take out the piece of bone which was still there, but could not. When I again saw the practitioner, I told her what I had done, and I also had to tell her that the bone was no longer near the surface. She was sorry I had let any one meddle with it; told me that if I was having Christian Science treatment I must depend solely upon the truth. This I fully intended to do, as I felt very grateful for the benefit I had received in less than one week; but members of my family and friends seemed much concerned and predicted serious trouble if the bone was not removed immediately. I was finally prevailed upon to have it taken out, and the practitioner was telephoned to stop treatment. After this my condition became worse than ever before, and the suffering was terrible. I went from one physician to another, but grew worse and worse. Each one pronounced the trouble something different, but all agreed that my only hope was in an immediate operation. They declared the whole jawbone on that side of my face must be removed and a silver plate inserted, and two physicians acknowledged to my wife that even then my recovery was doubtful.

Such was my condition when in July, 1904, I again sought the Christian Science practitioner who had helped me so much the April previous. I would have appealed to her long ere this, but was ashamed to return. Now I had reached the extreme end, and my only hope was to receive spiritual aid and comfort. I promised her that if she again took my case I would be faithful. She told me she expected to leave the city in two days, to be away three or four weeks, but would help me while she remained at home.

She gave me treatment that morning, and that night I had the first natural rest since the time she had previously helped me. After she left, great fear took possession of me and also of my household, and within twenty-four hours I was seized with such intense pain that even large doses of opiates had no effect whatever. We then thought of the husband of the practitioner, who was sent for, and I was instantly relieved. He now took my case until his wife's return, and my physical condition began to improve. I was soon able to do some work nearly every day, and by September I felt well enough to work at what is called hard labor every day.

In October I took a position as nurse to an afflicted boy, who was the son of an osteopath. These physicians (there were two of them) became very much interested in my case. My face still presented an abnormal appearance, but otherwise my condition was splendid. I slept well, had a good appetite, and in fact felt like a perfectly well man. All this time I saw the practitioner once or twice a week. The osteopathic physicians wanted to give me their treatment. I kept putting them off, but finally let them treat me, for fear of giving offence if I longer refused. The position was a good one, and I needed the salary, as I was now much behind financially on account of not being able to work for so long a time. Under their treatment I again grew worse and soon had to give up the position. I suffered several days before letting the Scientist know of my condition, and even then could not bring myself to tell her I had let my employers treat me. In a few days after leaving my position one of the osteopaths (the mother of the boy whom I was caring for) called on the practitioner to know when I could return to my place, as the boy needed me. She told the Scientist that she and her partner had been treating me, and when the practitioner expressed surprise that I had allowed the treatment, the osteopath told her how reluctantly I had submitted to it; that they did not understand it; and expressed her regret at having interfered. She said the boy needed me very much, and that if I returned they would not interfere any more. In fact she stated she would be very glad to have me read the Christian Science literature to her son. I again returned to work, and never missed a day until about the second week in January, when one day I felt ill and feverish. I went immediately to the practitioner for help. The next day I

was better, and the following day a large piece of bone was expelled from the same place that the smaller ones had come. The discharge ceased, the openings closed up, and the healing was complete in a very short time.

The piece of bone has since been examined at one of the medical colleges in Louisville, and was pronounced a part of the jawbone. My face has also been examined, but none can find anything missing. I began to chew soft food on that side of my month as soon as the healing took place, which was some time in January. Until lately I had not the courage to try hard food, but now I find I use both sides equally well. My case is considered very remarkable by all who knew of it. Five doctors and two dentists treated me; all agreed that the case was serious, and all said it was hopeless without an operation. I was never able to work while under medical treatment, but while under Christian Science treatment I lost very few days from work, and was comfortable most of the time. My case will bear investigation and I am willing to testify at any time to all herein stated.—*William Chatman, Louisville, Ky.*

Five years ago I heard for the first time of Christian Science. At that time no words more fittingly describe my condition than these, "Having no hope, and without God in the world." Mine is too long a story to tell in detail. Suffice it to say that a sickly childhood had induced in me a very irritable disposition; the drugs I had taken for various ailments had seemed to disturb my system and there was a tendency to melancholy which was fast developing into a serious form. From early womanhood I had been a church member, and many and earnest were the talks I had with my pastor. I was told that I must not murmur at God's providence, and assured that He knew what was best for me,—that if I were strong and well I might perhaps think less of my religious life. There were times when I spent hours begging God to give me rest from the troublesome thoughts that I could in no way shake off; at other times, with bitter tears I prayed for relief from agonizing pain; but I felt that my prayers were uttered in vain, for I never saw any results. Finally I formed an awful concept of God. He seemed to me a stern, harsh judge, who knew no mercy and rather delighted in the sufferings of His children. The gentle, loving Christ was my only hope, and I struggled on, hoping that Christ would

in some way appease God and get Him to show me some mercy. The fear that possessed me was like a strong chain, —struggle as I would, there was no means of escape.

For four years prior to my healing there was not a single night spent in anything approaching comfort. I was known as a very nervous, disagreeable, queer woman, but if others could only have looked beneath the exterior they would have pitied instead of condemning me. After my marriage, conditions began to look serious, and for four years life was a burden. I sometimes wonder at the patience of those who lived nearest me. During this time I had medical treatment from three physicians, no two of them agreeing as to the nature of my ailments. One of these doctors, an earnest, ambitious young man, wanted very much to cure me. When he had personally done all he could, he laid my case before a medical convention in North Carolina, hoping in this way to arrive at a more positive diagnosis; but it was the same old story. When my doctor came home he assumed a cheerfulness that he hoped would be contagious, and told me he was going to cure me quickly. He then gave me a drug that I felt was the greatest boon of my life, and night after night I thanked God for having, as I thought, answered my prayers. I took this drug daily for five months. Then it was discontinued, and if I had been wretched before, I was now in a terrible condition. Chloroform was kept at hand for emergencies, and used in large quantities.

Such was my condition when Christian Science entered our home. I had absent treatment, and had been well for more than a year before I ever saw a Christian Scientist. There were many struggles before I was ready to accept the truth in God's way, but the fact of my healing always stood in the way when I wanted to resist Truth. Through her understanding of God's law a Christian Scientist had healed me, and there was no getting around that fact. Under God's providence I was led to Wilmington, N. C., where a few faithful workers were just beginning as a society, and I soon saw that in accepting Christian Science I should not have to lay aside any of the essentials of my religion; indeed I found that instead of losing anything, I was gaining untold treasures. I thank God daily that He has sent to us our beloved Leader, Mrs. Eddy, and that I am among the fortunate ones permitted to hear her voice and accept her message.—*Mrs. Hettie E. Fennell, Wilmington, N. C.*

TWELVE years ago I was healed through Christian Science, after three years and a half of invalidism, resulting from a serious abdominal trouble. I had recovered to some extent under the physician's care, but was unable to do anything as I had done before my illness. After six months of helplessness I was, by the advice of the physician, taken to the Gulf coast, and remained there six months, returning but little bettered. In a short time the disease spread, and after four months' constant treatment under the care of one of the best specialists in nervous and female diseases in the South, I was never free from pain, except when under the influence of an opiate. Upon this physician's advice I was sent to his infirmary to undergo an operation, and after three weeks' treatment there I came home without being operated upon, the examination showing a wrong diagnosis, but I returned one week later, and was operated on for another trouble. In one week after I came home from the infirmary, I had another attack of illness; which left me in such a weakened condition that lung trouble developed. The physician next advised me to go up into the mountains; which I did, and was somewhat benefited by the change, although I was not able to walk, on account of abdominal trouble. The physician at last told me that all my vital organs were involved; that drugs could not heal me, and there was no hope that I could live more than six months. I was resigned to his verdict, as life had lost all its pleasure for me.

In this extremity I turned to Christian Science, upon the advice of a relative, and after four treatments I was healed. I immediately destroyed all the medicine on which I had so long depended, and from that time to this I have never used drugs in any form. Neither has there been any return of old conditions, and I am to-day a well woman. Although I was healed in four treatments, I continued to have help for two months longer. I have here mentioned only the bare facts of my healing, but it has been proven to my entire satisfaction that God does heal through prayer, as demonstrated in Christian Science. I can but feebly express my gratitude to God, and to our dear Leader, Mrs. Eddy, for showing us the way out of sickness into health; out of hate into love; out of darkness into light. Mere words cannot express my love and reverence for all she

has given me, but in loving obedience I strive each day to live close to the truth in word and deed.

*Mrs. Emma A. Browne, Memphis, Tenn*

I AM very thankful for what Christian Science has done for me, as can readily be understood when my condition before trying it is known. I had not been feeling well for years, and had taken medicine most of the time. Two years ago last April I came to California. In May I got worse, and was forced to take to my bed and send for a physician. He told me I was a very sick woman and must go to a hospital. This I did not like to do, as I would have to leave my family; so we sent for another physician, who began a milder treatment, since I was very nervous and had frequent sinking-spells. Under his care I improved for a time; then became worse than ever. This forced us to call in a third physician, who began a different course of treatment, but an abnormal growth was said to be increasing in size, while I became weaker and weaker under his energetic methods. We then called in still another physician, who treated me for several weeks, but without effect, and he finally informed my husband that he could do nothing more for me and advised a trip up the coast. This was impossible; so as a last resort we called in a Christian Science practitioner, and in less than two weeks I was perfectly healed. The obstruction entirely disappeared, and I have never had a sinking-spell since my first day's treatment.

Many difficulties have been overcome through my earnest study of Christian Science and the kind help of a practitioner. I hope that I may be able to express somewhat the love which I have for God, and for our dear Leader, Mrs. Eddy.—*Mrs. Mary A. Morsman, Los Angeles, Cal.*

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

### A CARD.

THE article in the January number of *The Arena* magazine, entitled "The Recent Reckless and Irresponsible Attacks on Christian Science and its Founder, with a Survey of the Christian Science Movement," by the scholarly editor, Mr. B. O. Flower, is a grand defense of our Cause and its Leader. Such a dignified, eloquent appeal to the press in behalf of common justice and truth demands public attention, defends human rights and the freedom of Christian sentiments, and tends to turn back the foaming torrents of ignorance, envy, and malice. I am pleased to find this "twentieth-century review of opinion" once more under Mr. Flower's able guardianship and manifesting its unbiased judgment by such sound appreciation of the rights of Christian Scientists and of all that is right.

MARY BAKER G. EDDY.

[We are glad to give prominence to this card from our Leader, and to express our appreciation of Mr. Flower's able article, which pleads so strongly for justice and fair play. We understand that many who wish to obtain this issue of *The Arena* have been unable to procure copies at news stands, therefore all orders should be sent to The Arena Company, Trenton, N. J. The price is 25 cents.—EDITOR.]

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### A NEW EDITION OF SCIENCE AND HEALTH.

ATTENTION is called to the publisher's announcement on page 654 of this issue of a new edition of the Christian Science text-book which is now on sale. This edition is printed from new plates, and contains a number of im-

portant changes and additions, which have been made by Mrs. Eddy in keeping with her statement on page 361 of this book, viz., "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration. A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed. That which when sown bears immortal fruit, enriches mankind only when it is understood,—hence the many readings given the Scriptures, and the requisite revisions of Science and Health with Key to the Scriptures."

The changes which have been made from time to time in Science and Health are evidences of Mrs. Eddy's desire to have this book flawless in its statement of the Science which she has discovered, and this without regard to the great amount of work involved. Rev. James Henry Wiggin, from his personal knowledge of her work on the early editions of Science and Health, has thrown light upon this desire, which has always inspired the author. We quote from Mr. Wiggin's book, "Christian Science and the Bible," as follows: "Whatever is to be Mrs. Eddy's future reputation, time will show. Little cares she, if only through her work Truth may be glorified. More than once, in her eagerness, she has reached her bottom dollar, but the interest of the world to hear her words has filled her coffers anew. Within a few months she has made sacrifices from which most authors would have shrunk, to ensure the moral rightness of her book. Day after day flew by, and weeks lengthened into months; from every quarter came importunate missives of inquiry and mercantile reproach; hundreds of dollars were sunk in a bottomless sea of corrections; yet not till the authoress was satisfied that her duty was wholly done, would she allow printer and binder to send forth her book to the world."

Christian Scientists appreciate Mrs. Eddy's labors in this direction and are grateful for them.

ARCHIBALD MCLELLAN.

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## THE ARENA.

SEVERAL years ago, after Mr. B. O. Flower had been forced out of *The Arena* and it was in the hands of persons

hostile to him and, as he says, to "all the interests that had founded the magazine," there appeared some articles in it against Christian Science and its distinguished Leader; therefore it is possible that some Christian Scientists are under the impression that the management of *The Arena* is the same at the present time as it was when the articles referred to were published, and it is proper to state to our readers that this is not so.

Mr. Flower returned to *The Arena* subsequent to the publication of these articles, and we are informed that "no one to-day who is in the least interested in *The Arena* had any hand whatever in the publication or circulation of the papers in question." We take pleasure in making this statement, in order that the present editor and managers of *The Arena* may be relieved from blame which should in no wise attach to them. Mr. Flower is conducting the magazine upon the lines of clean, high-class journalism and we wish him the success which he deserves.

ARCHIBALD MCLELLAN.

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## MR. KLEIN IN THE COSMOPOLITAN.

WE publish on pages 641 to 649 of this issue, with permission of the *Cosmopolitan,* the splendid article by Mr. Charles Klein which appears in the February number of that magazine. The article is, as it purports to be, an impartial estimate of Christian Science, and Mr. Klein, by reason of his experience both before and after embracing this faith, is well qualified to write upon the subject. Christian Scientists should read this article, and we commend to them the advisability of giving a wide circulation among their friends to this number of the *Cosmopolitan.*

It is as necessary for the person who attempts to write about Christian Science to have a working knowledge of the subject as it is for the person who writes about wireless telegraphy, electric lighting, chemistry, or any other technical subject to have a working knowledge of his theme, and as Mr. Klein is possessed of this knowledge, his article is a valuable contribution to the current discussion of this much-discussed subject. The time when parties to a lawsuit were barred from testifying in their own behalf has long since gone by, and that such a rule ever existed is now a matter for wonderment. The chief

trouble with the modern jury system is the exaggerated effort in many cases to find an impartial jury by selecting only those who know nothing of the case in hand, thus obtaining, in many instances, jurymen of less than average intelligence. It has been demonstrated to the satisfaction of most lawyers that the impartiality of witnesses and jurymen depends not upon their ignorance of the subject under consideration, but upon the mental and moral equipment of the individual. Mr. Klein has proved his competency not only as a witness, but also as a member of the great jury of public opinion.

Again, the person who assumes to impart information upon so important a subject as Christian Science should have at least one qualification for his task; viz., a demonstrable knowledge of its teachings sufficient to heal the sick and reform the sinful. This knowledge Mr. Klein possesses through several years of diligent and successful study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and his statement is worthy of the utmost consideration.

Mr. Klein's article is illustrated with a portrait of Mrs. Eddy, engraved from a photograph taken in 1887, and heretofore unpublished, which will be valued by Christian Scientists.

ARCHIBALD MCLELLAN.

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## "AN EXCELLENT EXAMPLE."

Pleasant View, Concord, N. H., Jan. 28, 1907.

*Dear Mr. McLellan:*—You will be interested to know that Mrs. Eddy was much pleased with your editorial recommendation that the Christian Scientists circulate freely the February number of the *Cosmopolitan* magazine, which contains Mr. Charles Klein's splendid defense of our Cause and its revered Leader.

Mrs. Eddy herself is an excellent example for the Scientists to follow in this respect, for by her direction and from a list of names prepared by her we are distributing from Pleasant View fifty copies of the *Cosmopolitan* containing Mr. Klein's article. These magazines are going to persons who are not Christian Scientists and who would not be likely to see the article as reprinted in the *Sentinel* and *Journal*.

Sincerely yours,

LEWIS C. STRANG.

IT is highly interesting to note the change of base which has been made in many of the medical publications of the present time; the trend of thought now being largely in a metaphysical direction. Over forty years ago, when Mrs. Eddy began to call attention to the influence of the so-called human mind upon the body, and to show that the origin of all disease could be traced to mental rather than to material conditions, her statements were received with incredulity, to say the least. Her insistent declaration that causation is not to be found in what is called matter has, however, led many to investigate the subject of the relation of mind and body from a metaphysical view-point, with the result that it is now very generally conceded that disease can in most cases be traced to discordant thought as its source. The following statement from a highly educated and progressive physician is in point. He says,—

"On every hand we note instances where the action of the mind both produces and perpetuates disease. Indeed, I can truthfully say, after an observation of many years in the practice of medicine, that a majority of the cases of illness which come under the daily observation of the physician are largely due to the condition of the mind."

He reasons thus: "If a thought can in an instant of time dilate or contract the blood-vessels, causing a rush of blood to or from any part; if it can increase or diminish the secretion of a gland; if it can hasten or retard the action of the heart; if it can turn the hair gray in a single night; if it can force tears from the eyes; . . . if, as has often occurred, it can bring instantaneous death—then is it not natural for us to conclude, without further argument, that it may bring about a more or less continuous derangement of the physical organism, which we call disease?"

It is even more interesting to note that this doctor takes the moral element largely into account, when he says that it is not possible for any one to be healthy who "outrages a previously finely educated conscience;" and he also says, "I have seen the most wonderful effects follow a fit of anger . . . I have seen death follow in a few hours."

There are probably many who think that when such admissions are made the fundamental teaching of Christian Science is admitted and utilized, but this is very far from being the case. The basic truth of Christian Science is found in the recognition of divine Principle, the perfect Mind which has no elements of evil to be expressed in sin

or disease, and while our text-book, "Science and Health with Key to the Scriptures," calls attention to the asserted influence of human thought, it points mainly to the only real remedy for all evil; namely, the understanding of Truth and obedience to its laws. It becomes very clear that the attempt to warn people against fear, anger, etc., on the ground that these lead to disease and death, is much like the theological teaching which said, Do not lead bad lives, or you will go to a most undesirable place when you die! While this teaching might seem to repress evil tendencies for a time, it has never solved the real problem of being. To do this we must heed the wise counsel given to Job, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, . . . If thou return to the Almighty, thou shalt be built up."

And this is the wonderful thing that our text-book does. It teaches us how to acquaint ourselves with divine Principle, the source of all being, of all good, and thereby health and harmony are attained. It also makes it clear to the student that the so-called mind which induces disease can never cure it; that only the divine Mind can do this.

It has always been admitted that God is Spirit, but it has been denied that man is a spiritual being—a denial which has, in belief, separated man from God by an impassable gulf of human opinion. If man were material he could not comprehend Spirit, or spiritual things, which Paul says must be "spiritually discerned." When, however, we learn in Christian Science that man, the effect, is spiritual, since God, the cause, is Spirit, we practically "sweep away the false and give place to the true" (Science and Health, p. 428). We thus realize that if man is spiritual he is Godlike; his thoughts and aspirations are pure, therefore healthful. Desire is changed when it finds a noble object and a sure goal. It is no longer, Obey the law and live; but, Behold Life, God, and live. Obedience to law then follows naturally and gives no sense of restraint, but rather freedom. It also confers mental and physical health, and proves the truth of Jesus' immortal teaching that to know God is "life eternal." Without this knowing, human theories at their best can but show which way the wind is blowing. If toward the things of Spirit, we may rejoice that old things are passing away,—giving place to the good and the true.

ANNIE M. KNOTT.

In all nature is no death at all,
As men account of death, so long as God
Stands witnessing for life perpetually,
By being just God.

MRS. BROWNING.

THE most striking and succinct statement of our Lord's teaching, and of its significance to mankind, is found in his own words, when he said, "He that believeth on me hath everlasting life;" and this thought of life in Christ, which Jesus so frequently expressed and which he said those who received him were to embody, runs like a dominant chord through the entire Galilean symphony. John witnessed to his apprehension of this life-message of the Master when he wrote, "The Light was manifested, and we have seen it, and bear witness and declare unto you the Life of the ages, which was with the Father, and was manifested to us" (Weymouth's translation).

A study of the words of Jesus makes it clear that he recognized death as an inevitable outcome of sin, but he did not teach that preparation for death is to be the life-motive of the good and the aspiring, or that this final tragedy of material sense has any place in the divine plan. On the contrary he proved the illegitimacy and nothingness of death for himself and for others; denied the power of its generally accepted law, and instructed his disciples to regard it, along with sin and sickness, as an experience which is to be intelligently resisted and ultimately overcome.

Notwithstanding this unmistakable teaching of Christ Jesus, however, Christian theology has for the most part regarded death as of divine procurement, and much of the religious exhortation and penance of the Christian centuries has had direct reference to this event. Dark, dumb, and irresistible, the terror of the timid, the defeat of the daring, the climax of life's swift drama, into whose embrace each must pass, unconsulted and alone,—such is the thought of death which has rested like a pall upon humanity, and hence it is not surprising that the fear of it has ever been made use of as a vantage-ground of appeal and dictation.

More than this, the asserted death of Jesus, in fulfilment of the requisition of divine law and for the appeasement of divine justice, has been made the basis of humanity's "larger hope," and the catastrophe of sin has thus come to be regarded as an antecedent necessity to the overcoming of sin! To-day, however, the gospel of Life in Christ Jesus is again

being preached to the world through Christian Science, which denies both the lawfulness and the utility of that death which material sense prophesies and provides. With St. Paul it declares that the only legitimate death is the death to sin. Says our Leader, "The only law of sickness and death is a law of mortal belief, an infringement of the merciful and just government of God" (People's Idea of God, p. 12). "The death penalty comes through our ignorance of Life, and is the punishment for that ignorance." "The false sense of life is all that dies, or appears to die" (Unity of Good, pp. 51, 49).

To all who believe in God as infinite Life, and the continuous source of all being, it is apparent that nothing which manifests this Life can ever die, and also that whatever does not manifest this Life has no divine authorization, hence no right to live. With these two propositions in thought, one has no difficulty in understanding St. Paul's seeming paradoxes when he says to the Galatians, "I live; yet not I, but Christ liveth in me;" and to the Corinthians, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." This daily dying, as he makes plain, was that process of separation from false sense, the carnal mind, which was to eventuate in his death "unto sin," that he might "live unto God;" and since all that is good—*i.e.*, of God—dies not, it is clear that when this death to false sense is complete, nothing will be left that can die, and therefore death will have been overcome. The question of one's right to die thus resolves itself into a question of his present dominion over the asserted powers of error, which error Jesus imperatively taught that his every follower should resist.

If, as St. James declares, death is brought forth when "sin is finished," escape from death is evidently to be sought in entire separation from sin, so that we may part from this plane of consciousness not through death, the way of false sense, but through more abundant life, the way of Christ, Truth. Death conditions and concludes all materiality, but in Christian Science we learn that "Truth, Life, and Love are a law of annihilation to everything unlike themselves," hence, for "the real man and the real universe there is no death-process" (Science and Health, pp. 243, 289). In Christian Science it is seen that every sickness stands for the imperfect sense of spiritual things, the lingering assertion and belief of error in human conscious-

ness, and the human experience called death is therefore but the seeming success of precisely that which Christ Jesus condemned, resisted, and finally overcame.

Burdened with a pitiful sense of inability to escape the death-doom, many Christian teachers have long since practically accepted the position of the material evolutionist. Despite St. Paul's contention that death is an enemy, they maintain its "utility," its "manifestation of natural law," its "timely friendliness" to the race, and hence its legitimate place in the ordering of life. The fear of death which the stoical would dispel by philosophical indifference, they would remove by making death an agency for good, a view which it is quite as difficult to harmonize with the strenuous efforts of those who entertain it, to escape death, as it is to harmonize it with Jesus' annulment of death's asserted law. They who "die in the Lord" are indeed "blessed," and for the reason that thus to die is to die to sin. Our Lord's words are no less uncompromising than unequivocal, "If any man keep my saying, he shall never see death." To know God, and man in His likeness, is to part with the false material sense in which alone death inheres,—this is the teaching of Christian Science; and it is evident that the early Christian who wrote, "Every one that is severed from the knowledge of the living God is dead and buried, even while in this body," had not been separated from this inspiring thought.

Christian theology never made a sadder mistake than that of ascribing to the death which is a breaking-down of material sense a significance which pertains only to the death of sin in human consciousness; and this mistake, with many another past stumbling, Christian Science has come to correct by supremely re-emphasizing the long-time call to every Christian heart, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." George Mattheson was splendidly right when he wrote, "It is not death that demands thy change; it is life. It is not death that brings thy change; it is the Spirit of the Christ."

JOHN B. WILLIS.

# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"*

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## MRS. EDDY FROM THE CHRISTIAN SCIENCE POINT OF VIEW.


CLARA LOUISE BURNHAM.


[THE following article is copied from the February issue of *The World To-Day,* and is published here with permission of the editor of that magazine. Mrs. Burnham is well known to the reading public as the author of "The Right Princess," "Jewel," "Dr. Latimer," and a number of other successful books.—EDITOR *Journal.*]

IN this eminently practical age, when proof of utility is demanded and mere words amount to little, why do people speculate and write so much about Mrs. Eddy rather than study the effect of her teachings among the people to whom she has shown again the light Christ Jesus brought into the world? Sometimes it seems as though it were because there is little to criticise in the well organized churches and the earnest integrity of their members. Scientists are accused of worshiping Mrs. Eddy! If only their traducers and critics would trouble themselves as little with that lady's personality—past and present—as do the Scientists, and would direct the same amount of effort toward learning what it is that she really teaches, the world would be the gainer.

The excitement which prevails when a patient dies under Christian Science treatment might be calmed by the consideration that forty million die annually under *materia medica.*




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The exasperation caused by the statement that matter is not substantial might give way to sincere inquiry, since now the natural scientists announce that matter has been found to consist not of atoms, as has previously been believed, but of force.

The revered and beloved Leader of the Christian Science movement was long an invalid. After having been given up by doctors and her family, she was healed by divine power, and her attention thus being forcibly called to the cures recorded in the Scriptures, she set at work to discover whether the Principle which was operative in the time of Jesus might not be operative now. She was thus raised from a bed of illness to perform a mighty mission. After her recovery, for three years she was engaged in study which resulted in "Science and Health with Key to the Scriptures." This might be called the first period of her public life. She was then a woman of about fifty.

The second period commenced when she undertook to test the Principle of Christian Science by helping others. Her success led so many people in the vicinity of Boston to come to her for healing and instruction that she became the teacher of a number of classes. The work grew to such an extent that she was no longer able to attend to it all personally, and she devoted herself to the instruction of teachers. She founded in 1881 the Massachusetts Metaphysical College. The applications for instruction in this college were so numerous while Mrs. Eddy was still a teacher that she was actually compelled to close the college temporarily. The Mother Church was built in Boston in 1894 as a loving tribute to Mrs. Eddy. The building still stands, and it is now supplemented by the magnificent addition dedicated in June, 1906.

A third period may be said to have begun when in her seventieth year Mrs. Eddy removed from Boston to Concord, New Hampshire, to gain freedom from the interruptions in her work, due to the great demand upon her for personal interviews relative to healing and teaching. Since then she has published a number of books, the most important being her "Miscellaneous Writings," which appeared in 1896. She has also revised Science and Health. Her last public address was delivered in 1903, when she spoke to between seven and eight thousand Scientists, who made the pilgrimage from the annual meeting of The Mother Church in Boston to Concord.

In heart-breaking isolation, humanly speaking, she began her faithful ministry. In those former days that isolation was forced; misunderstanding and persecution were her lot; but without pause for self-pity she pressed on, and now that her Church is established, her isolation is voluntary and is as strongly resented by her critics as an attempt to mingle with them would once have been. For her there is no relaxation of work or care, even in the beauty of her advanced years. Like the general who in his camp directs the movements of near and remote armies, so she at her desk in her quiet home oversees the onward march of her Christian soldiers.

All that she receives from them in return for an absolute consecration to their needs, is love and gratitude; and even this compensation, which not being monsters they could not withhold if they would, is begrudged to her by those who prefer that she should be ignored by those whom she has blessed. Instead of making a financial tax upon the members of the Churches of Christ, Scientist, she gives freely wherever help is needed. Although Pastor Emeritus, she receives no salary either in that or in any other capacity. Her property is the result of her teaching in the past, and the sale of her own writings; and whatever accumulation exists has resulted from her savings and investments. This substance she dispenses with the wisdom, charity, and lack of ostentation which mark every step of her life. Her humanity, tenderness, and consideration for all is well known by those who come in contact with her in the daily business of their lives, and she is as much beloved as a charming woman as she is extolled from an intellectual point of view because of the marvelous amount of work she can accomplish in a given time, and for her acute perception and her unerring memory.

In the mythological tale of Baucis and Philemon, the gods stopped at the door of a lowly hut, and asked for a drink. It was an earthen jug like countless others from which the humble hosts hastened to serve their guests, but the water they poured turned to nectar; and never afterward did that jar, precisely like its fellows without, run dry, but it was always filled to overflowing with a wondrous, sustaining draught. Thus, despite its simplicity of appearance, the earthen jug became a priceless treasure. In some such fashion this human woman, having been the channel for an enlightened and sustaining knowledge to flow out among

mankind, has drawn to herself so much gratitude from those who owe to her the renewing of their life and mind, that she sees in this clinging the danger of a narrowing thought, and wisely withdraws from publicity, while ever exhorting those who seek her to acquaint themselves with their God and hers and be at peace.

As has been said before, Christian Science is known by its fruits, not by its words; and one need only to look upon its churches and the extensive field of its activity to be convinced of the acumen, the administrative and executive ability of that Leader, whose watchfulness is unceasing, and whose wisdom is constantly vindicated. For what does she work? How can even the most prejudiced believe it is for personal glory, when her life breathes personal effacement. She says to those who trust her judgment, "Follow me only so far as I follow Christ." Her labor is now as it always has been, one of love. Her household, so often termed "jealously guarded," is systematically ordered, the flood of letters pouring into Pleasant View every day requiring the presence of two secretaries. Were Mrs. Eddy to read more than one in ten of these letters, she would have no time for anything else. She alone could give the details of her industrious, selfless hours, planning here, and working there for the good of the Christian cause, showing love for her enemies not only by her failure to retaliate under the surprising attacks made upon her, but, with her thought resting upon the two great commandments, working on toward that day when all men shall *know* that they are brothers.

In my Bible lesson this morning I find these verses: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Therein lies the truest joy of the Christian Scientist. After himself receiving the comfort of healing, and gaining glimpses into the vistas of eternal life, to be able to lead others into that state of relief and courage which comes when one ceases to battle for old beliefs and becomes willing that all things shall be made new.

There is an erroneous impression abroad that Christian Science is something secret, a power which those who have acquired it are not willing to impart. It is frequently de-

clared that Scientists are not willing to answer questions about their faith. It is not taken into consideration that all sciences need to be patiently studied. There is no high road to the science of mathematics; there is no high road to Christian Science. For the casual inquirer to be exasperated by the failure of a Christian Scientist to explain in a few words how the healing work is accomplished is as unreasonable as for the person unlearned in mathematics to be incensed because the expert in that line declines to attempt to show him in a few minutes how to work out a problem in Euclid. Mathematics is a science open to all; Christian Science is open to all. There is nothing secret about it. On the contrary, there is always loving help ready to be extended to any one who wishes to study the Bible with the help of the commentary Mrs. Eddy has given us, "Science and Health with Key to the Scriptures." In those two books are revealed all the "secrets" which Christian Scientists have learned.

I am filled with puzzled rather than indignant amazement that even temporary antagonism or bitterness could have existed toward the Christian Science denomination. Were a magazine editor to desire an article on the faith of Episcopalianism, he would be likely to engage an Episcopalian to write it. In like manner, if the beliefs of the Baptists or Methodists were to be described, application to adherents of those churches would be made. In the case of Christian Science alone, it seems to have been hitherto considered that those outside its pale are best qualified to enlighten the public concerning it. Many valuable pages of journals and periodicals have been covered by industrious writers who remind one of Josh Billings' declaration that he "would rather know less than to know so many things that ain't so."

It inspires one with astonishment that a denomination of such size and average quality of individuals does not command sufficient respect in a free country to be let alone, no matter how severely. Christian Scientists would be truly grateful for severity in that line. The insults to their Leader recently appearing in print have so far overshot the mark as to rouse the sense of chivalry and fair play innate in most Americans, being directed unprovoked against a gentle woman of advanced years, living a pure and helpful life. These attacks moreover rouse the ire of her townspeople who are not sharers of her faith, but who object to having doubt cast on the testimony of their own eyes and ears.

It has been well said that Christian Science is the one subject able to make even the well bred forget their breeding. Suppose two men to be accidentally sharing a hotel table. One hears the other give his dinner order. The choice of number two offends the taste of his neighbor. What could induce the first man to ejaculate, "Pah! how can you eat such stuff?" Yet similar gross ill breeding on the part of those outside the pale of Christian Science is frequently being manifested toward the followers of this faith, both in public and in private. The first gentleman at the hotel table would allow the second to eat his meal in peace, whatever it was, provided he did so quietly. The Scientists are willing to eat their spiritual food quietly and not to force it upon any one. I, too, was once among the critics of Christian Science, and that knowledge causes me to ruminate rather than to be indignant. I, too, covered valuable paper with exhortations to misguided relatives and friends who had been inexplicably caught in the meshes of what I hotly detested as a false transcendentalism. Yet I loved the Gospels then. Why could I not see that Christian Science meant only a living faith in them, a realization in the present of something I had until then hoped to attain in another and a better world?

It was physical misery which faithful physicians could not relieve that forced me to turn to Christian Science. Despite the sense of condescension and patronage with which I at first permitted its ministrations, I was healed; and the help came so suddenly that it shocked me out of my intention to withdraw at the first possible moment from its influence. Under the permeating goodness, purity, and truth of the new teaching, one after another of the conditions which hampered my life slipped away, and I stood forth a free being. My experience is paralleled by that of thousands upon thousands of individuals.

It is no especial form of ill which Christian Science rectifies. Every phase which evil assumes goes down before it. All dishonesty, all impurity, all forms of selfishness as well as all forms of physical ill are met and conquered by the understanding and application of its rules. "But," some one says, "all ills are not met." True. All problems in mathematics are not at once solved by the student; but he has succeeded often enough to be convinced that the principle is correct, and that the cause of failure lies only in his own imperfect understanding; so that he works on in quiet con-

fidence, humbly, patiently. Christian Science has but one mission. It goes forth to conquer evil, no matter how subtle; to annihilate it and put in its place the opposite, good. Christian Scientists succeed in this work in the vast majority of cases. An army of rejoicing persons, reformed and healed, bear heartfelt witness to the beneficent power of its truth. Will it not some day be considered a thing incredible that in a world rife with forces pulling downward, there were found many persons of character and reputation willing to decry, ridicule, and work against this wonderful, purifying, and uplifting influence?

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But thou, a person of liberal mind, and familiar with the truth if thou wilt properly consider these matters, . . Believe in Him who is in reality God, and to Him lay open thy mind, and to Him commit thy soul, and He is able to give thee immortal life forever, for every thing is possible to Him; and let all other things be esteemed by thee as they are—images as images, and sculptures as sculptures; and let not that which is only made be put by thee in place of Him who is not made, but let Him, the ever-living God, be constantly present to thy mind. For thy mind itself is His likeness; for it too is invisible and impalpable, and not to be represented by any form, yet by its will is the whole bodily frame moved. Know therefore, that, if thou constantly serve Him who is immovable, even He who exists forever, so thou also, when thou shalt have put off this, which is visible and corruptible, shalt stand before Him forever, endowed with life and knowledge. . . . For every one that is severed from the knowledge of the living God is dead and buried (even while) in his body. Therefore it is that thou dost wallow on the ground before demons and shadows, and asketh vain petitions from that which has not anything to give.—*Meliton* (A.D. 160).

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### CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

# PROPHECY: FULFILMENT: REVELATION.

THE EARL OF DUNMORE.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.—JOHN, 8 : 58.

THE divine idea, or Christ,—which is from everlasting,—has been presented to mankind in three different ways, and at three different periods of the world's history; namely, by prophecy, nineteen hundred years before Christ Jesus (Melchizedek and the prophets); by fulfilment, in the coming of the Messiah (Christ Jesus), and by revelation and demonstration, nineteen hundred years after Christ Jesus (Christian Science). The record of this unfoldment of divine Truth in human consciousness is found in the Old and the New Testament Scriptures, and in "Science and Health with Key to the Scriptures."

## PROPHECY.

The experience derived from the study of the Scripture history of the last forty centuries proves to us how slow the world has been to accept the Christ-idea, which was first foreshadowed to the world in 1900 B.C., in the person of Melchizedek, who, as his name signifies, was "the king of righteousness." It was this "priest of the most high God" (as he was also called) who first presented the Christ-idea to mankind, and this he did so clearly to Abraham that the latter indicated his recognition of the divine mission of Melchizedek by accepting his blessing, for we find in the 14th chapter of Genesis that Melchizedek said, "Blessed be Abram of the most high God, possessor of heaven and earth."

Concerning Abraham himself, we read that the Lord had said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." From this we may justly infer that Abraham was nearer to God than any other human being except Melchizedek, who can hardly be included in that category as he was so far removed from ordinary conditions as to be described by the writer of Hebrews as one "without father, without mother, without descent, having neither

beginnings of days, nor end of life; but made like unto the Son of God."

The belief in the spiritual nature and origin of Melchizedek seems to have died out in the later periods of Scripture history, although the faith of early ages ventured to invest his person with more than superstitious awe. Some of the rabbinical writers have pronounced Melchizedek to have been a survivor of the deluge, others have averred that he was the patriarch Shem, authorized by the superior dignity of old age to bless even Abraham, "the father of the faithful."

The daring conjecture of Chrysostom, that Melchizedek was "superior to Christ," and the still more startling theory advanced by Hieracas and his followers, that he was "the Holy Ghost," met with stern rebuke and reprobation at the hands of the Christian Fathers of the fourth and fifth centuries; but this did not deter certain members of the Church from holding the opinion that Melchizedek was the Son of God appearing in human form, an opinion which was held by no less an authority than St. Ambrose himself. Notwithstanding the fact that these opinions are unauthorized additions to the Scriptures, and to be taken at their conjectural value, still it must be admitted that there is something surprising and mysterious in the first appearance of Melchizedek, and in the manner in which he suddenly crossed the path of Abraham and was immediately and unhesitatingly recognized by the patriarch as a person of higher spiritual rank than he himself, "the friend of God." Disappearing as suddenly as he had appeared, Melchizedek becomes lost to the sacred writers for nearly one thousand years, until a few emphatic words in one verse of the Psalms bring him into evidence again as a type of the coming Lord of David,—"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." The relation between Christ Jesus and Melchizedek, as type and antetype, is made in the epistle to the Hebrews to consist of the following particulars: They were both priests, but (1) neither of them was of the tribe of Levi; (2) both were superior in spiritual rank to Abraham; (3) the beginning and the end of each were apart from human experience, and (4) both were not only priests but kings of righteousness and peace.

Whatever may have been the special attributes of Melchizedek, we know that he has been described in the Scrip-

tures by a title so high and so holy that his exalted nature and station is established by it,—"the priest of the most high God" was his appellation. This it must be remembered was a title never given even unto Abraham, and the fact that he blessed Abraham and received tithes from him seems to imply that his priesthood was something more than an ordinary patriarchal priesthood such as Abraham himself exercised.

Thus was Melchizedek, this "priest of the most high God," the first to present the Christ-idea to a world which by all accounts was not ready for it, a world that did not understand it, and that therefore in its ignorance rejected it. Is the explanation to be found in the fact that Melchizedek was too exalted in his nature to be understood by mankind? Or was it owing to his reported lack of human parentage that he failed to get into sympathetic touch with his fellow-men? These are interesting but unanswered questions.

## Fulfilment.

Let us now take into consideration the second period in the world's history, nineteen centuries later, when the Christ-idea was presented to humanity as recorded in the New Testament. In the birth, character, ministry, and supreme triumph of Christ Jesus, as described by the Evangelists, is to be found the very highest manifestation of the divine idea. From the Gospels we learn that the man Jesus who was to redeem the world from sin was not born into that world as are other men. The salutation addressed by the angel to Mary his mother, "Hail, thou that art highly favored," was the prelude to a new order of appearing. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Not only had the prophets of old prophesied about the Christ-idea which was to find expression in the life and ministry of Jesus, but the prophet Micah had also foretold the fulfilment of the prophecy and had indicated the very spot where the birth of the Messiah was to take place. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This last sentence is a

prophetic corroboration of that saying of Jesus, "Before Abraham was, I am."

Again we find that the manifestation of the Christ-idea (the fulfilment of which had found expression in the birth of Jesus) was not to be limited to the Jews alone; the Saviour of the world was not to be born without the testimony of the Gentile world. Thus the "wise men from the east" came to bear witness to the nativity, and knelt before the Redeemer as a sign that his dominion was to be not merely a Jewish one but as wide as the whole world. The Jews, we read, had been taught by their own prophets to expect the advent of one who was to be called the Messiah. Thus it came about that John the Baptist, who may be regarded as the last representative of the prophets of the old covenant, and whose work was twofold, namely, to enforce repentance through the terrors of the Jewish law, and to revive the almost forgotten expectation of the Messiah, sent two of his disciples to ask Jesus, "Art thou he that should come, or do we look for another?" The answer Jesus gave was very significant, and showed the manner in which he considered the Christ-idea—of which he was the exponent—should be manifested, for instead of acknowledging in words that he was that Messiah whom the Jews were all expecting, he replied, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them;" thereby attaching value to his power to heal the sick as proof of his right to the title of Messiah.

### Revelation and Demonstration.

Let us now consider the third presentation of the Christ-idea to the world, which has come at this epoch of history through revelation and demonstration, as in the time of Christ Jesus. No one could expect to attain unto a knowledge of divine Truth alone and unaided, but the way has been made smooth through the revelation of Christian Science,—through that "Spirit of truth" which has come and will guide us "into all truth." This redemptive truth is conveyed to human thought in "Science and Health with Key to the Scriptures," the text-book of Christian Science.

Under the head of Prophecy we have seen how Melchizedek attempted to convince the world of the existence and truth of the Christ-idea in all its spiritual beauty. We

have ventured to conjecture that his failure may have been attributable to his asserted want of human parentage, to his being too far removed from ordinary human conditions. We have also seen that Jesus came much nearer to mankind, was much more in touch with men, and for that reason was undoubtedly much better understood than was Melchizedek. Christ Jesus was the ideal man in the midst of universal imperfection and sinfulness. His life was one continued act of self-consecration to God and man. He combined innocence with strength, love with earnestness, humility with dignity, wisdom with courage, devotion to God with interest in man. And yet this perfect man, whose manifestation of the Christ-idea through his humanity was the best proof of his divinity, was "despised and rejected of men." "He came unto his own, and his own received him not."

Nevertheless, notwithstanding the cruel treatment which he suffered at the hands of the Jews, notwithstanding the hatred of the Pharisees and the fickleness of the people, who cried "Hosanna" one day and "Crucify him" the next, there were many thousands of good men and women who believed in him and accepted the Christ-idea as manifested in his sinless life, many to whom the perfection of his humanity appealed, in addition to his immediate followers. The world at that epoch was nearly nineteen centuries older than it was in the days of Melchizedek, and probably more receptive and better able to understand how much nearer Jesus really was to mankind; yet it is sad to think how imperfectly Jesus was understood by those he came to redeem.

And now it rests with us to-day to accept or reject that "Spirit of truth" which has come to guide us into all truth, —the Christ-idea, which heals and saves. Just as the Jews were taught by their prophets to expect the advent of one who was to be called the Messiah, so have we lived in expectation of the fulfilment of the Master's promises concerning the Comforter: "And when he is come, he will reprove the world of sin, . . . howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." These promises are being fulfilled anew to-day; this Comforter, this "Spirit of truth," has come to the world to guide mankind into all truth, and it has come through the revelation of Christian Science.

Thus does history repeat itself in the fact that to-day, nineteeen hundred years after the birth and ministry of Jesus, the Christ-idea has been presented again,—revealed to the world through one who was near enough to God to understand both Melchizedek and Jesus, our revered Leader, Mrs. Eddy; and it is through her teachings and example that the world is gaining the true idea of the Christ, the "Son of God."

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[Written for the *Journal.*]

## OMNIPRESENCE.

LAURA GERAHTY.

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.—PSALMS.

HIGH in the up above—
  Where hope ascends
With a whole world's desire
On wings that never tire—
  There God attends.

Deep in the heart within—
  Where thoughts unfold,
Bursting with fear or hate—
There God doth ever wait,
  Love's sway doth hold.

Far off, where hope seems dead,
  With broken wing,
Pray that the way be clear,
Listen, and you will hear
  God's angels sing.

Far, near, here, everywhere—
  God over all!
There is no room for sin,
No ill can enter in,
  Since God is all!

# THE ACTIVITY OF RIGHTEOUSNESS.

CLARENCE W. CHADWICK.

In the way of righteousness is life; and in the pathway thereof there is no death.—PROVERBS.

THE highest exponent and demonstrator of right thinking the world has ever seen was Christ Jesus. He lived in the realm of spiritual thought, was governed and controlled by it, and claimed no power or existence apart from it. The great secret of his life was his understanding of the fact that there is but one Mind, and that one infinite and good. This Mind he called "my Father, and your Father." He acknowledged no other mind, causation, or intelligence. He said that he came forth from the Father to do His will. Because of his implicit obedience to this Father he was hated, maligned, and crucified.

In the realm of metaphysics this signifies that he was thinking and expressing the thoughts of the one Mind, the thoughts of God, and because these thoughts were not in harmony with those of mortals, the latter cried out, "Away with him, crucify him." It also means this, that the only true thinker is the only true Christian; so that whoever would think right must seek to emulate the example of the Master Metaphysician, who thought only as God would have him think. Right thinking is synonymous with righteousness, and the wise man has said, "In the way of righteousness is life; and in the pathway thereof there is no death." The explanation of this Scriptural passage in the light of Christian Science is one of vital import to all Christians. To think right is to live; hence the conclusion that unless we know something of the Principle of correct thinking, we are not really alive or living, but are yet "dead in trespasses and sins." The Master's understanding that Mind is good only, gave him power to demonstrate God's omnipotence in the healing of sin and disease. Had he believed that sin and evil are endowed with intelligence and power to think and to act, in opposition to the will of God, he could not have performed the mighty works which he did. He looked upon evil as purely phenomenal, and not as an entity or power, and this fortified him to meet and destroy all of its false pretensions. Right thinking about God and man was

the activity that did the work. The sentiment expressed by Thomas Carlyle found its perfect exemplification in the daily life of our Master, "A thinking man is the worst enemy the prince of darkness can have." The man who is indulging evil thoughts, or who believes that evil has power, is no real foe to the prince of darkness; he is little else than the unconscious agent of error in one form or another. This is one of the strongest and most practical points urged by Christian Science, that evil is no component part of the true thought-activity; that the one who accepts the evidence of the physical senses concerning evil is not thinking scientifically, is not the exponent of righteousness, and that he cannot accept Christ as Truth understandingly until his mistaken sense of evil as being endowed with intelligence and power is corrected. The honest acknowledgment that good is all-powerful, opens the door for the thoughts of God to find expression in individual consciousness, and in no other way can humanity approach the standard of right thinking and "draw nigh unto God."

Since God is the Principle of all correct thinking and "is no respecter of persons," the charge that Christian Scientists monopolize the truth is self-evidently erroneous. Christian Science does claim to have discovered what has been termed "one of the mysteries of life;" viz., the true nature of thought and its relation to Mind, together with its *modus operandi*. Noble-minded men and women in all ages have risen to high mental altitudes, but it remained for the Discoverer and Founder of Christian Science to voice to the world the true scientific thought modus, and to explain its practical adaptability to human needs. On page 284 of Science and Health, Mrs. Eddy says: "Thought passes from God to man, but no sensation nor report goes from material body to Mind." The simplicity of this most important statement should commend it to every Christian on earth, for it defines the basis of all true Christian activity or right thinking. When understood spiritually it gives man conscious power and authority over disease as well as sin. Since God is Mind, and Mind is good only, we know that only good thoughts can come from God to man, and since God is all, the only Mind, we can no longer justify ourselves in entertaining evil thoughts under the pretext that it is perfectly natural for such thoughts to come into con-

sciousness. Rather does it equip us to "watch" the trend of our thinking and to strive to entertain no thought, desire, wish, or ambition that does not originate in God. The tendency of people in general is not to draw any such line of discrimination between good thoughts and evil, but instead, to entertain any erroneous suggestion that presents itself, to reason always from the standpoint of the reality of evil, and then imagine that they have been thinking.

Brain-thinking and Mind-thinking are opposites. True thinking is a manifestation of intelligence, of good, not of evil. We begin to think when we begin to express or reflect the nature of God or good, and we can reflect good only to the extent that we cease to believe in that which denies the omnipotence of good. The whole Christian world is deeply indebted to Mrs. Eddy for one of the most important discoveries of modern times; viz., the inseparability of Mind and thought, together with its practical application to human needs. This fact may not at once appeal to all, but when it is clearly understood that there is but one Mind controlling the universe and man, no other conclusion can be reached than that Mrs. Eddy has voiced a most vital discovery, thus revealing a great spiritual truth that had been lost sight of by the Christian world. Humanity had strayed away from the simple yet profound teaching of the great Nazarene, and in place of revealed truth had accepted the man-made belief of life in matter, of intelligence in brains. Being thus educated in the school of materialism, it was seemingly more natural and easy to suppose that brains think, than to understand the infinitude of the one Mind and its harmonious expression in thoughts or ideas, as brought out in Christian Science.

The would-be critics of Christian Science are very ready to assert that this is no discovery or revelation on the part of Mrs. Eddy, but simply her human opinion. They do not stop to consider the fact that the Christian Science text-book was written only after she had subjected her discovery to the most rigid practical tests. She well knew that if it were true that there was but one Mind or intelligence, man must be included in and controlled by it; that his only inheritance was divine; in other words, that only good thoughts, or God thoughts, could in reality come to man. She knew that if she had discovered the Principle of Jesus' mighty works,

the sick could be healed to-day the same as in apostolic times; and for years she "went about doing good" works, as did the Saviour of old, and many were the cases of instantaneous healing to confirm the validity of her discovery. These proofs enabled her to speak "as one having authority," and then, and not until then, did she write the Christian Science text-book. This remarkable book explains the leaven of Truth that is healing thousands upon thousands of people and revealing the hitherto hidden meaning of the Bible, making it possible for humanity to understand the power of Mind to heal disease as well as sin. It is revealing to the world the sum and substance of right thinking. It is revealing God as the origin, basis, and support of all real thinking, of the righteousness that constitutes life and happiness, in the pathway of which "there is no death." It is making practical to humanity the divine continuity of Principle and its idea or reflection, thus opening the way for them to find man's true sonship with the Father through overcoming the suppositional belief of an existence apart from God.

Truly wonderful results are attained when this thought is grasped spiritually. It is one of which the world has been sadly in need for centuries past. Holding to the educated belief that brain is the seat of mind and capable of thinking, Principle and its idea have, to human sense, been separated, and men have tried and tried in vain to find life and truth in matter. They have read and discoursed upon the healing work of Jesus and his apostles, but have passed it by as miraculous, and unapproachable by Christians of to-day. Even when told by responsible people whose word would be unquestioned on all other subjects, that Christian Science is repeating the healing works of Jesus and his apostles, they refuse to accept the evidence, declaring that it must be the work of Beelzebub. Every possible argument is advanced to discredit the claim that God has anything to do with the healing. It often seems as if they did not want God to play any part in such matters, and that it is simply preposterous to think of such a possibility. Some of the clergy publicly assert that the cures wrought in Christian Science are simply phenomena of the human mind and that they do not prove the truth of its teaching. Were these same clergymen called upon to pray to God for the deliverance of some poor sick folk, and their prayers were

answered, would they assert that God had nothing to do with it, that it was the result of hypnotic suggestion? Has not the Christian Scientist just as good a right to pray as they? Then what ground is there for asserting that God will answer their prayers, but not those of Christian Scientists? With all due Christian charity and forbearance Christian Science affirms in no uncertain terms that all such uncalled-for opposition to the claims of Christian Science is not a manifestation of the spirit of Christ. It is by no means the thought which passes from God to man, but instead the expression of human opinions and beliefs, originating in matter. These unchristian views would not find expression had humanity not lost sight of the unity of divine Principle and its idea, man; a unity which Christ Jesus came to illustrate and to fulfil by living a spotless human life.

The recognition of this spiritual oneness of God and man, of Mind and its reflection or thought, brings health, strength, and happiness into consciousness, thus enabling human thought to surrender by degrees to the divine activity wherein so-called intelligent matter can make no reply to Mind or Spirit. This divine activity is the atmosphere of heaven, and nothing that savors of matter, sin, disease, or death plays any part in it. The true man is already in it; hence the logical and only conclusion that whatever disputes the divine oneness of God and man constitutes the miasma of dreamland, or the supposed absence of spiritual reality and activity. Christ, Truth, comes to this dream consciousness to arouse thought to "lay hold on eternal life," to cease calculating from the standpoint of matter and to yield willingly to the Science of Being wherein thought is governed by Mind and cannot be divorced from it. The whole of salvation is simply an awakening from the day-dream of sense-existence to the realization that right thought always was spiritual and never separate from its divine source. Humanity, therefore, must begin and eventually complete the great work of purifying thought, and it is becoming more patent from day to day that all thoughts of disease, poverty, and distress, as well as those of sin and death, are alike abnormal and unreal, having no origin in the divine Mind, and therefore that they must be overcome through righteousness, the reflection of God's thoughts, here or hereafter. Paul said, "Be ye transformed by the renewing of your mind."

To entertain human thoughts, beliefs, theories, and opinions, whether classified as good or evil, does not constitute the activity of right thinking. The man who is dominated by the physical senses does not and cannot think accurately or scientifically; he has only a belief of thinking, into which the Principle of righteousness scarcely enters. It is not within the province of the material senses to define thought as divine instead of human, yet this point must be reached before we can think Christianly and scientifically, as did Jesus. He healed the sick and raised the dead because he was thinking the thoughts that were then, and are now, passing from God to man. The modern disciple of Truth can and will do the same works in proportion as he recognizes that all real thinking is divine, and that real manhood is manifest in the reflection and demonstration of God's power and presence, which rules out all sensuality and selfishness.

Jesus knew that "thinking makes the man,"—that the thinking of God makes man in His own image and likeness,—and the highest human concept of this perfect man was manifest in the earthly life of Jesus. He was the Master of pure thinking. He was the first man to introduce the Science of right thinking and to show humanity what the correction of their wrong thinking (a belief of thinking) would do for them. It is the mission of Christian Science to lift thought up into the realm of pure Mind, where humanity can begin to "put off the old man," the mistaken belief that man and mind are both mortal and immortal. It demands of every would-be disciple of Christ, Truth, that he shall learn that God, the one infinite Mind, is the only real thinker, and that man reflects spiritually the thoughts of this one Mind. This brings him into conscious union with his Maker, whereby he begins to understand intelligently that oft-quoted Scripture, "With God all things are possible." He no longer thinks of Jesus' healing works as miraculous, but simply as the result of accurate thinking, the righteousness that is demanded of every true disciple. He sees that the demonstration over sin, disease, and mortality is a prime essential of the activities of daily living. He sees that God's power and presence are not made manifest through any thought of matter, sin, discord, or mortality, and that every righteous or scientific thought is clothed with spiritual power, authority, and dominion. He learns that

evil thinking, so-called, is simply the counterfeit of real thinking, resulting from a belief in minds many.

The Christian Scientist does not claim to have attained perfection in the art of right thirking, but simply to have touched the hem of its garment. He is profoundly grateful, however, for having become acquainted with a positive rule by which to discriminate between scientific, accurate thinking, and the superficial, haphazard expression of human thought which the world calls thinking. How true the sentiment of Jane Taylor:

> Though man a thinking being is defined,
> Few use the grand prerogative of mind.
> How few think justly of the thinking few!
> How many never think, who think they do!

Christian Science does not endow wickedness and sin with power to think. It does not bestow upon the physical senses "the grand prerogative of mind." The demonstration of Mind's supremacy is proof positive that sense testimony only interferes with the activities of right thinking.

The advent of right thinking in individual consciousness is the coming of the Christ to this individual. This second or impersonal appearing of the Christ-idea involves the correction of all sense testimony concerning a mysterious and uncertain future appearance of a finite form or personality. It involves a purified state of consciousness which can look beyond and above the testimony of the physical senses for all cause and effect. It involves the baptism of the Holy Spirit, which an early Christian writer defines as "an escape from matter." This means a radical forsaking of so-called material thinking, wherein matter, sin, disease, and death are supposed to be created and upheld by God. "Happy is the man whom God correcteth," because he no longer holds to the pride of human opinion, but strives to express the wisdom and knowledge of God. This he is enabled to do to a marked degree, having learned that there is but one Mind, and that good only is endowed with power and capacity to think. Knowing this great truth, the Master said, "Blessed are the pure in heart: for they shall see God." The thinking of mortals cannot compass the heights of purity and holiness. It knows not the meaning of the words, because it is no part of the righteous energy and activity of good. It sees its own feeble concepts and

calls them substantial and real, when they are wholly hypothetical. The expression of an opinion concerning God or man is merely a temporary substitute for correct thinking, and does not come within the range of righteous activity; it does not give health, strength, or life to man; it does not clothe him with power or authority,—does not give him the mastery over self. It is the knowledge of this world, wise in its own conceits, that is "ever learning," but "never able to come to the knowledge of the truth."

A moralist of the third century is quoted as saying, "Thought is the gift of but few." He must have caught a glimpse of the true thought modus, the activity of righteousness. A similar sentiment was expressed by Lavater, when he said that "thinkers are scarce as gold." The true thinker is a true follower of Christ Jesus. He is not a professor only, but a demonstrator of God's power. He proves his faith by his works, and this is the only practical evidence of his having entered into life. It is not what he says, but what he does that evidences what he is thinking. The Master said, "Ye are my friends, if ye do whatsoever I command you." He also said, "Though ye believe not me, believe the works," for they bore testimony to the fact that the Father had sent him. If this was the Master's proof to the world that his thinking was in accord with the divine Mind, can the modern disciple of Truth offer any more practical or convincing proof that his own thoughts are "from above" and not "from beneath"? Right thinking is the basis and essence of all true Christian activity, and if it healed sickness and sin in Jesus' time, it will do so to-day. It is only wrong thinking—a belief of thinking—that shuts out the Christ-idea from human consciousness, and the sooner this fact is recognized the sooner will professing Christians begin to make religion practical to the world. The practical import of Christianity, whereby humanity can begin to partake of a present-day salvation from "the wages of sin," cannot be understood through unlawful or inaccurate thinking.

The first step heavenward is repentance, wherein the mortal sees and acknowledges that his thinking is wrong, and he begins to discern the supremacy of Mind, or God, and His perfect spiritual thought-activity. He begins to feel the warmth and glow of divine Love, but cannot

explain its mode of activity. He is grateful for the healing influence that has obliterated the demon of pain, destroyed false appetites, and given him conscious power and courage to meet temptation, but he is not yet a trained soldier in the art of scientific thinking. Our textbook tells us that reformation is the next step to be taken, and then it is that he will be tried and purged of all wrong or merely material thinking. He has now caught his first real glimpse of that divine demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and instead of arguing the impossibility of obeying such a demand, he recognizes the divine oneness of God and man, and begins to eliminate from consciousness everything that is at cross-purposes with the idea of a perfect God and a perfect man, which Science tells him is the foundation of all real thinking and Christlike activity. (Science and Health, p. 259.)

By holding faithfully and persistently to this one perfect basis of thought and action, his own false thinking is corrected, and gradually a new and higher sense asserts itself. New and more satisfying convictions take possession of human consciousness; "the old man," a belief of thinking, is being put off, and "the new man," the understanding of the true thought activity, is being put on. He approaches the standard of perfection just to the extent that he surrenders the belief that he has an independent human mind of his own, and "blends his thoughts of existence with the spiritual and works only as God works" (Science and Health, p. 263). This blending of thought leads to the only practical attainments that are possible to a consecrated Christian life; for in no other way can the power and wisdom of God be utilized in the control of human affairs. The human mortal mind, so called, is incapable of self-regulation. Although responsible for all the discord and unhappiness in the world, yet, without the overshadowing influence of the one Mind, it is powerless to correct its own mistakes; it can only sow the wind and reap the whirlwind. Hence its need of the saving truth. The counterfeit human thought activity, unleavened by perfect thought models, constitutes the pride and vanity of this world and has no part in Christ. It is human will power, mesmerism, and hypnotism, that would rule God out of His own universe and take the kingdom of heaven by force.

Jesus set the example for every right thinker when he said, "The Son can do nothing of himself, but what he seeth the Father do." He laid no claim to any thinking capacity separated from Principle, God. If this clothed him with power and understanding to control and nullify every discordant condition of mortal thinking, why should it not do as much for his followers,—those who keep his commandments by worshiping "the Father in spirit and in truth"? Is there one single statement of Holy Writ to indicate that it would not? The spiritually minded, whose birthright is life and peace, are those who have entered actively and intelligently into the way of righteousness; who have begun to think as God thinks, which means obedience to divine law. If humanity will reject the suggestion of the evil one to look upon this problem as a metaphysical abstraction, devoid of any practical results, they will the sooner see it as the royal road to heaven. and will identify themselves with Christian Science, which heals sickness and sin by thinking right about God and man, about cause and effect. To seek "first the kingdom of God, and his righteousness," is to throw one's whole weight of thought into the balance of Spirit, by ceasing to reason from the standpoint of matter. The individual who imagines that this is impracticable, is the one who does not understand the Principle of Christian Science, and will perhaps conclude that some of the statements in its text-book are self-contradictory, until he learns that metaphysical reasoning does not, and never will, accord with sense testimony. All wrong thinking is predicated of matter; all right thinking originates in Spirit, Mind, and is inseparable from it. Divine Love is the Principle of all lawful or scientific thinking, hence the power and authority of a right thought to destroy the evidence of both sin and disease. Malice and hatred have no thinking capacity because they have no basic law to sustain them. The spiritual activity of good in individual consciousness, by virtue of its divine origin, is a law of exclusion to every phase of mortal thinking.

The thought that "man shines by borrowed light," as stated by Mrs. Eddy (Retrospection and Introspection, p. 79), suggests the idea of reflection, the scientific apprehension of which touches the key-note of all true thought activity. Man is not an absorber of God's thoughts, otherwise thought would lose its individuality

and potency to heal. The power of healing is not one's own, but God's. It is not what the practitioner does, but rather the understanding on his part of what is forever taking place in the realm of spiritual activity; in other words, what God is thinking, that accomplishes the healing of both sin and disease. It is a thought-awakening from the dream of material thinking, so called, into the conscious activity of Spirit, wherein man is conscious of good only and of its harmonious activity.

The thought of Mind as being the only actor or thinker is clearly brought out in Scripture. In many places in the Old Testament it is related of the Israelites that the Lord fought their battles for them,—that they did not do the work themselves. In Exodus, 14 : 14, we read: "The Lord shall fight for you, and ye shall hold your peace." This clearly reveals the secret of all righteous success, and is the very thing that Christian Scientists are gradually learning to do,—to hold their peace and to let God be the thinker. In the preceding verse Moses was admonishing his people fearlessly to "stand still, and see the salvation of the Lord." This standing still certainly meant a cessation of their own erroneous thinking, so that God might have the right of way. Amidst the strife and confusion of mortal thought the "still, small voice" of Truth is not heard, although constantly being expressed. The Christian must learn to hold his peace, must stem the trend of all wrong thinking, silence the testimony of the senses in time of distress and trial as well as in time of health and prosperity, if he would reflect God in thought and action. Then, and then only, will it be recognized that God, infinite Mind, is the only real thinker, and the reflection of His thoughts or ideas the only activity of man and the universe.

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MODERN theism, I fear, has reduced religion to logical formulas and mild sentimentalism, instead of the old prophetic wonder and continued vision. The self-sufficiency of learning and the furious search for scientific abstraction have dug a grave for real reverence. They have belittled the spiritual instincts of the modern race.

*P. C. Mozoomdar,* of India.

# HUMILITY.

FREDERICK DIXON.

Blessed are the meek : for they shall inherit the earth.—JESUS.

THE paradox of what has been described as the self-effacement and self-assertion of Jesus has always appealed forcibly to certain types of thinkers. The seeming inconsistency of the teaching of the Sermon on the Mount with the Messianic claims has made "the interpretation of the personality of Jesus the storm-center of the theological controversy" of the later as well as of the earlier centuries of the Christian era. To reconcile these contradictions the most radical and ingenious arguments have been employed. As an example of the former, the whole-hearted negation of the Fourth Gospel may be instanced; as an example of the latter, the discovery of Dr. Martineau that, properly understood, Jesus' reply to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," contains a stern repudiation of the Messianic claims. These amazing arguments have become imperative, owing to the necessity, in the minds of their authors, of insisting on the humility of Jesus. Almost unconsciously they appear to have become aware that there was something in this humility which separated him from the founders of all other religious systems, and in the attempt to substantiate this along the ordinary lines of theology and science, they have piled the Pelion of paradox upon the Ossa, and have only avoided the Charybdis of one exaggeration to be driven upon the Scylla of another.

It never seems to have occurred to these critics that there might be an explanation of their difficulties based on a different interpretation of Jesus' teaching, though occasionally an original thinker, like Mr. Chesterton, may fling out such an *obiter dictum* as, "Christianity had taught men to be humble that they might realize how bad things were. Francis was the first (after Christ himself) to teach men to be humble that they might realize how good things were." Even Mr. Chesterton, however, fails apparently to see that St. Francis' self-renunciation was based on humiliation rather than humility, and that there was much justice in Mr. Matthew Arnold's disapproval of his reference to the body as "my brother the ass."

If matter is real and is the creation of God, and if the universe was made by Him and all that He made was good, and if man was fashioned in His own image and likeness, —and both St. Francis and Mr. Arnold held this was the case,—is it not incontrovertable that St. Francis' contemptuous reference to "my brother the ass" was a little hasty? While on the other hand, if the teaching of Jesus is to be accepted and the flesh really profiteth nothing,— so that, as St. Paul says, "they that are in the flesh cannot please God,"—then Mr. Arnold's objection to the ass simile needs after all its justification. Thus we reach once more the old paradox and the old contradiction, and St. Francis and Mr. Arnold are left playing see-saw, just as Brother Juniper played see-saw with the children in the Roman Campagna seven hundred years ago.

Now let us go back twelve hundred years before the building of the great basilica at Assisi, to tarry for a minute in the house at Capernaum where Jesus rested as he journeyed through Galilee, and let St. Mark (Rev. Ver.) tell the story of what occurred there: "And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me."

It is quite clear from this that the Franciscan view of humility was different from that of Jesus. The Franciscan view was frankly that of the Italian of the thirteenth century. What was that of the Master? The key to the mystery occurs at the beginning of the Gospel of St. John, in the story of how Nicodemus the Pharisee came to Jesus by night. And there, presumably on the housetop, as was the manner of the country, in the deep silence of the stars, with the white roofs of the city gleaming all around in the moonlight, Jesus expounded his gospel to the ruler: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." For centuries onward the light shone in the darkness, "and the darkness comprehended it not;" for centuries men read that story,

with all that it suggested and all that it entailed, and except that occasionally one who thought more deeply would stop to explain that if the reputation of Jesus was to be saved the Fourth Gospel must be jettisoned in its entirety, no explanation was forthcoming. At last there came a woman whose deep, innate sense of purity and spirituality had been wrought in the service of Truth, tempered in the furnace of adversity, and immediately the flame of the teaching of the Master leaped up,—"The night is far spent, the day is at hand."

The Christian Science doctrine of the unreality of matter explained to all with eyes to see and ears to hear, wherein the humility of Jesus actually lay. Mrs. Eddy wrote, "The apostle says: 'For if a man think himself to be something, when he is nothing, he deceiveth himself.' This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism" (Science and Health, p. 345). Herein, nevertheless, is the only possible justification—though it certainly would not have been the one given by St. Francis —of the phrase "my brother the ass;" and herein also is the explanation of the disgust that phrase excited in the mind of Mr. Matthew Arnold. The fact is that the Italian of the thirteenth century, like most men before and after him, labored under the delusion that he was denying the carnal mind when he was merely emphasizing its existence; and Brother Juniper, in continuing his game of see-saw while the Roman friars who had come to welcome him went off in a tantrum, so far from abasing himself, as he fondly imagined, was simply demonstrating the fact that he possessed a personality capable of irritating certain brothers of St. Francis beyond endurance.

A large quantity of the humility of this world is, it is to be suspected, of the genus Juniper,—that humiliation is to be encouraged because it brings pain. People are forever grinding their heels into their lawns, to prove not that the lawn is of no consequence to them, but that they value their property sufficiently to damage it wantonly, instead of realizing, as Mrs. Eddy would have them, that "the grass beneath our feet silently exclaims, 'The meek shall inherit the earth'" (Science and Health, p. 516). Huxley used to say that when people wished to prove matter to be real they stamped upon it. It is one of the innumerable ways of appealing to Cæsar to which mortals very often

surrender. There never was a man more imbued with the doctrine of *"civis Romanus sum"* than the man who lived to say, "O wretched man that I am! who shall deliver me from the body of this death?" When he wished to overawe the magistrates at Philippi he flaunted his Roman citizenship; when he was ordered to be scourged at Jerusalem, the magic words, "I am a Roman born," sundered his bonds; when he was brought before Festus, at Cæsarea, he appealed to Cæsar. So to Rome Paul went, suffering shipwreck by the way, when if he had trusted to Truth alone he might, as Agrippa declared, "have been set at liberty." In Rome, in his prison in the barracks of the Pretorians, Paul learned his lesson. From it came those letters to Timothy and to the church at Philippi, redolent with a true humility: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

There were two followers of Jesus who demonstrated the practical reality of that divine protection to which Mrs. Eddy once referred,—"Trust in Truth, and have no other trusts" (*Christian Science Sentinel*, July 4, 1903),—Peter, who, sleeping between his guards on the eve of the day on which Herod would have murdered him, felt his chains fall from his limbs and passed unseen through the open gate into the city; and John, who passed unharmed through the living death of the imprisonment on Patmos. These two understood perhaps better than any others the true humility, the humility which recognized that denying yourself means the laying aside of the belief that there is life, truth, intelligence, or substance in matter, in the effort to gain the Mind that was in Christ Jesus. Francis saw in humanity "my brother the ass;" Jesus had come to show instead "thy stranger that is within thy gates."

Francis lived to see that it was possible to goad the ass too brutally, but he had set his seal on human thought, and for centuries the world's view of humility was the Franciscan. After all, it was from a country unknown to the builders of the basilica at Assisi,—it was from a little house at Lynn, Massachusetts, that the true explanation of the Master's teaching was to come. Every reader of Mrs. Eddy's books knows the beautiful passage that contains the interpretation of the phrase, "Thy stranger that is within thy gates,"—the passage in which she has ex-

plained the necessity, not for the scourge and the hair-shirt, not for the fakir's iron bed or the hooks of steel on which the Hindoo swayed over the sacred waters of the Ganges, but that instead, she says, we should "cleanse every stain from this wanderer's soiled garments, wipe the dust from his feet and the tears from his eyes, that you [we] may behold the real man, the fellow-saint of a holy household" (Retrospection and Introspection, p. 117). She was the first to show the mistake of confusing the spiritual with the material, and imagining that the lusts of the flesh could be destroyed by the methods of St. Simeon Stylites, who passed his life

> A sign betwixt the meadow and the cloud,

enduring nameless sufferings through hideous years,—in the freezing hail and wind of the winter's night, in the fierce heat of the Eastern midday, delirious with thirst, fainting with hunger, alone in the darkness with the lightning and thunder,—for what but this, as the test of his hope and humility,

> For I will leave my relics in your land,
> And you may carve a shrine about my dust,
> And burn a fragrant lamp before my bones.

Mrs. Eddy writes, "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right. The opposite misconceptions of material sense, mingling truth with error, would deceive the very elect" (Science and Health, p. 266). It is, however, only as we blow away these cobweb misconceptions that our vista begins to lengthen into the "wide horizon's grander view," and we stand, as Cortez and his companions stood, viewing the western ocean from that peak in Darien, speechless with gratitude and with wonder. Then at last we begin to understand why Jesus said that any one who would come after him must not merely deny himself, but deny himself utterly (ἀπαρνησάσθω), for only in this way can he hope to realize the condition of perfect sonship in which "the Son can do nothing of himself, but what he seeth the Father do." This is to possess in truth the Mind "which was also in Christ Jesus;" to reflect the divine intelligence which enabled him to speak as one having authority, and not as the scribes, and drew from the Pharisees the first assertion of his self-assertion, when they said that he made himself equal with God. Does any one imagine that if Jesus had thrown himself from the pinnacle of the temple he would

have walked on the water? or if he had turned the stones to bread he could have fed the multitude in the wilderness?

It was this understanding of the allness of Spirit, and of the collateral fact that material phenomena are nothing but a negation of spiritual substance, that made Jesus, as Mrs. Eddy has pointed out, not only the "best," but "the most scientific man that ever trod the globe" (Science and Health, pp. 52, 313). And it was a perception of this that drew from Peter the words, so puzzling to Dr. Martineau, "Thou art the Christ, the Son of the living God."

The Psalmist had sung of him who should judge righteously, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" and one greater than Solomon had come, and John had seen and had "believed." He had seen the tempest on Galilee quelled with the words "Peace, be still," and the Master coming to the boat, walking on the waves; he had seen the water in the pitchers at Cana turned to wine, and the baskets in the wilderness filled with the broken pieces left by the multitude; he had seen the dead man raised from his bier in the gateway at Nain, and Lazarus, bound hand and foot with grave-clothes, come forth from the tomb at Bethany; he had seen the night close over Calvary, and the day break over Tiberias "in the dawn of a new light" (Science and Health, p. 35), and he had been present at that meeting on the mountain-side, in Galilee, and heard the last words of his risen Lord that ever fell on human ears,—"And, lo, I am with you alway, even unto the end of the world."

Centuries have passed, but the Christ comes to-day to the humble and the contrite heart, as Christ Jesus came to the disciples, walking on the waters in the starlight, nineteen hundred years ago,—

> And o'er earth's troubled, angry sea,
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk.
>
> *Miscellaneous Writings*, p. 397.

The meek shall inherit the earth.

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Soon shall heaven be found to be, not a place only, but a state of mind; seen to consist in knowing God and man, in loving God and man, in serving God and man.

*J. F. Clarke.*

# THE RULE OF THE RIGHT IDEA.

EUGENIA KIMBALL.

> Truth is within ourselves; and to know
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,—
> Than in effecting entry for a light
> Supposed to be without.
>
> ROBERT BROWNING.

THIS famous saying of the poet gives us a concept of the nature and process of education which is rapidly supplanting the old idea of it as an accretion. We are coming to see that education is not a bequest. It is impossible to bestow it upon another. It is an individual conquest; therefore the work of the teacher is to modify environment by removing the sense of limitation, ignorance, superstition, in fact any and every obstacle which would in any way retard this conquest. Education is an art. Yes, the highest art. We commonly think of art in connection with painting, music, sculpture, architecture, but rarely do we realize that the art of furnishing a mental environment conducive to the highest development of the child, an environment whereby he may so successfully make this conquest that the "imprisoned splendor," the character clothed with intelligence, strength, courage, and nobility of purpose, may be revealed,—that of all arts this is the highest.

Let us look for an instant at the work of the artist. Through his understanding of light, shade, color, he paints a rose. It is a thing of beauty, it gives pleasure to others, and oftentimes it seems a thing of life; but alas, it is not. At best it is a cold, lifeless pretense, devoid of fragrance and the breath of life. So, too, if we scan the work of the sculptor we see that it is indeed wonderful. In viewing even the ruins of some of the old masterpieces one involuntarily exclaims, "These headless, limbless pieces of marble are the most alive things I have ever seen!" In early times it was the privilege of Michael Angelo to convert into a thing of beauty the misshapen and unsightly stone which had long since been abandoned as a blemish in the streets of Florence. Others had passed it by for years, seeing in it only an unsightly rock. Michael Angelo saw in it "an angel imprisoned." He saw its possibilities, and after years of labor a figure of symmetry, proportion, and beauty was revealed in the statue of David. The stone

had yielded to his artistic touch and he had brought forth his ideal. It was a joy to all who saw it, and unquestionably it was a work of art. Yet it was not alive. It could not speak. It possessed not the breath of life; and as time rolls on, it with all of its kind will crumble into dust.

When we see what the artist and sculptor have evolved with only the inanimate material upon which to work, what may not the educator or teacher accomplish with the child, a living, breathing, active creature possessed of unlimited capabilities? If Michael Angelo could see in a rough stone "an angel imprisoned," it should not be a difficult thing for the teacher to see the infinite possibilities existing for these dear children. He should see for each the man that God hath made, and seeing this, he should so grasp the laws of mental, moral, and spiritual development, so direct the thought forces already at work within the child, that day by day true character shall be unfolded. Strength, noble purpose, high ideals, all these should be manifest while the child grows in intelligence and beauty. He lives, he speaks, and in speaking he may mould the thoughts of men and of nations. Here is an art product, a character, the life thought and work of which is of immeasurable significance.

Mrs. Eddy says, "The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though adorned with gems of scholarly attainment, will degrade the characters it should inform and elevate" (Science and Health, p. 235). The accomplishment of such work demands much of the teacher, yea, the highest quality of thought, the highest and purest living. He must teach in harmony with what inheres in his inmost nature. Edward Everett Hale has well said, "The purity, courage, truth, and generosity of the teacher do more for the pupils than the study of any code could do, though it were written by archangels." There can be no nobler work than this, and none that more imperatively demands the recognition of divine Principle, of spiritual law, of Christian Science, and adherence thereto in every determination and undertaking.

Let us consider for a moment what is most vital to one engaged in such a work. The apprehension of truth, a knowledge of the mental faculties to be shaped by the spirit of love, and alert progressiveness,—these are immediately suggested. One working for the accomplishment of such

results will not only accept and utilize the best of all that has gone before, but will be large enough and broad enough to see the good in the new and sometimes better way. Said Phillips Brooks, "No man can practise any of the higher arts to the best effect, unless he knows the history of that art. Our life becomes extemporized and fragmentary unless each man taking up his work in the world not merely attaches it to the work of those who went before him, begins where they left off, but also knows something of the way in which his art came to reach the point at which he finds it, and so is able to make the labor which he adds a part of one consistent and intelligent progress." In kindred vein another has said, "No one can advance in any line, who is unwilling to take advantage of the progress made by others. Everything real is governed by law, and the only thing that keeps us back is our ignorance of it, or our unwillingness to conform to it."

Realizing the necessity of progressiveness, and also the importance of seeing in the child what Michael Angelo saw in the marble, "imprisoned splendor," how well it would be if all who are responsible for the training of children were to investigate and understand the true psychology, the Science of Soul as taught in Christian Science? While appreciating all of good that has gone before, the psychology of Christian Science certainly offers a basis for work which is absolutely safe. What is this basis? The perfection of God and man. That man is spiritual, created in God's image and likeness. Let him open his mentality to these exalted thoughts, and light will flood in upon the teacher, ways and means will be presented whereby obstacles may be removed which before had seemed insurmountable.

The teacher working from this standpoint learns that stupidity, stubbornness, prejudice, self-will, self-justification, weakness, lack of application, limitation, mischievousness, and all the other ill-dispositions, whether inherited or acquired, which infest the schoolroom, are but sense-shadows, dark images of the human mind which are not inherent in man, and which appear only to disappear before the light of spiritual sense. They are no part of God's child. The psychology of Christian Science not only reveals the unreal nature of these evils, but it furnishes the teacher with definite knowledge whereby they may be destroyed. In the realization that man is spiritual,

that "Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being" (Science and Health, p. 63), the false sense of man—all thought of the pupil as hateful, harmful—disappears and harmony is restored. Working along these lines, the teacher speedily learns that he must meet each "adverse circumstance as its master" (Science and Health, p. 419), and that disappointment, discouragement, depression, all that would deprive him of joy, spontaneity, and enthusiasm in his work, must disappear before the light of Truth. Children expect brightness and inspiration of the teacher, and rightly, for "cheerfulness is the atmosphere under which everything thrives, poison excepted." The effect upon the children when teacher or parent is thus working is easily anticipated, and many demonstrations are in evidence. Break the bondage of sense and the child responds,—does the normal right thing.

But, says one, what about the child who merits punishment? Are the vicious tendencies in the child to be ignored? No indeed! One of the most subtle errors which beset both parents and teachers is the inclination to ignore evils which should and must be corrected, not only for the good of the child, but for all concerned. All persons who are in any way connected with the training of children should be most watchful in giving definite instruction and then insisting upon obedience thereto. The question is as to the best means of accomplishing this result. Firmness and love, with the maintenance of right thought respecting the child and the problem in hand, will prove to be the most effectual.

A beautiful little boy of six years entered our school. In every feature was to be seen that assertiveness which if carefully directed is not an objectionable trait but rather a most admirable one. One day he ran into the building in a wild and disorderly fashion, and was requested very quietly to try it over again, but he refused outright to do so. Several devices were resorted to that he might be induced to obey, but to no avail. He walked into the hall, hung up his hat, took his seat, and sat there a veritable piece of stone, as it seemed. As one looked at the little face there could be no doubt that the strength of wisdom and the love of God would be required to meet the emergency. The teacher, being a Scientist, was working mentally all the time to know the truth, to realize that the

divine Mind is at all times and under all circumstances governing man. Walking over to the little one and looking into his face, she said, "Earl, man is God's perfect child and he always wants to do right." After some little explanation about her own experience,—that oftentimes she, too, was required to do certain things by the principal and superintendent, which things she did, not because she particularly liked to do them, but because it was right,—the need was met. A beautiful light came into the little face and immediately he complied with the request. And what a victory! It was sure proof that Mind is equal to every emergency, and that wisdom, love, strength, grace, and understanding are given to those who work from the basis of the perfection of God and man.

Truly from this basis teacher and pupil alike realize that splendor is no longer "imprisoned," but that man is the child of God, his birthright dominion, and that he has freedom to conquer all that is unlike God.

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[Written for the *Journal.*]

## THE OLD AND THE NEW.

GERTRUDE RING.

LIFE! Life! Life! But a paltry time ago
We thought its seat
Was the rhythmic beat
Of the heart, and the pulses' flow;
But the scales have dropped from our eyes since then,
And we know that Mind is the life of men.

Truth! Truth! Truth! How we sought it everywhere!
Oh, the years we gave
To the effort brave,
The unspeakable labor and care!
And we learn to-day that deep down within
We must wake to the truth which redeems from sin.

Love! Love! Love! 'Twas life's brightest gold, its joy;
But 'twas tarnished with tears,
And scarred with fears,
And loss was its base alloy.
Dear God, purge the dross from our metal away,
That, refined, it may yield to Love, we pray.

# THE MEANING OF SACRIFICE.

FRANK H. SPRAGUE.

IT seems well-nigh impossible for humanity completely to lose sight of the fundamental facts of being, even though the conditions under which they are viewed be such as to render the impression confused and, to a considerable extent, unintelligible.

The universality and persistency of the sacrificial instinct in the race consciousness would seem to indicate that it is related in some profound way to the problem of human existence, and has a significance of which the crude, clumsy forms and symbols of material sacrifices afford but a feeble suggestion. In the more rudimentary stages of social development, an innate instinct of fear, or awe of the supersensible, has led to the offering of gifts, and even human flesh, in order to placate the jealousy or wrath of unseen powers supposed to exercise a controlling influence over the destinies of men. In progress of time, as religious sentiments became more refined, the type of sacrifice symbolized by barbarous rites and codes gave place to the truer ideal of self-sacrifice.

The unfolding visions of advancing civilization are evoking by degrees a spirit of devotion to the public weal, as manifested in the awakening "public conscience" and constantly multiplying forms of altruistic endeavor. It is coming to be more and more generally acknowledged, in practical ways, that our legitimate obligations to God and to our fellows involve an order of sacrifice which leads to the subordination of merely personal considerations to higher ends. The sacrificial instinct is likewise manifested, in a more negative and limited way, in the disciplinary restraints of an austere asceticism, whereby struggling mortal sense seeks to effect its escape from the bondage of lower conditions into a freer atmosphere.

Yet, despite the exalted motives displayed in these attitudes, loyalty to any merely moral standard has never in the end proven equal to the task of delivering mortals from the thraldom of material sense; for even such an order of sacrifice spares the real root of human discord, in the subtle instinct of self-will—a misconceived animus which seeks, by the most adroit methods and plausible devices, to

establish a basis of separation between man and his Maker and to introduce a conflicting element into human affairs. In the last analysis we are bound to recognize that human consciousness cannot, by any possibility, be found at peace with its environment until this false instinct itself is sacrificed.

Nowhere as in the history of the people of Israel, the "peculiar people," is it possible to trace the logical development of the concept of sacrifice, which, rightly construed, furnishes the keynote to the solution of the problem of human fear, agitation, and suffering. The ideal of sacrifice constitutes the central theme in the career of the Hebrew people as recorded in the Old Testament. Out of crude beginnings, as exemplified in the material symbols of burnt offerings, it rose to more spiritual altitudes. Starting with ceremonies and ordinances, it advanced by degrees until it found its fulfilment in the demonstrations of Christ Jesus, effected through sacrifice of all human inclinations and considerations opposed to the spiritual law of being. Modern theological systems, colored by medieval beliefs, have, however, offered an inverted, or perverted, interpretation of the historic record by making the innocent victim of burnt offerings the prototype of a vicarious atonement involving the execution of the immaculate Jesus, whom John the Baptist characterized as "the Lamb of God."

In the exigencies of human theorizing, such a mechanical view of atonement was found necessary in order to satisfy a faulty estimate of the logical demands of divine justice, and furnish technical ground for remission of the penalty of human transgression. As elucidated by Christian Science, however, Christ Jesus' exemplification of atonement consisted in attesting "the coincidence, or spiritual agreement, between God, and man in His image" (Science and Health, p. 333), through destruction of the erroneous beliefs of sin, sickness, and death, which to mortal consciousness appear to evidence man's alienation from his creator. Jesus showed by his demonstrations that this state of at-one-ment is to be realized through sacrifice of a false personal sense of selfhood, or manhood, and all it implies. As rites give place to right, the end of sacrifice is fulfilled in the spirit of obedience. "To obey is better than sacrifice."

The great Wayshower declared that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" *i.e.*,

until perfect obedience to God's spiritual law results in the complete demonstration of man as the unimpaired reflection of the divine Mind, and the consequent effacement from human consciousness of every vestige of error and mortality. Thus the sacrificial instinct, enshrouded in its earlier manifestations in mystery, culminates in mastery.

The spirit of obedience evinced in Abraham's readiness to offer his son Isaac, in response to what he believed to be the divine will, brought its reward in a truer understanding of God's requirements, which exalted and purified his thought and brought it nearer to the apprehension of divine reality. In the course of this experience he came to see that it was not the sacrifice of human flesh that God demanded, but the sacrifice of his misplaced confidence in material modes and resources as requisite to the fulfilling of God's promise.

In seeking first "the kingdom of God, and his righteousness," even at the sacrifice of material possessions and friendships, the way opens naturally to the unfolding of spiritual sense, in which is involved the potency of all things real, of which material images and formations are but the flimsy counterfeits. Hence the import of the declaration of Jesus: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life;" *i.e.*, through sacrifice of an unreal sense of substance, the consciousness of that which is real and eternal is so enhanced that unreal and transient phenomena, which engross the attention of mortals, become insignificant by comparison, until in the complete demonstration of spirituality they cease to figure at all. In the course of human progress toward more spiritual conditions, omniscience frequently calls for the sacrifice of the very things which, according to finite calculations, would appear essential to the achievement of spiritual ends. In Jesus' case, the readiness to sacrifice considerations which to the world would have seemed indispensable to the success of his mission, but opened the way to the supreme demonstration which constituted him the central figure in the world's history; so that, as Paul says, "Christ crucified" became the "power of God, and the wisdom of God" unto salvation.

"Except a corn of wheat fall into the ground and die, it abideth alone." The agriculturist sacrifices seed for the

sowing, knowing that his temporary sense of loss will find recompense in a more abundant return. Sometimes a sacrifice of the choicest treasures of thought, ambitions, attachments, ideals, is necessary to insure the realization of a more spiritual condition, wherein the reflection of substance becomes clearer and real things appear more definite and tangible. Mrs. Eddy says: "Wisdom and Love may require many sacrifices of self, to save us from sin" (Science and Health, p. 23). The battleground of scientific warfare is the individual consciousness.

Wagner's version of the Parsifal legend contains a forceful illustration of the part played by sacrifice in exposing and demonstrating the hollowness and unreality of the pretenses of evil. By renouncing sensuality and refusing to heed the enchantments of the magic garden, deftly contrived to allure seekers for the Holy Grail, Parsifal is enabled to triumph over the seeming forces of evil. With an eye single to his redemptive mission, he spurns the display of illusory attractions which appeal to the senses, and presses on to the fulfilment of his high calling. As a result of this attitude, he becomes immune from the weapons of deceit and malice; so that Klingsor's spear, hurled with deadly intent, remains suspended in mid-air above the victor's head. Grasping it in his hand, he makes with it the sign of the cross; whereupon Klingsor's castle, the citadel of error, collapses in ruins, and the luxuriant foliage of the garden shrivels away.

In like manner, Christian Science, while affirming the intrinsic nothingness of evil, in all its forms, treats it as a factor most decidedly to be reckoned and grappled with, until its claims are exposed and refuted in the concrete situations of human experience. In Science and Health (p. 497) we read that "evil is unreal, hence not eternal. But the belief in sin is punished, so long as it lasts." Accordingly the sacrificial process must continue, until one by one the consequences of belief in the reality of evil have been met and mastered and "the last enemy" has been destroyed.

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GIVE, if thou canst, an alms; if not, afford
Instead of that a sweet and gentle word.
God crowns our goodness, wheresoe'er He sees,
On our part, wanting the abilities.

*Robert Herrick.*

# ANOTHER CITY.

H. E. HOSKINS.

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.—MATTHEW, 10: 23.

AT first glance the above might suggest that Christ Jesus was referring only to a material locality,—another city, to which one might escape in order to elude the persecution which threatened him. When, however, the place of refuge is viewed from a metaphysical or spiritual sense,—as a locality in Mind, a state of consciousness,—the text stands out as one of the many promises of our Master to those who are struggling with the problem of human existence, its perplexities and anxieties; showing that no matter how dark and discouraging are the seeming conditions to be overcome, avenues of escape have always been provided for those who place their reliance upon infinite Love.

When conditions seem unbearable, whether of sin or outside persecution, Truth says to us, "When they persecute you in this city, flee ye into another." In other words, Seek the truth; spiritualize your thoughts; give up your fear; bring the human will into subjection to the Divine, and through improved states of right thinking and right doing you will advance into a higher state of consciousness, —"into another city,"—leaving your previous condition behind. Thus, as we continue to advance, demonstrating the nothingness of material conditions and the allness of Life as God, good, we shall be able to prove in a large degree that we "shall not have gone over the cities of Israel, till the Son of man [the divine idea] be come." The assurance is given us that the Son of man will come before the "cities" or avenues of safety shall have been exhausted; that no matter how many stumblings have been made, the channels for approaching God never are and will not be exhausted or closed. As we accept only thoughts of goodness, love, and purity, we shall find that no discordant condition can follow us, if we are where God would have us,—let Truth admonish us and show us the way into "another city." Step by step we shall traverse the necessary distance in experience, until thought is elevated and the Son of man comes to reign in our consciousness.

This 10th chapter of Matthew has especial significance to the student of Christian Science. It deals with the period when Jesus sent his twelve disciples out into the world to do his Father's business; to preach the gospel of Truth, saying, "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils;" to show the allness of good, the nothingness of seeming material conditions. Jesus knew full well what conditions his followers would encounter,—the persecutions, the assaults of evil,—and all through the chapter he counsels and admonishes them, showing that protection and compensation are provided, assuring them of the perfectness of their Divine source of supply, and urging the necessity of reliance upon divine Principle, Love, as shown in the words: "Provide neither gold, nor silver, . . . for the workman is worthy of his meat;" and again: "Take no thought how or what ye shall speak: . . . For it is not ye that speak, but the Spirit of your Father which speaketh in you."

He strongly showed the need for alertness and the uncovering of evil, as shown by the words, "And a man's foes shall be they of his own household." This text has generally been interpreted to mean the members of one's own family; but in Science we perceive the deeper sense, viz., that the foes are one's own thoughts,—the evil thoughts and desires which we permit to abide with us, whether of envy, hatred, malice, or impurity. The Master impressed upon his disciples the necessity for their growth and advancement, of taking up the cross and overcoming the claims of evil. With every improved endeavor we have a keener sense of the approach of evil and a quickened desire to eradicate all evil beliefs and replace them with right thoughts; also a recognition of the suffering which evil thoughts bring, drives us to a higher source for relief, showing the uses of adversity. Our Master said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Blessed, too, are they that in the search for Truth, through the persecutions and the antagonisms of error, are brought to see the falsity of the claims of evil. Our Leader says, "Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome" (Science and Health, p. 240). We have the cheering promise, "He that endureth to the end shall be saved." Thus we are taught the need for activity and

overcoming, as opposed to mere quiescence, and in responding to this we go "into another city,"—a more advanced state of achievement. In this way the student is able to demonstrate the efficacy of his divine Principle, in that he is constantly overcoming and advancing—approaching into the stature of a "prince of God, or a soldier of God, who had fought a good fight" (Science and Health, p. 309).

The following is the concluding verse of this chapter: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Inasmuch as Christian Scientists are healing the sick and regenerating the sinner, they are giving to every one with whom they come in contact this "cup of cold water." Our loved Leader, Mrs. Eddy, who through patient endeavor and close application to the demands of Principle has given us this means of illumining our understanding, that we may follow in the steps of our Master,—this patient and loving Mary who "hath chosen that good part," sitting at her Lord's feet, who has imbibed his spirit and so clearly caught the echo of the Word that she has been able to give it as "a cup of cold water" to a thirsting world,—is thus helping unnumbered needy ones to perceive the coming of the Son of man.

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[Written for the *Journal*.]

## REPOSE.

A. L. VAN ANTWERP.

Be still, and know that I am God alone!
Content to rest in this deep consciousness,
The unrealities of sense that press
Upon us are dispelled. The only one,
The Lord of Hosts is with us, and the moan
Of hurt is hush'd and still'd, and all the stress
Of circumstance, the ills that would oppress
And cast us down in misery are gone;
And in their stead there come sweet joys again,
And love,—the perfect gifts He waits to give
To us, the weary ones who oft have trod
The rough and bruising paths that seem to pain,—
But only seem,—since thus we learn to live.
Be still, and know that I alone am God!

## TESTIMONIES FROM THE FIELD.

I AM an officer of the United States Navy, having entered the service at my fifteenth birthday and continued on active duty until one year ago, when at my own request my name was put on the retired and reserved list. Fifteen or twenty years ago I began to have occasional spells of "the blues," which my brothers and sisters and I looked upon as hereditary. Later in life these periods of depression and fear became more harrowing and long drawn out,—for weeks and even months,—until in the year 1903 I gave up my ship, the apprentice training-ship Alert, in the middle of the cruise and was transferred to a naval hospital. After a course of observation and treatment there, I was surveyed by a board of three navy surgeons and put on sick-leave for three months. Before the expiration of this sick-leave I reported myself fit for duty, and asked for and was assigned to a very agreeable station for "shore" duty; but another three months and a little more found me again in the hospital. After another survey, I was ordered once more on sick-leave, and for the next seven months I put forth every conscientious effort to regain my health.

At the end of that period I was not only in a more miserable condition than before, but I was beginning to lose hope of ever being myself again. Accompanied by my devoted brother I visited a doctor of New York City, the leading specialist in active practice of the medical treatment of "nerve" diseases, who after a thorough investigation of my case, and a rigid examination, prescribed for me a course of medicine and conduct which was precisely what I had been conscientiously following for the preceding fifteen months. Returning from the doctor's without a gleam of hope left, my brother asked me to try Christian Science, of which I had learned only that day. I asked for help and began treatment that afternoon, and was quickly healed. In less than three weeks I went to Washington and asked for orders to the Philippine squadron, where I served for the next year as the chief umpire of target practice and then in command of the gunboat Frolic.

When an unexpected opportunity came to retire, I sent in my name, and came home with the intention of devoting my life to the study and practice of Christian Science. By

keeping the commandments of our Master and by following his example I am trying to show my gratitude for all he has done for me, and I know that will be the most acceptable tribute I can pay to Mrs. Eddy for teaching us how to read the Bible and how to know God, and so how to be good.

*John Blish, Commander, U. S. Navy, Retired, Newton, Mass.*

I WAS healed of stomach trouble of many years' standing by reading Science and Health. My condition had reached the stage in which I had periodical attacks, that came on with greater frequency. I was a traveling salesman, and it was a common occurrence for me to have to call a physician to my hotel to administer morphine for an acute form of this disease. This became a regular thing at certain places, and these attacks always left me worse than before. As a result of the last one I lost a great deal in weight. I had tried many physicians and most of the usual remedies during these years of suffering, without any good result. Finally, as a last resort, I decided to try Christian Science, and I was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. After being healed I gained fifty pounds the first year, and was also healed of eye trouble, for which I had used glasses seven years. The tobacco habit, of many years' standing, was also cured almost instantly, and I have never since had any desire to smoke.

My health has been of the best since I was healed, now six years ago. I have never missed a meal in that time, nor been an hour from my business. In the family we have depended entirely on Christian Science for our healing, and have ever found it efficacious. We consider the physical healing, however, only incidental to the understanding of God and His goodness. This, together with our increased love for the Bible, is proving more valuable to us than anything we had ever hoped to find. We are humbly trying to live the lives that will prove our gratitude to God, and to our beloved Leader, Mrs. Eddy.

*Charles E. Peck, St. Johnsbury, Vt.*

IN early childhood my eyes became diseased, and I was treated by different doctors, who disagreed as to the nature of the trouble. I also failed in health,—in fact, became

a physical wreck. As I received no benefit from my home doctors, I was treated by one of the most noted oculists in the United States, but he also failed to give me any relief. I then tried many different oculists, physicians, and surgeons, and was a patient in sanitariums and hospitals. I traveled a great deal, and while on the Pacific coast became totally blind. I was treated by one of the most skilful oculists in that region, who called in a noted surgeon to assist him in locating the disease. I finally could distinguish a ray of light for a moment or two at a time, but could not see any object. This oculist said I would have no further use of my eyes. I was then brought back to my native State, where two prominent oculists said that nothing could be done for me. I then visited celebrated springs, whose waters were said to be a sure cure for the eyes. While there I became totally blind the second time, the oculist then treating me saying I would never have the use of my eyes again. I, however, became so that I could see a ray of light for a moment or two at a time. I did not give up the oculists, physicians, and surgeons, but they all gave me up, saying there was nothing more that could be done for me. I had been raised very carefully in an orthodox church, but was utterly heartbroken and discouraged at the prospect of a life of total blindness, and earnestly prayed God to relieve me from this life, which seemed worse than death.

It was just at this time that Christian Science was brought to my notice. I at once began treatment, and in three months' time Truth had done for me what *materia medica* had failed to do in over twenty years,—it had healed my blind eyes and every other disease with which I was afflicted. I took my first treatment in Christian Science the last of June, 1896, and continued for three months, and from that time to this I have had no further treatment for my eyes, nor have I used any material remedy, and to-day my eyes are strong and well, as is every organ of my body. My father spent between ten and fifteen thousand dollars for medical treatment, travel, etc., but in spite of all I was given up to a life of total blindness. I spent sixty dollars for Christian Science treatment, and three dollars for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was perfectly healed. Christian Science, the knowledge of God, restored me to a life of health, peace, and harmony.

*Mrs. Fanny Carstarphen Brady, St. Louis, Mo.*

WHEN I took up Christian Science I had been seriously ill for many months with a severe attack of a nervous trouble with which I had been afflicted more or less for fifteen years. Too much work and too much excitement kept me in a chronic condition of partial exhaustion, and at three separate times I had been obliged to discontinue all work and all amusement for extended periods. When I improved it was very slowly, with many relapses, and the cure was never complete. During the periods of breakdown, and much of the intervening time, I had treatment from physicians and from specialists, but I never realized any reliable or lasting benefit. I was pastor of a church when I was taken down with the attack from which I was finally healed in Christian Science. During a period of nine months, with some slight variations now and then, I was able to walk not more than two blocks each day, to write but a sheet or two of paper and to read but a few lines of print, and I seldom talked more than twenty minutes at a time without very unpleasant results. Indescribable weakness and distress were constant features of the case, and several bodily organs were functionally disturbed to a marked degree.

I had treatment from a skilful physician for a period of over five months, besides massage and baths from an expert. Most of the winter I spent in the home of the Chairman of the Standing Committee of the church of which I was pastor. Both he and his wife had been for years great believers in hygiene, fresh air, selected and nourishing food, exercise, frequent baths, etc., and a more wholesome, sanitary home, or one where I would have been the object of more loving and sympathetic care, I surely could not have found. Two or three times during the winter they succeeded in inoculating me with a spirit of prayer and will-power combined, in the efficacy of which they were firm believers, and I tried expectantly to work out of my troubles in this way. As a result, my latter estate was uniformly worse than my former, as every time these efforts brought on a relapse.

When I called in a Christian Science practitioner, the 25th of June, 1905, I believed that she might help me, for I knew of several remarkable cases of healing through this treatment. However, from the partial study of Science which I had made at one time, I thought that the Scientists were using a power which they did not understand,

that they were self-deluded, and I discounted the fundamental doctrines of Science as strongly as can any reader of this testimony. In fact, when I decided to take treatment, I said to the gentleman above mentioned, "I may be cured; but if I am, it will not be because I have no material body, or because God does not know I am sick." As it turned out, I was obliged to take back those words before I received any visible benefit from the treatment. Owing to an extreme difficulty about conversing and reading, I asked my practitioner to try to heal me without talking to me and without asking me to read Science literature. She tried this faithfully for three weeks, but I did not improve. Then she said to me, "If you are to get well, you will have to investigate this Science, pain or no pain. Your erroneous thought is assertive, and I need the help of an understanding on your part." As this treatment was my last resort, and the practitioner seemed so very sure I would get well if I did come to an understanding of Science, I consented to try, though I put forth many arguments and stoutly defended matter and evil, as a result hurting my head not a little. After three weeks of this, one night, when I was suffering greatly, the thought came to me that whether matter and evil had real existence or not they were no friends of mine, and that I would no longer lift a voice or thought in their defense. This was the first time that I had made myself somewhat as a little child on these subjects; that is, free from preconceived opinions, thus in some degree carrying out the Saviour's injunction. I became teachable. At first I affirmed nothing one way or the other, but gave up any positive belief in matter or evil, and in a few days I was a well man, stronger than I had been in fifteen years. That to me was the proof test, the logical demonstration of the truth of Christian Science. When my thought was free of the idolatries of matter and evil I got well. Within two weeks, instead of walking but two blocks per day I was walking five miles; instead of being limited to not more than an hour's conversation I was talking as much as there was any occasion to; instead of reading a few lines I was reading and writing with entire freedom and without any ill results.

While in the ministry I had given much thought to the acquisition of a clear concept of the nature and characteristics of the spiritual life. I had come to the conclusion

that a man was living the spiritual life when he was devotional, unselfish, and righteous or pure. So long as I held to this belief about spiritual life, with such definitions as I attached to devotion, unselfishness, and purity, I was in constant trouble and constant ill health. Before I could be healed I had to learn that the prime opposite of spirituality is materiality in belief and practice; that selfishness, immorality, and indifference are, at the root, merely phases of materiality. I had to learn that there is no true and thorough-going devotion, unselfishness, and purity, so long as an individual believes in the reality of either matter or evil.

My healing was completed the last week in August. I immediately took up the work of my pastorate, and did an unusually hard season's work during the fall. Considerable opposition to my belief in Science developed in the church, and although I was not obliged to do so, it seemed better for all concerned that I should resign. I did so the first of January, and at once began the practice of Christian Science. Within three weeks I had as many patients as I could well attend to, and so it has continued ever since, without a single period of even partial idleness. In this practice I have been blessed with many remarkable demonstrations in healing the sick, and more than this, I believe that in one year my ministry in Science has been the means of destroying more sin than ten years of earnest work in my former ministry, simply because through Science I know how to get at the root of evil. I have succeeded in helping men out of sinful habits that I could not possibly have reached or influenced in the old way, and ever-enlarging opportunities for serving humanity have been coming to me in this work. The Chairman of the Standing Committee of my former parish and his wife were convinced of the truth of Science through my healing, and came to the local Science church at the time I did without any solicitation on my part. During the past year several members of my former congregation have been healed in Christian Science, and some of them have identified themselves with the movement.

The past year has been the healthiest, the happiest, the most useful, and the most prosperous of my life. I am very grateful to God, also to Mrs. Eddy for her discovery and fearless promulgation of the truth of Christian Science,

as well as to those who have been instrumental in bringing me into that understanding of Truth and Love which is health and life.—*Rev. G. A. Kratzer, Fitchburg, Mass.*

I WAS a sufferer from what doctors called an incurable disease and was made whole through Christian Science. With the hope that these truths may be of benefit to some one who is similarly afflicted, I cheerfully give this testimony regarding my experience in Christian Science. For a number of years prior to 1900 my health had been poor, my family physician saying it was a case of general debility, etc. I would take severe colds, which soon developed into a fever of some kind or other. In the summer of 1900 I had an illness which the doctor said was brought on by overwork and worry. I was confined to my bed for two weeks, and when I got up and tried to walk I was unable to do so properly. At the time I was not alarmed, thinking that when I fully recovered I would be all right again; but although my general health improved, it was with great difficulty that I walked, and I often suffered much at night. I consulted a physician, and he prescribed a "long rest," saying that this was the only thing which would do me any good. As I had already had what I considered a long rest, I decided to go to work instead, and did.

At the end of a year and a half, during which time I spent almost every Sunday, and at least one day during the week in bed, I suddenly collapsed completely. The doctor who was called said there was absolutely no hope of my recovery. He advised a change of environment and complete rest, also telling me not to waste any more money on doctors, as there was nothing in *materia medica* which would be of the least benefit to me. Acting on his advice, I went up in the northern peninsula of Michigan, remained there for six weeks, and did nothing but rest. I was apparently benefited by this vacation and came home with high hopes. This was in March, and I continued to rest until the latter part of October, when I again went to work, keeping at it with an occasional day off until the following January, when I again collapsed. This attack was much more severe than any I had previously suffered, and after remaining in bed under the care of a physician for three months and being no better, I lost all hope. I stopped doctoring, telling my family

that I would do the best I could without medicine until the end came, and that it could not come too soon for me.

Just at this time a friend asked me to read "Science and Health with Key to the Scriptures," by Mrs. Eddy, and offered to loan me the book. I had of course known of Christian Science in a general way; had even known personally of some cures it had made, but never for a moment thought of applying it in my own case. I now gladly consented, however, and will say parenthetically that reading was one of the things which the doctor had prohibited. After reading a chapter or two, I began to wonder whether I could not be benefited, and in a few days the idea grew into a desire to consult a practitioner; but I kept my thoughts to myself, not wishing to raise any false hopes in my family.

Unknown to me, however, my wife, who was not then and is not now a Scientist, had seen a practitioner regarding my case, and she asked me as a last resort to place myself under treatment. I was only too glad to receive such encouragement, and the very next day I took my first treatment and the dawn of a new life began for me. After a few days I began to understand a little of the true meaning of Christian Science, and at the end of two weeks I felt so much better that I again began to think of going to work. At the end of another week I was convinced that I could work, and so told the Scientist who was treating me. She said that if I really thought I would be better off at work, it would do no harm to try it. By this time I could walk fairly well, and decided that the next week would find me at the office; so I notified my employer to expect me. The following Monday—just four weeks after my first treatment—I went to work, entirely cured; and have been working continuously since then, a trifle over two years, without the least symptom of the old trouble returning. I have perfect control of my limbs and walk as straight as any one. I may add that I work, on an average, ten hours every day, and am on my feet almost all the time. Think of it! Three years of bodily pain and untold mental anguish, all disappeared in four weeks of Christian Science treatment! But even greater than this cure that Christian Science wrought for me, is the perfect peace, the comfort of knowing and understanding God as revealed to me through the teachings of our beloved Leader, Mrs. Eddy.—*Fred J. Stevens, Chicago, Ill.*

When but a child I began to have ill health, and it was a continuous struggle to remain in school. At one time I was out for a year, thinking that would benefit me, but I grew worse steadily and never attempted to study again, though my desire had been to teach. Later I took up music, and then painting, thinking and hoping that I would be able to do something; but I soon found that it was no use to struggle, and my life seemed to be a series of disappointments and failures. During these years my parents left nothing undone to relieve me. Many physicians were tried, and many remedies, but all I received was temporary relief. Every little while the condition would become unbearable. For fourteen years there was not an hour while I was awake that I was free from pain, and often the doctors found there was nothing to do but to administer a hypodermic injection of morphine. In ten years I submitted to three operations, being under the influence of chloroform for three hours at one time. Promises of a perfect cure were made, but I can truthfully say I never received one hour's benefit from any of the operations; while one of them was such a shock to the system that it was five months before its effects were overcome. At the age of eighteen I was attacked with rheumatic trouble, and it was seven months before I was able to be out of bed a day. For years after that I suffered severely with every change of the weather, and my heart was so badly affected that it was not thought safe for me to be left alone.

I was obliged to wear glasses for defective sight in the left eye, it having been struck with a base ball, and even with the glasses I was ordered not to read more than a half hour at a time. For years I rarely slept a night without an opiate, and my life seemed one long dream of suffering. When I was married I went from my home in Cleveland, O., to Pittsburg, Pa., to live, and my husband engaged the services of the best physicians there. After their failure to benefit me, they told him that he would have to take me back to Cleveland, as the climate in Pittsburg did not agree with me. Accordingly, my husband's good position was given up, although his salary was so much needed to meet the heavy expenses caused by my sickness.

When I had exhausted all material means, and found myself at what seemed to be the end of earthly things, I was advised to try Christian Science. A year before this my sister had written to me of it, but I did not consider

it for a moment, as I had been a faithful member of an orthodox church, and had had the prayers of its pastor and members, and those of my family, as well as my own, for years. It did not seem to me that God would answer the prayers of a stranger when He had apparently ignored ours; and as I was not prepared to investigate Christian Science at that time, I was obliged to drag along another weary year. When I finally asked for Christian Science treatment every ill I had ever known was met and mastered in ten days. I took treatment for a month, because it cheered me to hear my practitioner talk about the love of God as revealed through Christian Science. I was uplifted by it—encouraged and inspired. Our household goods were in storage, as it was thought I would not need them again, but they were gotten out and a large house rented, into which we went with joy and gratitude beyond description. When without help I did the work of that large house with perfect ease and comfort, my healing was put to very strong tests in many ways, but it was an established fact and could not be shaken. During the years of my illness, many hundreds of dollars had been expended, while twenty dollars paid for my complete healing in Christian Science, and for eight years we have never paid a penny to a doctor or druggist for any member of our family of four.

Soon after my healing my husband and I united with the Christian Science Church. Although at one time I had many ambitions, now I have but one, and that is to be good and to do good. My understanding of God, good, is increasing through the close study of our priceless text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My physical ailments had always been uppermost in my thought, but when I first found I was healed the physical healing quickly paled before the healing of sin. From being a morbidly sensitive, impatient, unreasonable creature, I have attained a sense of peace and patience that is truly gratifying. Nothing but the power of divine Love could have accomplished such a change. To one who longs to be pure, true, unselfish, loving, and broad-minded, it is a joy to know that it is possible to be so. When I used to believe that I was a child of Adam, I failed in many of my attempts to be sincere and good; but now that I have learned through the study of Christian Science that man is the child of God—the child of good—it is no longer impossible to be what I wish to be. When I

hear any one say (as I also said in my ignorance), "It is too good to be true," I am always glad I now know that only the good is true.

And what can I say of our beloved Leader, Mrs. Eddy, whose life of self-sacrifice for humanity is beyond the comprehension of the many. Words cannot convey my reverence and love for her, but I shall ever strive to show my love by doing my part to uphold the Cause she has so nobly established. I also wish to take this opportunity to express my gratitude to the faithful workers at headquarters. Our well-prepared Lesson-Sermons and our periodicals are a constant assistance to us in our daily work. How often the arrival of the *Journal* or *Sentinel* lightens our burdens, as we find they contain just the help we need.

*Mrs. Carrie A. Robinson, Pittsburg, Pa.*

I TAKE much pleasure in relating the healing of my sister through Truth, as revealed in Christian Science. When a young woman she became ill, and through the strain it developed into what was termed insanity. She was placed in an asylum, under the care of the physician in charge there, and month after month she remained, not getting any better. The months finally ran into years, until she had been there eighteen years. Hearing of some of the wonderful healing which was being done in Christian Science, I thought it might be advisable to have treatment for her, but before doing so I visited the asylum where she was confined, and consulted with the doctor in charge, to see whether or not he thought she was improving; but he only gave a disdainful smile at my anticipation of her recovery, and expressed himself in very decided terms, giving me fully to understand that we might never expect her to be better. The following day I called upon a Christian Scientist and engaged treatment for her. The treatment was continued for five weeks, at the expiration of which time we were informed by those in charge at the asylum that we might take her home. That was eleven years ago, and she has never had to return to the asylum, but has been a useful woman in her home, having cared for an aged mother besides attending to household duties.

For all this I am most grateful, and thank God for this wonderful revelation of divine Truth to human consciousness. It is again setting free those that are bound, even as it did in the time of Christ Jesus.

*James Bremner, Toronto, Ontario.*

I AM indeed glad to give this testimony as a small evidence of my appreciation of what Christian Science has done for me. I have been healed of many minor troubles, but the great healing has been for my eyes. From childhood I was subject to eye trouble, which gradually grew worse, and two years ago the left eye became seriously affected. Every one knows what a sensitive member the eye is, and can realize something of what I endured. Every available means of healing was used unsuccessfully, until I spent a month under the care of one of the world's most noted specialists. From him I started home apparently well, but before I reached there my eyes were worse than they had been and I suffered excruciating pain. A physician was sent for, who gave an opiate, and I spent two weeks in a dark room, the only relief being from the use of this opiate. I became the shadow of my former self —grew very cross, impatient, and miserable.

At that time a friend told me of her healing through Christian Science, and gave me the address of a practitioner. My husband, merely that he might rest assured of having done everything within his knowledge on my behalf, but with no hope of my receiving help, wrote to the practitioner. Her reply came Saturday, when preparations were being made for me to go to another specialist accompanied by our resident physician. It was given to me, and forgetting that I could not use my eyes, I opened it. I wish I could tell how I felt when I realized that I was reading easily, —the first time I had read without suffering intensely in many weeks. I read the letter many times. It was then time to use the medicine and the opiate, and I deliberated several minutes whether or not I should use them, as I had been cautioned to stop their use only by degrees. It seemed that Christ himself was speaking to me through the pages,—still I was undecided. I looked at the medicine, then at the letter, and realizing that my eyes were even then improved, else I could not read, I decided to trust Christian Science one day, as my eyes could scarcely be worse than they had been. To my surprise they continued to improve; in a few hours I went into the hallway, and at supper-time I went into the dining-room and ate the first hearty meal I had eaten in two weeks. Sunday I refused to go to any doctor. My husband and friends were dumbfounded, and some even said that my mind was affected, that the disease had gone to the brain

and my sense of feeling was paralyzed. I was looked upon with pity and consideration, but I have never been in a darkened room because of diseased eyes since, nor have I used one drop of medicine for any purpose. I am now perfectly sound, mentally and physically, and have gained much in weight. From the understanding gained through reading Science and Health I have met many ills for my little girl, and I keep myself well. Is it any wonder that I feel immeasurable gratitude to God, who gives every good gift, and to Mrs. Eddy, who has taught us to realize God's goodness and through whom this wondrous healing truth came to me. It is not only for the physical healing that I am thankful, but also for the spiritual illumination and peace which Christian Science has given me.

*Mrs. Katie V. Humphrey, Waycross, Ga.*

It is with a heart full of gratitude to God, and to dear Mrs. Eddy, that I give the testimony of my healing. In the spring of 1900 I was taken ill with a dreaded disease of the kidneys in its worst form. I had a trained nurse for six months, during which time I was downstairs only four times, and then with the greatest difficulty. The heart action was very feeble, and I suffered terribly. My physician was distinguished in his profession, and did all in his power to alleviate my sufferings. I had also been a martyr to headaches most of my life, and for over five years had had serious bowel trouble. I was taking different kinds of medicine all the time. I was taken ill at Fort Leavenworth, Kan., and in January it was decided that I should go to Coronado, Cal., my good, kind physician going as far as Kansas City with me. As he said good-by to me, I asked if he thought I would ever be well. He replied, with the greatest tenderness, "Only God can answer you." My family and friends feared I would pass on *en route,* but after arriving in Coronado I seemed to improve for a short time. I used will-power, and would walk around. I was living on the simplest diet, and eating the smallest quantities, but the attacks became more frequent. Within a week after I arrived in Coronado I was compelled to call a physician, although I had all my remedies at hand. This physician was most noted and was as kind and attentive as one could possibly be, but my condition grew desperate.

This state of affairs continued until the 16th of September, when my maid insisted upon going for a Christian Sci-

ence practitioner. I wanted to wait one more day, but she insisted upon going then. I found out afterwards that she had been told I could live only a short time. She went to San Diego, which is across the bay from Coronado, to the Christian Science Reading Room, and upon her return she told me that a practitioner would be with me within an hour. The practitioner was prompt, and she found me a suffering woman. I told her I had no faith, although dear friends had been urging me to try Science. She smiled sweetly and said, "We do not ask you to have faith until you are healed; only you must not use any material remedies;" and I agreed to do as she asked. From that time until this not only have material remedies not been used, but they have never been needed. The practitioner gave me treatment, and on leaving said I should come in the morning to her office for treatment. I really thought she was "daft," but suffice it to say that I ate heartily that evening, went to sleep at nine o'clock, slept until eight next morning and awakened feeling almost well. I had my breakfast, and with my maid went to the practitioner, then to see a dentist, who showed his surprise by saying, "I thought it must be your ghost." I went daily for treatment, not feeling sick, but full of fear—I could not believe I was cured. After three weeks I went by water to San Francisco, my physician in Coronado saying it would surely be my death. He afterwards told friends, as well as myself, that for the first three weeks after I went to San Francisco he expected each morning to hear of my death. I stayed in San Francisco two months, then went to other places, and then back to Coronado the first of February, a different looking woman and a very different one in thought. When I met my physician he was most cordial, and said, "Tell me, do you really feel as well as you look, for it is simply marvelous?" I returned to Fort Leavenworth in April. My family and friends looked at me with astonishment, for they had only half believed in my recovery; but now they saw me and were convinced. The physician who had attended me had been ordered to another station, but I have heard that he said, "Mrs. Thibaut's recovery is wonderful—a miracle."

It is now over five years since my first treatment in Christian Science and I have had no return of the dread disease. In this time I have had only three headaches, two of which were met within twenty minutes with the help of a

practitioner; the other one, I am most thankful to say, I was able to meet myself. I have been in different climates, have traveled by rail and water, have driven and walked miles, have had the greatest responsibilities and many duties, and yet have never suffered, for divine Love has ever been with me. I cannot close this testimony to God's great goodness without saying that Truth as revealed in Christian Science has met my every need.

*Mrs. Kate R. Thibaut, Washington, D. C.*

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## CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

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## CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

# The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT
*Associate Editors*

## EDITOR'S TABLE

IN these days of heavy armaments and increased military and naval equipment, it is refreshing to find that those who stand at the head of the great fighting forces of the world look upon these terrible engines under their command as merely temporary means for the preservation of the peace of nations, rather than as the paraphernalia of aggressive and conquering legions. We read this between the lines of the Rectorial address of Mr. Haldane, delivered by him at Edinburgh University. Mr. Haldane is British Secretary of State for War, as well as Lord Rector of this great Scottish University, and it is not at all surprising that his address, which was entitled "The Dedicated Life," should have dealt, in some measure at least, with the problem of international peace. His statement that "it is not brute force, but moral power, that commands predominance in the world," is in line with the teachings of the Master, and his further statement that "perhaps the time is near when armaments will count for so much less than is the case to-day; that they will tend to diminish, and ultimately become extinct," was most hopeful.

Mr. Haldane said that "the first purpose of a nation—and especially, in these days of growth all around, of a modern nation—ought to be to concentrate its energies on its moral and intellectual development;" and again, "The man who would lead others must himself be capable of renouncing. Not in some world apart, but here and now, in the duty, however humble, that lies nearest us, is the realization of the higher self—the self that tends Godward—to be sought. And this carries with it something more.

To succeed is to throw one's whole weight into the work; and if the work must always and everywhere involve the passage through the portal of renunciation, be special and even contracted, then the only life that for us human beings can be perfect is the life that is dedicated. The lives of all great men have been dedicated; singleness of purpose has dominated them throughout."

We believe that the days when personal bravery on the battlefield was looked upon as the only bravery, have passed forever, and that we have truly entered upon the era wherein the "red badge of courage" is not the *sine qua non* of greatness. Greater, far greater, than he who takes men's lives in war is he who saves their lives as Christ Jesus saved them, in peace. Of infinitely more service to the world is he who cements the nations of the earth in one grand brotherhood, than he who through force of arms imposes his will upon many nations. The "dedicated life" is that which conforms to the commandment, "Thou shalt have no other gods before me." Of this great commandment Mrs. Eddy writes: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing than can sin, suffer, be punished or destroyed" (Science and Health, p. 340).

ARCHIBALD MCLELLAN.

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THE present state of religious thought in the Christian world illustrates Jesus' startling words, "Do you suppose that I am come to give peace on earth? No, I tell you that I came to bring dissension" (Weymouth's translation). Through his teaching the divine idea entered anew the arena of human consciousness, to stand unswervingly for righteousness, to rebuke unreservedly mortal sense and sin and thus to present the continuous occasion of "Christ crucified," exhibitions of the world's resistance to Truth. Not only have the pages of the past presented a well-nigh continuous story of religious strife, but to-day in many so-called Christian countries the religious question in some form is a leading political issue, and a large proportion of the people are maintaining an attitude of un-

friendliness toward organized faith; while the discussion of the asserted "collapse of creeds," "the decadence of doctrines," "the passing of the belief in historic Christianity," etc., is so common as to be a feature of current religious periodicals as well as of the non-christian and critical.

These things would furnish ground for a rather pessimistic view of the general state of religion, were it not for the fact that in all this human turmoil there is disclosed a well-nigh universal respect for the Christ-ideal, a "deepening and widening of faith" in our Lord's essential teaching, even when contempt for creeds and professed Christians is bitter and outspoken. This is explained only upon the assumption that the people are beginning to discriminate between the gospel and its inadequate interpretation,—a fact to which Christian Science has made very great contributions, and which entirely changes the aspect of the situation. Those who are learning to distinguish between the Christ-ideal and its sadly imperfect expression in professed Christians, who have begun to recognize the contrast between the genuine and the counterfeit, the saving truth and its blundering exponents, and who condemn the latter,—these, and they are many, are in a wholesome state, and they are teachable withal, if appeal is but made to them in the demonstration of a faith which is freed from the lamentable accretions of human sense.

In the religious antagonisms of the past it has, generally speaking, been true that everything for which an opponent stood has been condemned with him, so that religious prejudice has come to be regarded as more unreasonble and more unjust than any other. To-day, however, those who are out of sympathy with prevailing religious belief and procedure are ready to concede the supreme value and authority of the Master's teaching, and in their demand that Christian profession shall give up its apologetics and exhibit a vital and effectual spiritual life, they are helping rather than harming the cause of true religion.

Of late many leaders of Christian thought have recognized this and have shown a willingness to "revise their orthodoxy," laying their emphasis on loyalty to Christ rather than loyalty to creeds. Most of these would-be reformers, however, are very much enamored of physical science and the evolutionary hypothesis. They quote the sage's statement that "a scientific man requires a faith that is science," and straightway become the champions of

material philosophy and material law. They express doubts as to the credibility of phenomena which seem at variance with the asserted "continuity of nature," and the miracles of Christ Jesus and the early disciples are consequently called in question, if not entirely discarded. Their first mistake is made in thus turning away from the doctrine of spiritual being and of the sovereignty of spiritual law for which the Master stood, and adopting the physical scientist's point of view. Their second mistake, strangely enough, is that of ignoring the method by which physical science verifies its conclusions respecting material phenomena; namely, the test of demonstration, a test which has liberated the natural sciences from the puerilities of the past, and which has made such wonderful contributions to mankind's knowledge and control of the so-called forces of nature.

A distinguished minister in England has recently supplied a striking illustration of this trend of thought, by becoming the exponent of a "new theology" which makes very radical departures from the old paths. Much interest attaches to his assertion of the negative nature of evil and the ultimate salvation of all men; his denial of the verbal inspiration of the Scriptures and of the justice of the punishment of the innocent for the guilty; his rejection of the anthropomorphic concept of God and of the common interpretation of the atonement, etc.; but his most distinctive and surprising position is found in his asserted "loyalty to science," a loyalty which leads him to accept the material interpretation of nature, and to identify the world of material sense as reality, "the manifestation of an immanent God." He is reported to have said that, in common with the whole scientific world, he believes the finite universe to be one aspect or expression of this divine reality, and hence that "there is no real distinction between humanity and the Deity . . . the revelation of God is seen in everything around us!"

In their outcry against this "destructive injection of rationalism," some reverend critics have given evidence of their "educated unfamiliarity" with Christian Science by identifying the two, but those who are at all acquainted with our text-book, Science and Health, know that in standing for material philosophy, and in failing to stand for the demonstrability of the spiritual truths which Jesus taught, this "new theology" is the very antipode of the teaching of

Christian Science. Nothing is more true than the words of a late writer, when he says, "Belief in Christianity has gradually crumbled away because there has been no continuance of well attested cognate facts. . . . In cutting off miracles at the end of apostolic times, Protestantism has committed suicide" (J. Arthur Hill, *The Hibbert Journal*, Oct., 1906, p. 118). The perception of this fact was one of the things which impelled Mrs. Eddy in her successful search for demonstrable truth, and having satisfied her own needy and longing heart, it was possible for her to write the inspiring words, "Divine Science is absolute, and permits no half-way position in learning the Principle and establishing the rule by demonstration. . . . Material human theories are destitute of Science. The true understanding of God is spiritual" (Science and Health, pp. 274, 275).

If matter and so-called material law were a manifestation of "immanent Deity," then God would justly be held responsible for all the horrors of heredity and animal impulse, the earthquake and the death-dealing storm, and we should have to conclude that when Christ Jesus stilled the waves and healed those who had been bound from their birth, he was trespassing upon the divine manifestation and interfering with the divine plan. The day for a philosophy which leads to these conclusions passed away with the dawn of Christian Science, which is invulnerable in its adherence to the fundamental declaration that Mind and its manifestation embraces all being and constitutes all law, and in its successful devotion to the demonstration of this inspiring and saving truth.

JOHN B. WILLIS.

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THE true basis of civilization is undoubtedly the fact of the perfectibility of humanity. Without the recognition of this, reformatory efforts are uncertain, even so far as the amelioration of sin and suffering is concerned. No professed follower of Christ Jesus, and no true humanitarian, can consistently deny that perfection is attainable, and that no one can find it who does not seek it. It would also seem that both of these should be ready to contend for freedom to seek and to find perfection in the way which brings the best results; and to the professed Christian this would surely mean his Master's way. Now the Master found among his own people very definite views as to the

service of God and the relations of men to each other, but he pronounced all of these imperfect, because material. He contended for the worship of God "in spirit and in truth," and he not only insisted upon the recognition of Truth as the only reality and power, but he proved the availability of this power in the midst of conditions which were, humanly speaking, hopeless,—he gave sight to the blind; he healed those who had for long years sought help in vain through material means; and he raised the dead. He had at the start declared that the Father in heaven is perfect, and that, therefore, all His children must be perfect, that they could not be the victims of sin, disease, or death.

Strange as it seems, this glorious teaching and its glorious results were repudiated by those who claimed to have clearer views of God than had any others. They even said of this Teacher, "Away with him." And why? Had he not denied the very testimony of the senses, saying of one who lay still and silent before them, "She is not dead"? Did he not also say, "Having eyes see ye not?" They certainly did not see that which he saw; namely, spiritual realities, hence they rejected his teaching, as material sense rejects it now when demonstrated in Christian Science.

Material sense says to-day through its apologists, even as it said then, "Anything but this. We are willing to grant the spiritual a place, but not the whole place; we want room for the material, and a good deal of room at that." To this Christian Science answers that perfection can never be reached unles we have the true foundation,—unless we admit the allness of the divine Mind or Spirit, and the divine Life as the "origin and ultimate of man" (Science and Health, p. 487). This of course involves the recognition of Science as spiritual, not material, for a material science could not explain spiritual creation or the spiritual laws governing man, by obedience to which perfection is reached.

That Christian Science is the religion of Christ Jesus, in its purity and entirety, is being more and more clearly seen through its wonderful healing works, and it is being more widely accepted by all who are willing to give this important subject the unbiased consideration it deserves. The question is whether this great Teacher's philosophy of life was on a true scientific foundation. Was the kingdom of good a present verity, as he said, or was the power

of Truth neutralized by the seeming power of evil, as material sense testified? These questions Christian Science answers affirmatively so far as the first is concerned, and negatively, always, with respect to the second. This position it supports by demonstration, and because of the tremendous issues to humanity involved, Christian Scientists are ready to maintain at any cost their right to prove in the way taught in the text-book of Christian Science that perfection is the goal for humanity and that it can only be reached by obedience to spiritual law. Mortal sense would demand concessions to materiality at every point, but our text-book says, "Divine Mind rightly demands man's entire obedience, affection, and strength" (Science and Health, p. 183). We are learning that not only is this a just demand, but as we respond to it we realize on every hand that the divine Mind cares for His own, and that the human efforts to reach perfection bring the freedom needed to reach this divine goal. The mental and physical freedom gained is well worth the effort put forth to reach the goal of Spirit and is part of Truth's reward to the faithful.

The hour is big with promise, and our Leader's "calm strength" enables us to look up and see the heavens moving "majestically" to the defence of Truth's great Cause. (Miscellaneous Writings, p. 338.) It is ours to guard continually this priceless heritage which divine Love has bestowed upon us in Christian Science.

ANNIE M. KNOTT.

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CHELSEA, MASS.—First Church of Christ, Scientist.—First Reader, John L. Wright.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, 215A Shurtleff St.
Reading Room open daily from 3 to 5 P.M. except Saturday, Sunday, and holidays.

CHENOA, ILL.—First Church of Christ, Scientist.—First Reader, Miss A. Matilda Orendorff.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—I. O. O. F. Hall.

CHEROKEE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Frances Nash.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Second floor, Brummer Block.
Reading Room, same address.

CHESTER, PA.—First Church of Christ, Scientist.—First Reader, S. Edward Way.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—408 Market Street.
Reading Room open Tuesday and Thursday 3 to 5 P.M.; Monday and Friday evenings from 8 to 9.

CHICAGO, ILL.—First Church of Christ, Scientist.—First Reader, William A. Buttolph.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Church Edifice, Drexel Boulevard, between 40th and 41st Streets.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Second Church of Christ, Scientist.—First Reader, Walter Howard Vanzwoll.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Third Church of Christ, Scientist.—First Reader, Theodore Stanger.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington Boulevard and Leavitt Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Fourth Church of Christ, Scientist.—First Reader, Oscar E. Flint.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Fifth Church of Christ, Scientist.—First Reader, John Stuart Coonley.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Sixth Church of Christ, Scientist.—First Reader, Robert W. Watt.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Street.
Reading Room, 741 120th Street.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Eva M. Mead. Services: 10.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open daily, 2 to 4 P.M.

CHINO, CAL.—First Church of Christ, Scientist.—First Reader, Milton S. Brown.—Services: 11 A.M.; Wednesday, 8 P.M.—At Church Edifice.

CINCINNATI, O.—First Church of Christ, Scientist.—First Reader, Miss Louise K. Rastert.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Rockdale Avenue, Avondale.
Reading Room, Rooms 1011 and 1012 First National Bank Building.

CINCINNATI, O.—Third Church of Christ, Scientist.—First Reader, —— —— Services: 10.45 A.M.; Wednesday, 7.45 P.M.—O. F. Temple, 7th and Elm Streets.
Reading Room, same place.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Conrad S. Culver.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Kennard St. & Cedar Ave.
Reading Room, 310 and 311 New England Bldg., Euclid Ave., open daily, except Sunday. All Christian Science literature on sale.

CLEVELAND, O.—Second Church of Christ, Scientist.—First Reader, Arthur G. Frisbie.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Euclid Avenue, near Morse Avenue.
Reading Room, 112 Colonial Arcade, Euclid Avenue.

CLEVELAND, O.—Third Church of Christ, Scientist.—First Reader, Mrs. Helen A. Smyth.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—Grand Army Hall, 1864 Pearl Street.

CLINTON, ILL.—First Church of Christ, Scientist.—First Reader, Dora Barnett.—Services: 11 A.M.; Wed., 8 P.M.—Warner Blk.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Miss Julia M. Burnham.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Third Avenue, between 3d and 4th Streets.
Reading Room, 224 Fifth Avenue.

COLDWATER, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Belle W. Stowe.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—35 N. Monroe Street.
Reading Room open daily; same address.

COLFAX, WASH. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Hull.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street.
Reading Room, same address.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Ada F. Perkins.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Corner Dale and N. Tejon Streets.
Reading Room, 21½ E. Bijou St., open daily.

COLUMBUS, O.—First Church of Christ, Scientist..—First Reader, —— —— Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Broad, corner Grant Avenue.
Reading Room, same place; 9 A.M. to 5 P.M., except Sunday.

CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Professor Hermann S. Hering.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner State and School Streets.
Reading Room, School Street entrance.

CONSTANTINE, MICH. — First Church of Christ, Scientist.—First Reader, Henry C. Drake.—Services: 10 A.M.; Sunday School, 11 A.M.; Wed., 7.30 P.M.—Church Edifice.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, William F. Coleman.—Services: 11 A.M.; Wednesday, 7.30 P.M.; Sunday School, 10 A.M.
Reading Room open Wednesday afternoon and evening; Church Edifice.

COUNCIL BLUFFS, IA. — First Church of Christ, Scientist.—First Reader, J. Allen Barris.—Services: 11 A.M.; Wednesday, 8 P.M.—Jewish Temple, 28 N. 7th Strect.
Reading Room open 2.30 to 4.30 P.M. 204 Sapp Building.

COUNCIL BLUFFS, IA.—Second Church of Christ, Scientist.—First Reader, William H. Woodring.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—M. W. A. Hall, Merriam Block.

CRANFORD, N. J.—First Church of Christ, Scientist.—First Reader, Charles G. Bliss.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, North Avenue, corner Eastman Street.
Reading Room in Church Edifice; open daily, except Sunday, from 10 A.M. to 12 M. All Christian Science literature on sale.

CRAWFORD, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Florence F. Warner.—Service: 11 A.M.—Moyer Hall.

CRESTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia Hurlburt.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Creston National Bank.
Reading Room, same address.

CRIPPLE CREEK, COL. — First Church of Christ, Scientist.—First Reader, Mrs. Dorothea E. Trevarrow.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wed., 7.45 P.M.—Cor. Carr Ave. and 4th St.
Reading Room, 132 N. 3d St.; open daily 9.30 to 11.30 A.M. and 2 to 4 P.M.

DALLAS, TEX.—First Church of Christ, Scientist.—First Reader, Sam P. Cochran.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 S. Ervay Street.
Reading Room, same address.

DANVILLE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Elynore B. Hallineu.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open 2 to 4 P.M. Fera Hall, North Street.

DAVENPORT, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Brawley.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner 6th and Perry Streets.
Reading Room in Church Edifice; open daily, except Sunday, 2 to 4 P.M.

DAYTON, O.—First Church of Christ, Scientist.—First Reader, Max J. Seifert.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, 313 W. 3d Street.

DAYTON, O.—Second Church of Christ, Scientist.—First Reader, Miss Effie M. Hecker.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—125 W. 3d Street.
Reading Room, same address.

DELAVAN, WIS.—First Church of Christ, Scientist.—First Reader, Adolph R. Shulz.—Services: 10.45 A.M.; Wednesday, 8 P.M.
Reading Room in Church Edifice.

DENISON, IA.—First Church of Christ, Scientist.—First Reader, Charles C. Kemming.—Services; 10.30 A.M.; Wednesday, 8 P.M.—At Church Edifice.
Reading Room in same building; open daily.

DENVER, COL.—First Church of Christ, Scientist.—First Reader, Miss Mary D. Rice.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th and Logan Avenues.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Rooms 414-415 The Kittredge Building, cor. 16th and Glenarm Sts.

DES MOINES, IA.—First Church of Christ, Scientist.—First Reader, Bert A. Miller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church Edifice, 927-29 8th St.
Reading Room in Church Edifice. Open daily, except Sunday, 1 to 5 P.M.

DETROIT, MICH. — First Church of Christ, Scientist.—First Reader, Miss Alice Thrall.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At Church Edifice, Alexandrine Avenue, West, near Woodward.
Reading Room, 20 Witherell Street.

DETROIT, MICH.—Second Church of Christ, Scientist. — First Reader, Mrs. Kate H. Pierce.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Corner Woodward and Hendrie Avenues.

DEVILS LAKE, N. DAK.—First Church of Christ, Scientist.—First Reader, Louis La Rue. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—M. W. A. Hall, 4th Street.

DIXON, ILL.—First Church of Christ, Scientist—First Reader, Mrs. Lucy Elizabeth Clark.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—215 1st Street.
Reading Room, same address.

DOVER, N. H.—First Church of Christ. Scientist.—First Reader, Mrs. Maria D. Jordon.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Post Office Building, Rooms 8, 9, and 10.
Reading Room, same address.

DOVER AND FOXCROFT, ME.—First Church of Christ, Scientist. — First Reader, Miss Harriet R. Wyman.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, North Street.
Reading Room connected; open daily, Sunday excepted, 2 to 5 P.M.

DOWNERS GROVE, ILL.—First Church of Christ, Scientist. — First Reader, Max H. Schachner. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Hall, Main Street.
Reading Room, 102 Gilbert Avenue.

DRESDEN, GER.—Erste Kirche Christi des Scientisten.—First Reader, Miss Emily Cotton.—Services: German, 10 A.M.; English, 11.15 A.M.; Wednesday, 7 P.M.—Winkelmannstr 7 p.

DUBUQUE, IA.—First Church of Christ, Scientist.—First Reader, Courtland L. Butler.—Services: 11 A.M.; Wednesday, 7.45 P.M.—N. E. corner 9th and Bluff Streets.
Reading Room open daily from 2 to 4 P.M., except Sunday; same address.

DUBLIN, IRELAND.—First Church of Christ, Scientist.—First Reader, Lady King.—Services: 11.30 A.M. and 7 P.M.—Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—42 E. Great Brunswick Street.
Reading Room, same address; open daily.

DULUTH, MINN. — First Church of Christ, Scientist.—First Reader, John Coventry.—Services: 10.45 A.M.; Wednesday, 8 P.M.—In Church Building, 20 Ninth Avenue, East.
Reading Room, 410 Burrows Bldg., open daily, except Sunday, from 10 A.M. to 4 P.M.

EAST AURORA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Clara B. Emery.—Services: 10.45 A.M.; Wednesday, 8 P.M.—414 Fillmore Avenue.
Reading Room open 1 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

EASTON, PA.—First Church of Christ, Scientist.—First Reader, John M. Edwards.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Rooms 3 and 4 Pomfret Building, South Third Street.
Reading Room, same address; open Tues., Thurs., and Sat. from 2 to 5 P.M.

EAST ST. LOUIS, ILL. — First Church of Christ, Scientist. — First Reader, Franklin Morey.—Services: 11 A.M.; Sunday School, 11 A.M.—Masonic Hall, 8th St. & St. Clair Ave.; Wed., 8 P.M.—Room 409, Metropolitan Bldg.
Reading Room, 409 Metropolitan Building; open 12 M. to 4 P.M., except Sunday.

EATON, O.—First Church of Christ, Scientist.—First Reader, Miss Mary Appleby.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Reading Room, N. Barron, near Somer St.

EAU CLAIRE, WIS.—First Church of Christ, Scientist.—First Reader, Rev. Martin Sindell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Gray and Farwell Streets.
Reading Room in Church Parlor.

EDINBURGH, SCOT.—First Church of Christ, Scientist.—First Reader, Miss E. Mary Ramsay. — Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—At 14 Queen Street.
Reading Room open daily, 18 Duke Street.

EL DORADO, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet K. Turner.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Central Avenue and Star St.

ELGIN, ILL.—First Church of Christ. Scientist.—First Reader, Mrs. Isabel I. Farrington. — Services: 10.30 A.M.; Masonic Hall; Wednesday, 7.45 P.M.
Reading Room Y. M. C. A. Building.

ELGIN, ILL.—Second Church of Christ, Scientist.—First Reader, Mrs. Elsie F. Earley.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Hall B.
Reading Room, 15 The Spurling.

ELKHART, IND.—First Church of Christ, Scientist.—First Reader, Jacob C. Lane.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 117 W. Lexington Av.
Reading Room, same place.

ELK POINT, S. DAK.—First Church of Christ, Scientist. — First Reader, Mrs. Hattie O. Hayes.—Services: 10.30 A.M.; Wed., 7.30 P.M.

ELMIRA, N. Y.—First Church of Christ, Scientist.—First Reader, Warren C. Gleason.—Services: 10.30 A.M. and 7.30 P.M.; Wed., 7.45 P.M.—Cor. W. Church St. & R. R. Ave.
Reading Room 10 A.M. to 12 M., 2 to 5 P.M.

EL PASO, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. N. Bessie Nuckolls.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Old Masonic Hall, Masonic Building.
Reading Room, 209 E. Missouri Street.

EL PASO, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Ada L. Critchett.—Services: 11 A.M.; Wednesday, 8 P.M.—411 Mesa Avenue.
Reading Room, same address.

EL RENO, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Amy C. Simpson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hoff Avenue and London Street.

ELWOOD, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie C. Petty.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—1414 W. Main Street.
Reading Room, same place.

ELYRIA, O.—First Church of Christ, Scientist. First Reader, Miss Anna L. Beaumont.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—203 East Avenue.

EMPORIA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda E. Way.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Savings Bank.
Reading Room, same address.

ENGLEWOOD, N. J.—First Church of Christ, Scientist. — First Reader, Miss Agnes E. Cooley.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, cor. Engle St. & Spring Lane.
Reading Room at the Church; open daily, except Sunday, from 10 A.M. to 5 P.M.

ENID, OKLA.—First Church of Christ, Scientist.—First Reader, William B. Harrison.—Services: 11 A.M.; Wednesday, 8 P.M.—920 Independence Avenue.
Reading Room, same address.

ERIE, PA.—First Church of Christ, Scientist.—First Reader, Clinton B. Burgess.—Services: 3 P.M.; S. S., 2 P.M.; Wed., 8 P.M.—Unitarian Church, W. 9th Street, between Peach and Sassafras.
Reading Room, 33 Penn Bldg., State St.

ESTHERVILLE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sadie McKibben.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M. — Neville Hall, Lincoln and Sixth Streets.

EUGENE, ORE.—First Church of Christ, Scientist.—First Reader, Benjamin F. Crum.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Building, corner 9th and Pearl Sts.
Reading Room open daily, except Sunday, 2 to 4 P.M.

EUREKA, CAL.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Foster.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
Reading Room, 1.30 to 5 P.M. Room 231 G Street.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Laura E. Evans.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—109 Washington Street.
Reading Room, same address.

EVANSTON, ILL. — First Church of Christ, Scientist.—First Reader, Henry W. Hoyt.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Building, corner Chicago Avenue and Grove Street.
Reading Room, same address.

EVANSVILLE, IND.—First Church of Christ, Scientist.—First Reader, Miss Mary Collson.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Evans Hall.
Reading Room, 9 A.M. to 4.30 P.M.

EVERETT, WASH.—First Church of Christ, Scientist.—First Reader, Charles A. Missemer.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—2726 Rucker Ave.
Reading Room, same address.

EXCELSIOR, MINN.—First Church of Christ, Scientist.—First Reader, Robert A. Wright.—Service: 11 A.M.—Odd Fellows Hall.

EXETER, NEB.—First Church of Christ, Scientist.—First Reader, John A. Craven.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Over Wallace & Co.'s Bank.

EXETER, N. H.—First Church of Christ, Scientist.—First Reader, Annie B. Wiggin.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wed., 7.45 P.M.—Town Hall Bldg.
Reading Room open Monday, Wednesday, and Saturday, from 2.30 to 4.30 P.M.

EXIRA, IA. — First Church of Christ, Scientist.—First Reader, Mrs. Ella Hensley.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FAIRBURY, ILL.—First Church of Christ, Scientist. — First Reader, Mrs. Jeanette M. Philip.—Services: 10.30 A.M.; Wed., 7.30 P.M.

FAIRFIELD, IA.—First Church of Christ, Scientist.—First Reader, J. Gifford Hunt.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.

FAIRMONT, MINN.—First Church of Christ, Scientist.—First Reader, Samuel Hidden Merrill.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.
Reading Room, Church Building; 10 to 4.

FALL RIVER, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Jeannette F. Wells.—Services: 11 A.M.; Wednesday, 8 P.M.—Archer Building, Rock Street.

FARGO, N. DAK.—First Church of Christ, Scientist.—First Reader, Miss Myrtle M. Safford.—Services: 10.45 A.M.; Sunday School, 11.50 A.M.; Wednesday, 8 P.M.—Aaker Building, Robert Street and 2d Avenue, N.
Reading Room, Edwards Bldg., 1 to 4 P.M.

FIRTH, NEB.—First Church of Christ, Scientist.—First Reader, Miss Lena Petz.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FITCHBURG, MASS.—First Church of Christ, Scientist.—First Reader, Rev. Glenn A. Kratzer.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Wallace Hall, 387 Main Street.
Reading Room open daily; same address.

FITZGERALD, GA.—First Church of Christ, Scientist.—First Reader, Miss Lillian M. Bartels. — Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, N. Main and Altamaha Sts.

FLINT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Annie Fitzgerald.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Rooms 129-130 Paterson Building.
Reading Room, same address; 10 A.M. to 5 P.M.

FLORENCE, COL.—First Church of Christ, Scientist.—First Reader, Walton L. Mace.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wed., 7.45 P.M.—Church Edifice, 312 E. Second Street.
Reading Room, same address.

FOND-DU-LAC, WIS.—First Church of Christ, Scientist.—First Reader, Clara J. Persels.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Over Coles Bank.

FORT COLLINS, COL. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Cole.—Services: 11 A.M.; Wednesday, 8 P.M.—242 Mountain Avenue.
Reading Room, same address.

FORT DODGE, IA.—First Church of Christ, Scientist. — First Reader, Mrs. Anna M. Brown.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Oleson Block.
Reading Room open 2 to 4 P.M. 17 Mason Block, opposite Post Office.

FORT MADISON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret R. Waterhouse.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2602 Santa Fe Avenue.

FORT SMITH, ARK.—First Church of Christ, Scientist.—First Reader, Herbert M. Beck.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed.,8 P.M.—Church Edifice,cor. 7th & C Sts.
Reading Room, 702 Garrison Avenue.

FORT WAYNE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Knap.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 2 to 5 P.M. At Church, 916 Harrison Street.

FORT WAYNE, IND.—Second Church of Christ, Scientist.—First Reader, Howard Hanthorn. — Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Harmony Hall, 120 W. Berry Street.
Reading Room, 9 A.M. to 4 P.M. Lau Block, Room 5.

FORT WORTH, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elvira Parker Lowe.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, No. 502 Lamar Street, corner Fourth.
Reading Room, Church Edifice. Open daily, except Sunday, 9 A.M. to 12 M. & 2 to 5 P.M.

FORTUNA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Van Duzer.—Services: 10 A.M.; Wednesday, 7.30 P.M.—Newell's Hall, Main Street.
Reading Room, Main Street.

FRANKLIN, PA.—First Church of Christ, Scientist.—First Reader, Miss Kate D. Grant.—Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily 1.30 to 4.30 P.M.; Friday, 7.30 to 9.30 P.M.

FREDONIA, PA.—First Church of Christ, Scientist.—First Reader, George A. Rankin.—Services: 10.30 A.M.; S. S., 11.30 A.M.

FREEPORT, ILL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Room 14, Wilcoxon Block.
Reading Room 3 to 5 P.M.; open Wednesdays and Saturdays; same address.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, Olive A. Wright.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Pythian Hall.
Reading Room, Opera House Block; open 2 to 5 P.M.

FREMONT, O.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy E. Lutz.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—Schwartz Bldg., 513 W. State St.
Reading Room, same address.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Miss Ellen Loshbough.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Building on Merced Street, between J and K Streets.
Reading Room, same place.

GALESBURG, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Sheridan.—Services: 10.30 A.M.; S. S., 11.45 A.M.; Wednesday, 7.30 P.M.—55 No. Cherry Street.
Reading Room, same address.

GALT, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Zoe Burr.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Ada P. Sweet.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner Avenue H and 22d Street.
Reading Room open 3 to 5 P.M.

GARDINER, ME.—First Church of Christ, Scientist.—First Reader, Miss Edith M. Lunt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 17-19 Lincoln Avenue.
Reading Room, 295 Water Street.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes O. Hoyt.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Second and Campbell Streets.

GEORGETOWN, COL. — First Church of Christ, Scientist.—First Reader, Mrs. Kate Vidler.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, corner 7th and Tavis Street.
Reading Room, same address.

GIRARD, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia Ann Trant.—Service: 11 A.M.—Union Building.

GLASGOW, SCOTLAND. — First Church of Christ, Scientist.—First Reader, John G. Heugh.—Services: 11 A.M. and 6.30 P.M.; Third Thursday in month, 8 P.M.—100 W. Regent Street.
Reading Room, Monday, 7 to 9 P.M.; Thursday, 2 to 4 P.M. 141 Bath Street.

GLENS FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Scott Haskell.—Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room 2 to 5 P.M. Corner Warren and Jay Streets.

GLENWOOD SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 10 A.M.—Corner Grand Avenue and 9th Street.
Reading Room, same address.

GLOUCESTER, MASS. — First Church of Christ, Scientist.—First Reader, Carrie H. Sawyer. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.

GLOUCESTER, MASS. — Second Church of Christ, Scientist.—First Reader, Mrs. Emma F. Perkins.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall, 29 Washington Street.
Reading Room, Bradford Building, 209 Main Street. Open 2 to 4 P.M.

GODDARD, KAN.—First Church of Christ, Scientist.—First Reader, Miss Cora E. Harvey.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall.
Reading Room open Wednesday and Saturday; 2 to 5 P.M.

GOSHEN, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mate C. Thompson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Over Post Office.
Reading Room, same address.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Calista L. Bacon.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wed., 8 P.M.—Church Edifice, cor. Belmont & 4th Ave., S.
Reading Room, 2 to 4 P.M. Clifford Bldg.

GRAND ISLAND, NEB. — First Church of Christ, Scientist.—First Reader, Mrs. Margaret Cosh.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Cor. Kimball Ave. and 2d St.
Reading Room open Tuesday, Thursday, and Saturday from 2 to 5 P.M.

GRAND JUNCTION, COL.—First Church of Christ, Scientist.—First Reader, Harve Ferbrache.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner 7th and White Streets.
Reading Room, same address.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie B. Wolcott.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Washington and Lafayette Streets.
Reading Room in Church; open, except Sunday, 10 A.M. to 5 P.M.

GRANITE FALLS, MINN.—First Church of Christ, Scientist.—First Reader, John W. R. Winter.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rowe Building.

GREAT FALLS, MONT. — First Church of Christ, Scientist.—First Reader, William C. Kaufman.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Carnegie Library Hall, corner 2d Ave. and 3d St., N.
Reading Room, 10 A.M. to 4 P.M., except Sunday, 19-20 Conrad Block.

GREEN BAY, WIS.—First Church of Christ, Scientist. — First Reader, Mrs. Magdalene Liebenow.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Church Edifice, Cherry Street and Monroe Avenue.
Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist. — First Reader, Mrs. Mary W. Gongaware.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, same address.

GREENVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Rev. Mrs. Julia G. Moffat.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Hall, Belknap Block.
Reading Room, same address.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, Daniel M. Myers.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 N. Broad Street.
Reading Room in rear of Church; open daily from 2 to 5 P.M.

HACKENSACK, N. J.—First Church of Christ, Scientist.—First Reader, Miss Helen Roblnson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open 2 to 4 P.M.

HALIFAX, N. S.—First Church of Christ, Scientist.—First Reader, Thomas Howard Wilson. — Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—8 South Park Street.

HAMBURGH, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. May McLaury Abbott.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Monday, Wednesday, and Friday, 3 to 5 P.M.

HAMILTON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Nora C. Hargitt.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Webster Building, 244 High Street.
Reading Room open daily from 10 A.M. to 4 P.M.

HAMILTON, ONT.—First Church of Christ, Scientist.—First Reader, Alexander Clark.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—Mail and Empire Bldg., 39 King St., E.
Reading Room, same address.

HANFORD, CAL.—First Church of Christ, Scientist.—First Reader, William R. McQuiddy.—Services: 11 A.M.—Masonic Temple.

HARTFORD, CONN.—First Church of Christ, Scientist.—First Reader, Charles W. Griffiths.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Chapel, Farmington Avenue, opposite Kenyon Street.
Reading Room, Ballerstein Building, 904 Main Street, Room 53; open daily, except Sunday, 10 A.M. to 5 P.M.

HASTINGS, NEB.—First Church of Christ, Scientist.—First Reader, William Maurice Bruce.—Services: 10.45 A.M.; Wednesday, 8 P.M.—214 Lincoln Avenue, 2d Floor.
Reading Room, same address.

HATTIESBURG, MISS. — First Church of Christ, Scientist.—First Reader, Cyrus Carleton Warren. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, except Sunday, 3 to 5 P.M. Christian Science Hall.

HAVERHILL, MASS.—First Church of Christ, Scientist.—First Reader, Joseph D. Curtis.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.; Sunday School during the morning service.—The Bartlett, 59 Main Street.
Reading Room open daily, except Sunday, from 2.30 to 4.30 P.M.; same address.

HELENA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie E. Hartivig.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Homer Blk.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

HERKIMER, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Frances G. Fuller.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Metzler Block, 270 No. Main Street.
Reading Room open daily, 2.30 to 5 P.M.

HERKIMER, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Emma Reyn.—Services: 11 A.M.; Wednesday, 8 P.M.—Metzgar Block, Main and Green Street.

HIGHLAND PARK, ILL.—First Church of Christ, Scientist. — First Reader, Mrs. Erminia G. Kirk.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hazel Avenue, near St. Johns.
Reading Room in Church; open Wednesday, 2 to 4 P.M.

HILLSDALE, MICH.—First Church of Christ, Scientist.—First Reader. Mrs. Bell Fairbank Wagner.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Toby Block.

HOOPESTON, ILL.—First Church of Christ, Scientist.—First Reader, Miss Mary MacNeil.—Services: 11 A.M.; Wednesday, 7.30 P.M.—At Church Edifice.
Reading Room, same address.

HOOSICK FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Julia W. Stevens.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 2 to 4 P.M. 22 Church Street.

HORNELLSVILLE, N. Y.—First Church of Christ, Scientist.—First Reader. Mrs. Ida R. Jones.—Services: 11 A.M.; Wednesday, 8 P.M.—48 Broad Street.
Reading Room, same address.

HORTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Della M. Lowry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel.

HOUSTON, TEX.—First Church of Christ, Scientist.—First Reader, George R. Christie.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner Travis and McKinney Avenue.
Reading Room open daily from 3 to 5 P.M.

HOUSTON, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room open daily, 10 A.M. to 12 M.

HOWARD, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine H. Campbell.—Services: 11 A.M.; Wed., 8 P.M.

HOWARD, PA.—First Church of Christ, Scientist.—First Reader, William H. Long.—Services: 10.30 A.M.—Kline's Hall.

HUDSON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Etta M. Balch.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—Odd Fellows Hall.
Reading Room open daily from 2.30 to 4.30 P.M.; Same building.

HULL, YORKSHIRE, ENGLAND.—First Church of Christ, Scientist.—First Reader, Reuben Pogson.—Service: 6.30 P.M.—30 Albion Street.
Reading Room open Thursday and Saturday, 6 Queen's Road, Beverley Road.

HUNTINGTON, W. VA.—First Church of Christ, Scientist.—First Reader, Mrs. Ella E. Mitchell.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Bldg., 4th Ave. and 9th St.
Reading Room open 2 to 5 P.M. Wednesday and Saturday; same address.

HURLEY, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Carr.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HUTCHINSON, KAN.—First Church of Christ, Scientist.—First Reader, Noble D. Preble.—Service: 11 A.M.—Century Hall.

IDA GROVE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline O. Bradshaw.—Service: 10.45 A.M.—I. O. O. F. Hall.

INDEPENDENCE, IA.—First Church of Christ, Scientist.—First Reader, ——— ———.—Service: 10.30 A.M.
Reading Room, same address.

INDEPENDENCE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie G. Ross.—Service: 11 A.M.—219 N. Penn Ave.
Reading Room, 219 N. Penn. Avenue.

INDIANAPOLIS, IND.—First Church of Christ, Scientist.—First Reader, Miss Frances C. Shoecraft.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Propylaeum, North Street, between Penn and Meridian Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 4 P.M. Room 17, Lombard Building, 24½ E. Washington Street.

INDIANAPOLIS, IND.—Second Church of Christ, Scientist.—First Reader, John V. Dittemore.—Services: 11 A.M. and 8 P.M.—Sunday School, 9.30 A.M.; Wed., 8 P.M.—Church Edifice, Meridian and Walnut Streets.
Reading Room open week days from 9 A.M. to 4 P.M. 620 Newton Claypool Building.

IOLA, KAN.—First Church of Christ, Scientist.—First Reader, Howard B. Adams.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.

IOWA CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Horton.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—O. F. Building, Dubuque and College Sts.
Reading Room, same address.

ITHACA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Mary Agnes Philes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Wilgus Building, State Street.
Reading Room, same address.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Leonard H. Field, Jr.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 P.M.

JACKSONVILLE, FLA.—First Church of Christ, Scientist.—First Reader, Robert L. Hay.—Services: 11 A.M.; Wednesday, 8 P.M.—Chapel, cor. Monroe and Newnan Sts.
Reading Room, same address.

JACKSONVILLE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia M. Osborne.—Services: 11 A.M.; S. S., 10 A.M.; Wed., 7.45 P.M.—221 W. Morgan St.
Reading Room, 3 to 5 P.M.; same address.

JAMESTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Ella Marie Dreager.—Services: 10.45 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, corner Prendergast Avenue and E. 4th Street.
Reading Room open daily, except Sunday, 1.30 to 4.30 P.M. and 7 to 8 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Marshall P. Richardson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Phoebus Block, W. Milwaukee St.
Reading Room open 2 to 4 P.M.

JEFFERSON CITY, MO.—First Church of Christ, Scientist.—First Reader, Charles Opel.—Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room, Jefferson Theatre Building; open daily, except Sun., 2.30 to 4.30 P.M.

JERSEY CITY, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Julia C. English.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M; Wednesday, 8 P.M.—Hasbrouck Institute, Harrison and Crescent Avenues.
Reading Room, same address; open daily, except Sunday, from 1.30 to 5 P.M.

JOHNSTOWN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Florence L. Giffin.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—511 Main Street, 2d floor.
Reading Room, same address, 1 to 4 P.M.

JOLIET, ILL.—First Church of Christ, Scientist.—First Reader, Henry Floy Roberts.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—119 Ottawa Street.
Reading Room, same address.

JONESVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Violetta M. Doane.—Services: 10.30 A.M.; Wed., 7.45 P.M. Christian Science Hall, Maumee Street.
Reading Room open week days, 2 to 5 P.M.

JOPLIN, MO.—First Church of Christ, Scientist.—First Reader, Willis A. Danford.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 16th and Wall Streets.
Reading Room, Main Street.

JOPLIN, MO.—Second Church of Christ, Scientist.—First Reader, Grace A Holmes.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—318 W. 8th Street.
Reading Room, Rooms 127-128 Miners Bank Building.

KALAMAZOO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Blood. —Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Park and South Streets.
Reading Room, 308 W. Main Street, second floor, open daily from 10 A.M. to 12 M. and 2 to 5 P.M.; also Mon. and Thurs. evenings.

KANKAKEE, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jennie R. Higgins.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Public Library Building.
Reading Room, Trust Bank Building; open 2 to 5 P.M. daily, except Sunday.

KANSAS CITY, KAN.—First Church of Christ, Scientist.—First Reader, Miss Hannah G. Miller.—Services: 11 A.M.; S. S., 10 A.M.—K. of P. Hall, Minnesota Avenue.
Reading Room, 513 Husted Building.

KANSAS CITY, MO.—First Church of Christ, Scientist.—First Reader, Jacob H. Landis.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Street and Forest Avenue.
Reading Room open week days from 9.30 A.M. to 5 P.M. Located in Arlington Bldg., N. E. corner 10th and Walnut Streets.

KANSAS CITY, MO.—Second Church of Christ, Scientist.—First Reader, Bert N. Whisner.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 31st Street and Troost Avenue.
Reading Rooms open 9 A.M. to 5 P.M., Suite 201-203 Corn Belt Bank Building, 1017-1019 Grand Avenue.

KANSAS CITY, MO.—Third Church of Christ, Scientist.—First Reader, Miss Delia Kunkel. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—New Casino Hall, 1023 Broadway.
Reading Room, 300 Bryant Building; open daily from 10 A.M. to 4 P.M., except Sunday.

KEARNEY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Lanyon. Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open week days, 2 to 4 P.M. Christian Science Hall, cor. 1st Av. & 23d St.

KENOSHA, WIS.—First Church of Christ, Scientist.—First Reader, J. Otho Springer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rooms 8-9, Meyers' Block.
Reading Room open Tuesday, 7.30 to 9 P.M.

KEOKUK, IA.—First Church of Christ, Scientist.—First Reader, Miss Anna M. Schmitt.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—716 Main St.
Reading Room open 2 to 5 P.M., except Saturday and Sunday; same address.

KEWANEE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Bone.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—434 S. Main Street.
Reading Room, same address.

KINGSTON, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mercy Nutter Davis.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—40 Sterling St.
Reading Room, same address; open daily.

KINGSTON, ONT.—First Church of Christ, Scientist.—First Reader, Henry A. Germain. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Johnston Street.
Reading Room open daily, except Sunday.

KINSTON, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Martha J. Stanley.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Whitaker Building.
Reading Room, 3 to 5 P.M.; same address.

KIRKSVILLE, MO.—First Church of Christ, Scientist.—First Reader, Miss Minnie Gibson. —Services: 10.45 A.M.; Wednesday, 8 P.M.—Waddell's Hall.

KIRKWOOD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Amy L. Willard.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room, Main Street.

KNOXVILLE, TENN.—First Church of Christ, Scientist. — First Reader, Robert Calvin Humphrey.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Woman's Building.
Reading Room, same address.

LACONIA, N. H.—First Church of Christ, Scientist.—First Reader, Miss Bessie M. Houghton.—Services: 11 A.M.; Wednesday, 7.30 P.M.—4 Pleasant Street.
Reading Room, same address.

LA CROSSE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary F. Wolcott.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church on King Street, between 5th and 6th Streets.
Reading Room open 10 A.M. to 12 M., and 2 to 5 P.M. 425 Main Street. Suite 6.

LA FAYETTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda Miller. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Milford Block, corner 4th and Ferry Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M. Milford Block, Room 4.

LA GRANGE, ILL.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Town Hall.

LA JUNTA, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte Cook. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Colorado Avenue and Illinois Street.

LAKE GENEVA, WIS. — First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Metropolitan Block.

LAMPASAS, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen W. Huffaker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

LANCASTER, O.—First Church of Christ, Scientist.—First Reader, Charles W. Woodin.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4 P.M. 134 N. Broad St.

LANSING, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Stella S. McGill.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, Washington Avenue, N.
Reading Room open from 2 to 5 P.M., except Sunday. Room 101 Hollister Building.

LA PORTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. America E. Hickman.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.
Reading Room, same address.

LAUREL, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie J. Brinkly. —Services: 10.30 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

LAWRENCE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Edie. —Services: 11 A.M.; Wed., 8 P.M.—F.A.A.Blg.

LAWRENCE, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Alice D. Swan. —Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Church Edifice, Green Street.
Reading Room, Bay State Building, Room 402.

LAWTON, O. T.—First Church of Christ, Scientist.—First Reader, Charles M. Myers. —Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner 6th and D Avenues.
Reading Room open daily; same address.

LEAVENWORTH, KAN. — First Church of Christ, Scientist.—First Reader, Mrs. Anna C. Wyeth.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 6th & Spruce Sts.
Reading Room in Times Building.

LE MARS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma M. Townsend.—Service: 10.45 A.M.—Columbia Hall.

LEWISTON, IDAHO.—First Church of Christ, Scientist. — First Reader, Mrs. Eva K. Mounce.—Services: 11 A.M.; Wed., 7.30 P.M.

LEXINGTON, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Scott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—137 Market Street.
Reading Room open 10 A.M. to 5 P.M.; same address.

LEXINGTON, MO.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Taubman Building.
Reading Room, same address.

LIMA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Claire Michael.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Masonic Temple.
Reading Room, same place; open from 2 to 5 P.M. week days. Take elevator.

LINCOLN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Nannie Tudor Welsh.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Marshall Block.
Reading Room, same address.

LINCOLN, NEB.—First Church of Christ, Scientist.—First Reader, Elon W. Nelson.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Fraternity Building, corner 13th & N. Sts.
Reading Room, 203 The Funke Building.

LITTLE ROCK, ARK. — First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. O'Leary.—Services: 11 A.M.; Wed., 8 P.M. —Whipple Building, corner 4th and Scott Sts.
Reading Room, same address.

LIVERMORE FALLS, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Eliza A. Dow.—Service: 10.30 A.M.—O. F. Block.

LIVERPOOL, ENGLAND.—First Church of Christ, Scientist.—First Reader. Miss Harriet Tebbutt.—Services: 11 A.M.; Wednesday, 7.30 P.M.—8 London Terrace, Upper Duke Street.

LOCK HAVEN, PA.—First Church of Christ, Scientist. — First Reader, Mrs. Florence Cushing. — Services: 11 A.M.; Wednesday, 7.45 P.M.—109½ E. Main Street.

LOCKPORT, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Harriette N. Hosmer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 East Ave.
Reading Room in Chapel; open daily.

LODI, CAL.—First Church of Christ, Scientist.—First Reader, John Robert Culbertson. —Services: 11 A.M.; Wednesday, 7.30 P.M.—I. O. O. F. Hall.
Reading Room, Van Buskirk's Building.

LOGANSPORT, IND.—First Church of Christ, Scientist. — First Reader. Miss Amelia D. Heppe.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel. North and Ninth Streets.
Reading Room, open daily; Stettiner Building, Broadway, 2d floor.

LONDON, ENGLAND, First Church of Christ, Scientist. — First Reader, Mrs. Mabel S. Thomson.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Sloane Terrace, S. W.
Reading Room, same address; 10 A.M. to 5 P.M. Telephone, 6893 Gerrard; telegram, Scienziale, London.

LONDON, ENGLAND. — Second Church of Christ, Scientist.—First Reader, Mrs. Mary Notcutt.—Services: 11.30 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—Aeolian Hall, 135-137 New Bond Street, W.
Reading Room, 14 Hanover Sq. (entrance in Harewood Place), near Oxford Circus Tube Station. Open every week day 10 A.M. to 5.30 P.M.; Saturday, 10 A.M. to 2 P.M.

LONDON, ENGLAND. — Third Church of Christ, Scientist.—First Reader, Mrs. Katherine White.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Portman Rooms, Baker Street, West.
Reading Room, 39 Baker Street, West; open daily.

LONDON, ONT.—First Church of Christ, Scientist.—First Reader, Charles G. Manness.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room all at Church Edifice.

LONG BEACH, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet C. H. Johnson.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 11 A.M. in Reading Room; Wednesday, 7.45 P.M.—Chapel Hall, 313 W. Third Street.
Reading Room open daily, 2 to 5 P.M. 307 Cedar Avenue.

LONGMONT, COL.—First Church of Christ, Scientist. — First Reader, Miss Hermanna Jantzen.—Services: 11 A.M.; Sunday School 10 A.M.; Wednesday, 7.30 P.M.—Blum Hall.
Reading Room, 2 to 5 P.M. Tues. & Sat.

LONGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Martha A. Franklin.—Services: 11 A.M.—Over Bank.

LORAIN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie F. Barber.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Corner Woodland and Dexter Streets.

LOS ANGELES, CAL.—First Church of Christ, Scientist of Los Angeles.—First Reader, Mrs. Minnie E. Hill.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 17th Street, one-half block west of Figueroa Street.
Reading Room open 9.30 A.M. to 5 P.M. 406 Braly Building, 4th and Spring Streets.

LOS ANGELES, CAL. — Second Church of Christ, Scientist.—First Reader, John D. Works.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Simpson Auditorium, 734 So. Hope Street.
Reading Room, Rms. 510-511 Hellman Blg., Cor. 4th & Spring; open 9 A.M. to 5 P.M.

LOUISVILLE, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie H. Duvall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—The Rossmore, 748 Fourth Avenue.
Reading Room open daily 10 A.M. to 12 M. and 2 to 5 P.M.

LOWELL, MASS.—First Church of Christ, Scientist.—First Reader, Paul B. Wesson.—Services: 10.45 A.M.; S.S., 12 M.; Wed., 7.45 P.M. —Middlesex Hall, Pollard Bldg., Palmer St.
Reading Room, same Building, Room 4; open 2 to 5 P.M. daily, except Sunday, and 7 to 9 P.M. Monday, Thursday, & Saturday

LUDINGTON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Harriett V. Olney.—Service: 10.45 A.M.—Corner Della and Filer Streets.

LYNN, MASS.—First Church of Christ, Scientist.—First Reader, Howard D. Kenyon.—Services: 10.45 A.M.; Sunday School at same hour; Wednesday, 7.45 P.M.—Burdett College Hall, Mt. Vernon St., opposite B. & M. Sta.
Reading Room, 12 Broad St.; 3 to 5 P.M.

MACON, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma T. Martin.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Public Library, Mulberry Street.
Reading Room, same address.

MADISON, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. L. Pettit Goodnow.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M., except May 1 to September 1, 8 P.M.—Jewish Synagogue, W. Washington Avenue.
Reading Room, Fuller Opera House, Rm. 2.

MALDEN, MASS.—First Church of Christ, Scientist. — First Reader, John W. Lane.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Assembly Hall, Auditorium Building, Pleasant Street.
Reading Room, Room 1, Auditorium Bldg.

MANCHESTER, ENGLAND.—First Church of Christ, Scientist.—First Reader, B. Tatham Woodhead.—Services: 11 A.M. and 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—Daisy Bank Road, Victoria Park, (Upper Brook Street Entrance).
Reading Room, same address; open every week day, except Saturday, 3 to 9 P.M.

MANCHESTER, N. H. — First Church of Christ, Scientist.—First Reader, Miss Bertha E. Johnson. — Services: 11 A.M. Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.—Chapel Edifice, Harrison Street, near Elm.
Reading Room open daily, 2 to 5 P.M.

MANHATTAN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Laura S. Beck.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.—Corner 5th and Leavenworth Streets.
Reading Room, Fielding Building; open afternoons.

MANITOWOC, WIS.—First Church of Christ, Scientist.—First Reader, Miss Martha E. Jerauld.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Frazier Hall, 708 York Street.
Reading Room open Tuesday and Thursday from 2 to 4 P.M. Same address.

MANKATO, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Allie Hatch.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Richards Block.
Reading Room, same address; open 2 to 5 P.M., except Sunday.

MANSFIELD, O.—First Church of Christ, Scientist.—First Reader, Miss Anna L. Moser.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Dickson Building, Room 53.
Reading Room, same address.

MAQUON, ILL.—First Church of Christ, Scientist.—First Reader, Edna L. Hughes.—Services: 10 A.M.—K. of P. Hall.

MARINETTE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Hessie E. Watson.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Stephenson and Liberty Sts.
Reading Room in rear of Church.

MARION, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Elreena M. Hall.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Conservatory of Music.
Reading Room, same address.

MARION, O.—First Church of Christ, Scientist.—First Reader, Mrs. Martha J. Scofield.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7 P.M.—Corner Baker and E. Church Streets.
Reading Room open daily, 1 to 4 P.M. Same address.

MARLBORO, MASS.—First Church of Christ, Scientist.—First Reader, Charles E. Wesson.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday 8 P.M.—G. A. R. Hall.
Reading Room open daily, except Sunday, 2.30 to 5 P.M. Room 10, Corey Building.

MARQUETTE, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Lydia P. Allan.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Felix Hall, Room 2, Opera House Block, West Washington Street.
Reading Room open daily.

MARSHALL, MICH.—First Church of Christ, Scientist.—First Reader, Miss Esther E. Watson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street.
Reading Room, same address.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Semiramis L. Jemison.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Building, N. W. corner Houston Avenue and La Fayette Street.
Reading Room, Wed. and Sat. 2 to 4 P.M.

MARSHALLTOWN, IA. — First Church of Christ, Scientist.—First Reader, Mrs. Eliza J. Wickersham.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Church Bldg., cor. Main & 5th Sts.
Reading Room, Rooms 5 and 6 Kirby Block, E. Main Street.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Adelia Chaffee.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room in White Building, Broadway; open from 1 to 5 P.M.

MARYVILLE, MO.—First Church of Christ, Scientist.—First Reader, Ralph W. Eversole.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Empire Theatre Building.

MASON CITY, IA.—First Church of Christ, Scientist.—First Reader, James E. E. Markley.—Services: 11 A.M.; Wednesday, 7.30 P.M.—119 W. 8th Street.
Reading Room, same address.

MASSILLON, O.—First Church of Christ, Scientist.—First Reader, Warren E. Russell.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—25 Wellman St.
Reading Room, same address.

McGREGOR, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie A. Farnum.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.

McKENZIE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Pattie White.—Services: 10.45 A.M.; Wednesday, 2.30 P.M.

McKINNEY, TEX.—First Church of Christ, Scientist.—First Reader, —— —— Service: 11 A.M.—80 West Louisiana Street.

McPHERSON, KAN.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm and Elizabeth Streets.

MEADVILLE, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline M. Cochran.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.
Reading Room in connection with Church Edifice; open daily from 2 to 4 P.M.

MEADVILLE, PA.—Second Church of Christ, Scientist.—First Reader, Richard Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 281½ Chestnut Street.
Reading Room, same address; open 2 to 4 P.M. daily, except Sunday.

MECHANICSBURG, O. — First Church of Christ, Scientist.—First Reader, Miss Ella Evans.—Service: 10.30 A.M.

MELBOURNE, VICTORIA, AUSTRALIA. — First Church of Christ, Scientist. — First Reader, Miss Adelaide Burkitt.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—The Athenaeum, Collins St.
Reading Room, Royal Bank Chambers.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, Edward F. Stapleton.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open daily from 10 A.M. to 4 P.M. Randolph Building, Rooms 72 to 80.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Effie S. Dickinson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Room 8, Wilcox Block, Colony Street.
Reading Room open daily, 3 to 5.30 P.M.

MEXICO, MO.—First Church of Christ, Scientist.—First Reader, Charles Wade.—Services: 10.45 A.M.; Wednesday, 3 P.M.—113A W. Monroe Street.

MEXICO, (City of) MEXICO.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Contris.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Jardin Hotel 46.
Reading Room, 9 A.M. to 5 P.M., except Sunday.

MICHIGAN CITY, IND.—First Church of Christ, Scientist.—First Reader, Miss Bertha Aicher.—Services: 11 A.M.; Wednesday, 7.45 P.M.—617½ Franklin Street.
Reading Room, 2 P.M.; Wednesday and Friday, 7 P.M.; same address.

MILACA, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Searle.—Services: 11 A.M.; Wednesday, 8 P.M.—Moore Building.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Thomas B. Beach.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, South Street.
Reading Room open Wednesday and Friday 3 to 5 P.M.; same address.

MILFORD, UTAH.—First Church of Christ, Scientist.—First Reader, M. Catherine Smithson.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 10 A.M.—Opera House.

MILLVILLE, PA.—First Church of Christ, Scientist.—First Reader, Miss Louise Masters Eves.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Union Hall.
Reading Room, same address.

MILWAUKEE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Jeanie A. Conger.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 572 Van Buren Street.
Reading Room open daily from 10 A.M. to 5 P.M. 413-416 Wells Building, corner Wisconsin and Milwaukee Streets.

MILWAUKEE, WIS. — Second Church of Christ, Scientist.—First Reader, Mrs. Mary B. Morgan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—845 Hackett Avenue.

MINNEAPOLIS, MINN. — First Church of Christ, Scientist.—First Reader, Miss Emilie W. Gilbert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, near Portland Avenue.
Reading Room, 736 Andrus Building.

MINNEAPOLIS, MINN.—Second Church of Christ, Scientist.—First Reader, Corydon Jones.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Second Avenue, South, and Eleventh Street.
Reading Room, Second Floor, 21 South Sixth St.; 10 A.M. to 5 P.M., except Sunday.

MINNEAPOLIS, MINN. — Third Church of Christ, Scientist.—First Reader, Arthur T. Himes.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6 W. Lake St.
Reading Room, same address.

MINNEAPOLIS, MINN.—Fourth Church of Christ, Scientist.—First Reader, Abbot Edes Smith.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Second Avenue, South, and Fourteenth Street.
Reading Room, 33 So. 10th Street.

MISSOULA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Beck.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Christian Science Church, corner Pine and Pattee Streets.

MOBILE, ALA.—First Church of Christ, Scientist.—First Reader, Mrs. Georgia W. Taliaferro.—Services: 11 A.M.; Wednesday, 7.30 P.M.—9 St. Emanuel Street.
Reading Room, 10 A.M. to 5 P.M.

MOLINE, ILL.—First Church of Christ, Scientist.—First Reader, Benjamin R. Towndrow.—Services: 10.45 A.M.; S. S. 12 M.; Wed. 7.45 P.M.—Masonic Hall, cor. 6th Ave. & 15th St.
Reading Room open daily 2 to 4 P.M., except Sunday, at 505½ 15th Street.

MONMOUTH, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lottie Lower.—Services: 11 A.M., Sunday School, 12 M.; Wednesday, 7.45 P.M.—402 South 1st Street.
Reading Room, same address.

MONTCLAIR, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Alice B. Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Unity Hall.
Reading Room open 2 to 5 P.M. daily. 12 South Fullerton Avenue.

MONTGOMERY, ALA. — First Church of Christ, Scientist.—First Reader, Miss Elizabeth E. Winter.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Room 30, Moses Building.
Reading Room, same address; open daily, 10 A.M. to 1 P.M.

MONTREAL, P. Q.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. D. Fisher.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 41 Closse St., Western Sq.
Reading Room open 9.30 A.M. to 5 P.M.

MONTREAL, P. Q.—Second Church of Christ, Scientist.—First Reader, Mrs. Charlotte E. F. Lovell.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—194 Peel Street.
Reading Room open daily.

MONTROSE, COL.—First Church of Christ, Scientist. — First Reader, Henry Ripley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Thomas Block.
Reading Room open Wed., 2 to 4 P.M.

MORRIS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Annie M. Claypool.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Fey Building, Liberty and Jefferson Sts.

MORRISON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Laura S. Twombly.—Services: 10.45 A.M.; Wed., 7.45 P.M.
Reading Room over Smith's Bank.

MT. PLEASANT, IA.—First Church of Christ, Scientist. — First Reader, Mrs. Mary V. Northrop.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel No. Jefferson Street.

MT. PLEASANT, MICH.—First Church of Christ, Scientist. — First Reader, Wallace H. Marsh.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.
Reading Room open daily.

MT. VERNON, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Schieber. —Services: 10 A.M.—Masonic Hall.

MT. VERNON, N. Y.—First Church of Christ, Scientist.—First Reader, Alfred R. Saxton. —Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Swedish Lutheran Church, North 7th Avenue.
Reading Room, 103 Stevens Avenue; open daily, 3 to 5 P.M.

MUNCIE, IND.—First Church of Christ, Scientist.—First Reader, Frederick C. Ritter.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—108½ W. Washington St.
Reading Room open 2 to 4 P.M. daily.

MUSCATINE, IA.—First Church of Christ, Scientist.—First Reader, Charles Howard.—Services: 11 A.M. and 8 P.M.; S. S., 9.30 A.M.; Wed., 8 P.M.—Cor. 6th & Walnut Sts.
Reading Room, 9 A.M. to 4 P.M. 116 Iowa Avenue, 2d floor.

MUSKEGON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Katheryn C. Baldwin.—Services: 11 A.M.; Wednesday, 8 P.M.—Woman's Club Building.

MYSTIC, CONN.—First Church of Christ, Scientist.—First Reader, Charles H. Latham.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

NAPA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. McDougall. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Franklin and Polk Streets.
Reading Room, same address.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte M. Gray.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—The Whiting.
Reading Room open daily; same address.

NASHVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Henry M. Mason.—Services: 11 A.M.; Wednesday, 7.45 P.M.—135 8th Avenue, North.

NEBRASKA CITY, NEB. — First Church of Scientist.—First Reader, Mrs. Mary Mutton. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—8 Central Avenue.
Reading Room open Wednesday 2 to 4 P.M.

NEEDHAM, MASS.—First Church of Christ, Scientist.—First Reader, Arthur H. Terrell. —Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Christian Science Hall.
Reading Room, Wednesday, 3 to 5 P.M.

NELIGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Housh.—Services: 11 A.M.; Wednesday, 8 P.M.

NEW ALBANY, IND.—First Church of Christ, Scientist.—First Reader, Herman C. Korfhage.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—158 E. Main Street.
Reading Room, same address.

NEWARK, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes Green Sigler.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Harmony Hall, 655 Broad.
Reading Room, same address.

NEWARK, O.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie M. Fleek.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Memorial Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M.

NEW BEDFORD, MASS.—First Church of Christ, Scientist.—First Reader, George S. Taber.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M. Purchase and High Streets.

NEW BERN, N. C.—First Church of Christ, Scientist.—First Reader, Miss Emily C. Ferebee.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. —Parker Building, corner Hancock and Broad Streets.
Reading Room, same address.

NEWBURYPORT, MASS. — First Church of Christ, Scientist.—First Reader, George C. Morrill. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Chase and Lunt Block, Pleasant Street.
Reading Room, same address.

NEW CASTLE, COL.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Wednesday, 7.30 P.M.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Estelle E. Linsley.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Republican Hall, corner Crown and Temple Streets; entrance on Temple Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; Wednesday, 10 A.M. to 7.30 P.M.; Tuesday and Saturday evenings, 8 to 10. 602 Malley Building, 902 Chapel St.

NEW HAVEN, CONN. — Second Church of Christ, Scientist.—First Reader, Rev. Severin E. Simonsen.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—1016 Chapel Street, Chase Building.
Reading Room open daily 11 A.M. to 5 P.M. and Monday evening; same address.

NEW LONDON, CONN. — First Church of Christ, Scientist.—First Reader, Mrs. Rosemary O. Anderson.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Munsey Building.
Reading Room open daily, except Sundays, from 11 A.M. to 4 P.M.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Goldman.—Services: 11 A.M., and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room open Wed. & Sat. 2 to 5 P.M.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Miss Helen G. McConnell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Coliseum and Melphomee Streets.
Reading Room, same address.

NEW ORLEANS, LA. — Second Church of Christ, Scientist.—First Reader, Miss Emily C. Keller.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Dufossat Street, between St. Charles and Prytania.
Reading Room open 10 A.M. to 4 P.M. 1011 Hibernia Bank Building.

NEWPORT, R. I.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Eggert.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.

NEW ROCHELLE, N. Y.—First Church of Christ, Scientist.—First Reader, Winfield C. Crosier.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—250 Main Street.
Reading Room open daily 9 A.M. to 5 P.M. Same address.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Edwin F. Hatfield. —Services: 11 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—96th Street and Central Park West.
Reading Room in Church Edifice: open daily, except Sundays, 10 A.M. to 5 P.M.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—First Reader, John C. Lathrop. —Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park West and 68th Street.
Central Christian Science Reading Room, 23 West 23d Street and Harlem Branch 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, Charles E. Burnham.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Church Edifice, 125th St., near Madison Ave.
Central Christian Science Reading Room, 23 West 23d Street and Harlem Branch 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Fourth Church of Christ, Scientist.—First Reader, Mrs. Caroline W. Frame.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82d Street, between Broadway and West End Avenue.
Central Christian Science Reading Room, 23 West 23d Street and Harlem Branch 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Fifth Church of Christ, Scientist.—First Reader, Mrs. Rosalind Roberts.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, 228-230 West 45th Street.
Reading Room in Church Edifice; open daily, 10 A.M. to 4 P.M.

NORFOLK, NEB.—First Church of Christ, Scientist.—First Reader, George N. Beels.—Services: 11 A.M.—Odd Fellows Hall.

NORFOLK, VA.—First Church of Christ, Scientist.—First Reader, Miss Mary Way.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason St.
Reading Room, 154 Boush Street.

NORRISTOWN, PA.—First Church of Christ, Scientist. — First Reader, Miss Clara L. Klauder.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—318 De Kalb Street.
Reading Room, Mon. and Sat. 3 to 5 P.M.

NORTH ADAMS, MASS. — First Church of Christ, Scientist.—First Reader, Mrs. Ella Hancock. — Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street.
Reading Room, same address.

NORTH YAKIMA, WASH.—First Church of Christ, Scientist.—First Reader, Abraham W. Hertzka.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room at Church, 107 No. 3d St.

NYACK, N. Y.—First Church of Christ, Scientist.—First Reader, Charles L. Plunkett.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.

OAKLAND, CAL.—First Church of Christ, Scientist.—First Reader, Nathan F. Whipple. —Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and 17th Streets.
Reading Room, same address; open daily.

OAKLAND (EAST), CAL.—Second Church of Christ, Scientist.—First Reader, Charles E. Hatch.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—362 E. 15th St.
Reading Room, same address; open daily.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jessie Day.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, John and Lake Streets.
Reading Room open daily, Masonic Hall.

OCEAN PARK, CAL.—First Church of Christ, Scientist.—First Reader, Lewis E. Bradt.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Ocean Park School Bldg., Club House Ave.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 18 Guaranty Realty Bldg., Windward Ave. & Trolley Way.

OCONOMOWOC, WIS. — First Church of Christ, Scientist.—First Reader, Mrs. Helen Rhodes.—Services: 10.30 A.M.; Wednesday, 7 P.M.—Wallace Block.

OGDEN, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Laura C. Webb. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 24th St., corner Lincoln Ave.
Reading Room, Suite 212 Eccles Building.

OKLAHOMA CITY, O. T.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Boyd Ripley.—Services: 11 A.M., New Overholser Opera House; Wednesday, 7.45 P.M.—220½ West Main Street.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 220½ West Main Street.

OLEAN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Randolph. —Services: 10.30 A.M.; Wednesday 7.45 P.M. —Christian Science Hall, cor. State & 1st St.
Reading Room open daily from 2.30 to 5 P.M., except Sunday.

OMAHA, NEB.—First Church of Christ, Scientist.—First Reader, Allen L. Clark.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Auditorium Hall, Chambers Building, 25th and Farnam Streets.
Reading Room, 240 Bee Building; open 10 A.M. to 5 P.M.

ONEIDA, N. Y.—First Church of Christ, Scientist.—First Reader, David R. Coe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Devereaux Block.

ONEONTA, N. Y.—First Church of Christ, Scientist.—First Reader, Franklin Blake.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—25 Chestnut Street.
Reading Room open from 2 to 5 P.M.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Theodore D. Warren. Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Edifice, Cleveland St., near Main St.
Reading Room, 188 Main St., opposite Cleveland St.; open daily. Tel. 451 Orange.

ORANGEVILLE, ONT. — First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Residence of Mrs. C. Cresswell.

OREGON CITY, ORE.—First Church of Christ, Scientist.—First Reader, George Frey.—Services: 11 A.M.; Wednesday, 8 P.M.—Garde Building, Main and 7th Street.

ORLEANS, MINN.—First Church of Christ, Scientist.—First Reader, Joseph Lang.—Service: 2 P.M.—Residence of Thomas Brown.

OSHKOSH, WIS.—First Church of Christ, Scientist.—First Reader, Miss Daisy Dell Rumery.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Century on High Street.
Reading Room, 5 Webster Block.

OSKALOOSA, IA.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, E.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

OSWEGO, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Sherman.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

OTTAWA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lou C. Hook.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Third floor, Glein Building, Main and La Salle Streets.
Reading Room open Tuesdays, Thursdays, and Saturdays from 2.30 to 5 P.M.

OTTAWA, ONT.—First Church of Christ, Scientist.—First Reader, Evelyn Y. Steele.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room, same address; open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emily T. Merrill.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

OURAY, COL.—First Church of Christ, Scientist.—First Reader. Walter F. Wheeler.—Services: 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—216 Sixth Avenue.

OWOSSO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Helen V. Allison.—Services: 10.15 A.M.; Wednesday, 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Emma A. Rixford.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room, Washington Avenue.

OZONA, FLA.—First Church of Christ, Scientist.—First Reader, Hyriens M. Patrick.—Services: 10.30 A.M.; Sunday School, 10 A.M.

PAINESVILLE, O.—First Church of Christ, Scientist.—First Reader, Mrs. M. Iowa Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Park Place.
Reading Room, same address.

PALM BEACH (WEST) FLA.—First Church of Christ, Scientist.—First Reader, Elwyn N. Moses.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Tempie, West of Bank, Clematis Avenue.
Reading Room, same address; open daily.

PALO ALTO, CAL.—First Church of Christ, Scientist.—First Reader, Miss Moille A. Howe.—Services: 11 A.M.; Wed., 8 P.M.—In Reading Room, Madison & Thoitts Building.

PANA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Alwilda C. Swallow.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Open daily, 1 to 4 P.M. Glassgow Block.

PARIS, TEX.—First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth B. Weaver.—Services: 11 A.M.; Wednesday, 7.30 P.M.—425 S. Jefferson Street.

PARK CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Huy.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Sutton's Hall.

PARKERSBURG, W. VA.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Paxton Noonan.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—1300 Market St.
Reading Room, Union Trust; open daily.

PARK RIDGE AND EDISON PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Willis.—Services: 11.30 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.
Reading Room, same address.

PARSONS, KAN.—First Church of Christ, Scientist.—First Reader, Ralph R. Hibben.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Excelsior Hall, East Forest Avenue.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Mercantile Blk., Forest Ave.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Lena P. Morse.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, cor. Oakland Ave. and E. Colorado St.
Reading Room, Slavin Building, corner Fair Oaks Avenue and Colorado Street; open 9 A.M. to 5 P.M.

PASSAIC, N. J.—First Church of Christ, Scientist.—First Reader, H. Coulson Fairchild.—Services: 10.30 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Room 36, People's Bank Building, 185 Main Avenue.
Reading Room, same address.

PAYNESVILLE, MINN. — First Church of Christ, Scientist.—First Reader, Roy Latterell.—Services: 10.45 A.M. & 8 P.M.—Church.

PENSACOLA, FLA.—First Church of Christ, Scientist.—First Reader, Miss Kate Smith.—Service: 11 A.M.—Pensacola Library.

PENSACOLA, FLA.—Second Church of Christ, Scientist. — First Reader, Mrs. Sudie T. Heard.—Services: 11 A.M.; Wednesday, 4 P.M.—Masonic Temple.
Reading Room, same address.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Darius D. Hall.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 213 S. Jefferson Avenue.

PETERBORO, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary R. Todd.—Services: 11 A.M., 7 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church, 378 Aylmer St.
Reading Room, same address.

PETERSBURG, IND.—First Church of Christ, Scientist.—First Reader, Solomon Cupps.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

PHILADELPHIA, PA. — First Church of Christ, Scientist.—First Reader, Thomas E. Boland.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Streets.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday. Perry Building, southeast corner 16th and Chestnut Streets.

PHOENIX, ARIZ. — First Church of Christ, Scientist.—First Reader, Mrs. Sarah Nye.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Post Office Building, Monroe Street.
Reading Room, same address.

PIPESTONE, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Frances I. Marsh.—Services: 11 A.M.—In Syndicate Blk.

PIQUA, O.—First Church of Christ, Scientist.—First Reader, William M. Knox.—Services: 10.45 A.M.—Maccabee Hall, 317½ Main St.

PITTSBURG, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Gaskill.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Old Opera House, E. 4th Street.
Reading Room, Room 7, Investment Bldg.

PITTSBURG, PA. — First Church of Christ, Scientist.—First Reader, William J. Robinson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Clyde St., near 5th Ave.
Reading Room 10 A.M. to 4 P.M., except Sunday. Rooms 404-405 German National Bank Bldg., corner 6th Avenue and Wood St.

PITTSFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Archie E. Van Ostrand.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Merrill Building, 246 North Street.
Reading Room, same address; 2 to 4 P.M.

PLAINFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Henry C. Fry.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Universalist Church.
Reading Room in Church; Wednesdays, from 2 to 5 P.M.

PLATTSMOUTH, NEB. — First Church of Christ, Scientist.—First Reader, Silas Long.—Services: 11 A.M.; Wed., 8 P.M.—Coates Blk.
Reading Room open daily 2 to 4 P.M.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, Herbert A. Stockbridge.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—93 Court St.
Reading Room, same address.

PLYMOUTH, MICH.—First Church of Christ, Scientist.—First Reader, Miss Sophia Hassinger.—Services: 10 A.M.; Sunday School, 11.15 A.M.; Wed., 7 P.M.—Church Edifice.
Reading Room, same address.

PLYMOUTH, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Wiggin.—Service: 11 A.M.—Over Public Library.

POCATELLO, IDAHO. — First Church of Christ, Scientist.—First Reader, Mrs. Bessie D. Rowe.—Services: 11 A.M.; Wednesday, 8 P.M.—O'Leary Building, Cleveland Avenue and Lewis Street.
Reading Room, same address.

POLO, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Cecelia M. Schell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

POMONA, CAL.—First Church of Christ, Scientist.—First Reader, Dr. Vincent W. Baker.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Center Street, near Main.
Reading Room, 2 to 4 P.M.; same address.

PORT HURON, MICH. — First Church of Christ, Scientist.—First Reader, George T. Johnstone.—Services: 10 A.M.; Wed., 7.15 P.M.—Society Hall, White Bldg., Water St.
Reading Room open 2 to 5 P.M. 508 Meisel Block.

PORTLAND, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Elizabeth Haskell. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Kotzschmar Hall, 627½ Congress Street.
Reading Room, Baxter Block, 562 Congress Street; open 10 A.M. to 1 P.M. and 2 to 5 P.M., daily, except Sunday.

PORTLAND, ORE.—First Church of Christ, Scientist.—First Reader, Miss Anna Friendlich.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Scottish Rite Cathedral, Morrison and Lownsdale (15th) Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and every evening, except Sunday and Wednesday, from 7.30 to 9 P.M. Fenton Building, 84 6th Street.

PORTSMOUTH, O.—First Church of Christ, Scientist.—First Reader, Walter S. Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Mon., Wed., and Sat. afternoons; 2d floor Dice Bldg., Gallia St.

POTTSVILLE, PA.—First Church of Christ, Scientist.—First Reader, George M. Rishel.—Services: 10.45 A.M.; Wednesday, 8 P.M. Baber Bldg., cor. Center and Union Streets.

POUGHKEEPSIE, N. Y. — First Church of Christ, Scientist.—First Reader, Wellington C. Lansing.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Church Edifice, Market Street, opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M.

PRESCOTT, ARIZ.—First Church of Christ, Scientist.—First Reader, Homer R. Wood.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Union Block, Gurley St.
Reading Room open daily, 2 to 4 P.M.

PRINCETON, IND.—First Church of Christ, Scientist.—First Reader, Dr. William H. Maghee.—Service: 10.45 A.M.—517 E. State.

PROVIDENCE, R. I.—First Church of Christ, Scientist.—First Reader, George I. Fiske.—Services: 10.45 A.M.; Wednesday, 8 P.M.—250 Bowen Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE, R. I. — Second Church of Christ, Scientist.—First Reader, Walter E. Mylod.—Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room, same address; open from 9 A.M. to 12 M. and 2 to 5 P.M.

PROVO CITY, UTAH.—First Church of Christ, Scientist. — First Reader, Mrs. Florence Bishop.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—42 E. Center St.
Reading Room, same address.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Chipman G Seelye.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th Street and Grand Avenue.
Reading Room open daily. 301 Central Blk.

PUNXSUTAWNEY, PA. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Hardy.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Eberhart Building.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

PUYALLUP, WASH.—First Church of Christ, Scientist.—First Reader, Alva B. Ammerman.—Services: 11 A.M.; Wednesday, 8 P.M.—In Church Edifice.
Reading Room, same place; 2 to 4 P.M., except Sunday.

QUINCY, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Edith M. Hess.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Jewish Temple, 9th Street, near Spring.
Reading Room in Schott Building, 615 1-3 Hampshire Street; open daily, except Sunday, from 2 to 5 P.M.

RACINE, WIS.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—S. W. corner Main and 7th Sts.
Reading Room, same address, 2d floor; open daily, except Sundays, from 2 to 4 P.M.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth B. Messer.—Services: 11 A.M.; Wed., 7.30 P.M.—Christian Science Chapel, Randolph Ave.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Herbert Linwood Campbell.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room, 185 Main St., open daily, except Sunday, 2.30 to 5 P.M., also every week day evening, except Wed., from 7 to 9.

READING, PA.—First Church of Christ, Scientist.—First Reader, Miss Emma Hartz.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—429 Walnut Street.
Reading Room open daily. Room 605, Colonial Trust Building.

REDLANDS, CAL.—First Church of Christ, Scientist.—First Reader, Lorenzo E. Fish.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 14 W. Citrus Avenue.
Reading Room, same address.

REYNOLDS, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Jeffie W. Harlow.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room open daily 9 A.M. to 5 P.M.; same address.

RICE LAKE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Alice A. Tremper.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room open from 2 to 4.30 P.M.

RICH HILL, MO.—First Church of Christ, Scientist.—First Reader, Howard M. Ball.—Services: 11 A.M. & 8 P.M.; S. S., 9.45 A.M.; Wed., 8 P.M.—Church Edifice, 3d & Walnut.
Reading Room, same address.

RICHMOND, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Lumpkin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Pythian Building.
Reading Room, 10 No. Tenth Street, opposite Hotel Westcott.

RICHMOND, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Callie Chenault Shackelford.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Schlegel Building.

RICHMOND, SURREY, ENGLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Matilda Spiller.—Services: 11.30 A.M.; Sunday School, 11.30 A.M.—14 Parkshot.
Reading Room, same address; open 2 to 4 P.M., except Sunday.

RICHMOND, VA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Bernard.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Belvidere Hall, 437 W. Main Street.
Reading Room, Chamber of Commerce, Room 23; open daily.

RIDGEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes H. Griffin.—Services: 10.30 A.M.; Wednesday, 8 P.M.—First National Bank Building.
Reading Room, same address; open daily, except Sunday, 3 to 5 P.M.

RILEY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Ellen Nixon.—Services: 11 A.M.; Wednesday, 2 P.M.—Christian Science Chapel.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Abraham A. Sulcer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets.
Reading Room open daily from 2 to 4 P.M. In Church Edifice.

RIVERSIDE, CAL.—Second Church of Christ, Scientist.—First Reader, Mrs. Alice Gifford.—Services: 3 P.M.; Sunday School, 2.45 P.M.; Wednesday, 8 P.M.—Universalist Church, corner 7th and Lemon Streets.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. The New Glenwood, corner Orange and 6th Street.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—First Reader, Elmer J. Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Church Edifice, cor. Alexander and Cobb Sts.
Reading Room, 2 Cobb Street; open daily, except Sunday, from 10 A.M. to 5 P.M.

ROCHESTER, N. Y.—Second Church of Christ, Scientist.—First Reader, Charles R. Frickey.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, 81 So. Fitzhugh St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.

ROCKFORD, ILL.—First Church of Christ, Scientist.—First Reader, Edward J. Hollister.—Services: 10.45 A.M.; Wed., 8 P.M.—The Mendelssohn Hall, 513 W. State St.
Reading Room, 114 N. Church Street; open daily, except Sunday, from 2 to 5 P.M.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, George H. Sheldon.—Services: 10.45 A.M.; S. S., 12 M.; Wednesday, 7.30 P.M.—In Church Edifice, 825 23d St.
Reading Room open daily, except Sun. 2 to 5 P.M., also Sat. 7 to 9 P.M. 1715 2d Ave.

ROCKLAND, ME.—First Church of Christ, Scientist.—First Reader, Fred S. Libby.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 420 Main Street.

ROCKLAND, MASS.—First Church of Christ, Scientist.—First Reader, A. Seymour Clark.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—E. P. Torrey Block.
Reading Room open Wednesday afternoon.

ROCK VALLEY, IA.—First Church of Christ, Scientist.—First Reader, Miss Minnie E. Grossenberg.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.

ROCKVILLE CENTRE, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary W. Haring.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wed., 8 P.M.

ROME, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Rosa L. Hannan.—Services: 11 A.M.; Wed., 8 P.M.—201 6th Ave.

ROME, N. Y.—First Church of Christ, Scientist.—First Reader, Earl A. Lamb.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 1 to 4 P.M.; same address.

ROXBURY, MASS.—First Church of Christ, Scientist.—First Reader, Louis N. Bennett.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—In Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Bradley Building, 54 Warren Street, corner Dudley. Room 3.

RUTLAND, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Stella Hadden Alexander.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Gryphon Building, 118 West Street.
Reading Room open 10 A.M. to 5.30 P.M.

SACRAMENTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma W. Hayford.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 14th and K Sts.
Reading Room, Ochsner Bldg.; 1 to 4 P.M.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Alfred E. Curry.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. Avery Building, corner Genesee and Jefferson Avenue.
Reading Room, Rooms 15 & 16 Mason Blg.

SALAMANCA, N. Y.—First Church of Christ, Scientist.—First Reader, W. Willard Rooks.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—9 River Street.
Reading Room, same address.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, William S. Fenollosa.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Chapel, Lynde Street.
Reading Room open daily, 3 to 5 P.M. 8 Lynde Street.

SALEM, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen D. Mayerhofer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—2-3 Pioneer Block.

SALEM, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie N. Waters. Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church adjoining City Hall.
Reading Room in Church.

SALINAS, CAL.—First Church of Christ, Scientist.—First Reader, Miss Kate L. Meyer.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Building, 13 E. Gabilan Street.
Reading Room, same address.

SALINE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence.—Services: 10 A.M.; Wed., 7 P.M.—Nissly Bldg.
Reading Room, 2 to 4 P.M.

SALT LAKE CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Henry B. Prout.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, 336 East Third South Street.
Reading Room, 268 Scott Building, 168 South Main Street.

SALT LAKE CITY, UTAH.—Second Church of Christ, Scientist.—First Reader, Miss Harriet Levis.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—I. O. O. F. Hall, corner 11th E. and 11th So. Streets.

SAN ANTONIO, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth T. Archer.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—501 Avenue D.
Reading Room, same address.

SAN BERNARDINO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Myrte Palmer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—E St., between 7th & 8th Sts.
Reading Room, same address; 2 to 4.30 P.M.

SAN DIEGO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie M. McKoon.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Ash and 3d Sts.
Reading Room, same address; 10 A.M. to 12 M. and 2 to 4 P.M.

SANDUSKY, O.—First Church of Christ, Scientist.—First Reader, Oliver W. Marble.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Temple Building.
Reading Room, same address; 2 to 5 P.M.

SAN FRANCISCO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Dora J. Stanton.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M. Church Edifice, corner Taylor and Post Sts.
Reading Room, 206 Kearny St., Room 509.

SAN JOSE, CAL.—First Church of Christ, Scientist.—First Reader, Paul R. Mabury.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, St. James St., between 1st and 2d Sts.
Reading Room, 1.30 to 4.30 P.M. 18 N. 2d Street.

SAN RAFAEL, CAL.—First Church of Christ, Scientist.—First Reader, William J. Casey.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Hall, 440 Fourth Street.
Reading Room, same address; Friday 2 to 4 P.M.

SANTA ANA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth M. Gregg.—Services: 11 A.M.; Wed., 7.30 P.M.—406 6th Street, corner Birch.
Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie E. Thayer.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—1228 State Street.
Reading Room 1316 State Street.

SANTA CRUZ, CAL.—First Church of Christ, Scientist.—First Reader, Orrin W. Jackson.—Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Building.
Reading Room, 2 to 4 P.M.; same address.

SANTA MONICA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Achsah D. Osborn.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Oregon Avenue and 7th Street.
Reading Room, same address; 2 to 4.30 P.M.

SAVANNAH, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Julia Lee Wilson.—Services: 11 A.M.; Wednesday, 8.30 P.M.—De Kalb Hall, 22 President Street, W.
Reading Room, 18 Oglethorpe Ave., E.; open daily, from 4 to 6 P.M.

SCHENECTADY, N. Y.—First Church of Christ, Scientist.—First Reader, George F. Boldt.—Services: 10.45 A.M. at Court House; Wednesday, 8 P.M.
Reading Room, 505 State Street. Room 20.

SCRANTON, PA.—First Church of Christ, Scientist.—First Reader, William E. McKee.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—306 Jefferson Avenue.
Reading Room open daily from 9 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SCRANTON, PA.—Second Church of Christ, Scientist.—First Reader, John G. Sherwood.—Services: 10.30 A.M., 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Chapel, corner Madison Ave. & Mulberry St.
Reading Room, same address.

SEATTLE, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Frances Carleton Baker.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—812 6th Avenue.
Reading Room, 923 and 924 Alaska Bldg.

SEDALIA, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Corrine C. Donnohoe.—Services: 11 A.M.; Wednesday, 8 P.M.—K. P. Hall, E. 5th Street.

SENECA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine S. Settle.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

SHARON, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Sara Irene Budd.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner Irvine Avenue and A Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

SHAWNEE, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Rhodes DeVold.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Carnegie Library Building, North Broadway.
Reading Room in rear of Church.

SHEBOYGAN, WIS.—First Church of Christ, Scientist.—First Reader, Miss Emma E. Hahn.—Services: 10.40 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8 P.M.—At Church Edifice, 609-611 Niagara Avenue.
Reading Room in rear of Church Edifice.

SHELDON, IA.—First Church of Christ, Scientist.—First Reader, Miss Grace Thoburn.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Over Union Bank.
Reading Room open 2 to 4 P.M.

SHENANDOAH, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emily O. Andrews.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Universalist Church.

SHERBURN, MINN.—First Church of Christ, Scientist.—First Reader, Ann Maria Follett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Gettler Brothers Hall.

SHERMAN, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy C. Works.—Service: 11 A.M.—201 N. Walnut Street.
Reading Room, 304 South Walnut Street.

SHREVEPORT, LA.—First Church of Christ, Scientist.—First Reader, John C. Allen.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 42, Cooper Building.

SILVER CREEK, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Grace A. Starring.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SIOUX CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Gladys E. G. Williams.—Services: 10.45 A.M. and 7.45 P.M.; Wed., 7.45 P.M.—10th and Jones Sts.
Reading Room, 218 Iowa Building.

SIOUX FALLS, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn G. Root.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Corner 12th and Dakota Ave.
Reading Room, 6 Southwestern Building, Phillips Avenue.

SKOWHEGAN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Eva D. H. Baker.—Services: 10.45 A.M.; Sunday School, 11.45 A.M., Christian Science Hall, 29 Water Street; Wednesday, 7 P.M.—15 Elm Street.
Reading Room, same address.

SNOHOMISH WASH. — First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Crossman.—Service: 11 A.M.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, Frederick G. Eberhart, Jr.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Auditorium Annex.
Reading Room, Arnold Building; open daily, except Sunday, 2 to 4 P.M.

SOUTH McALESTER, I. T.—First Church of Christ, Scientist.—First Reader, William E. Browne.—Services: 11 A.M.; Wednesday, 8 P.M.—223 E. Choctaw Avenue.
Reading Room, same address, Tuesday and Friday, 2 to 5 P.M.

SPOKANE, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel C. Lucas.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Church Edifice, corner 4th Ave. and Post St.
Reading Room open 10 A.M. to 5 P.M. 304-306 Lindelle Block, corner Riverside Avenue and Washington Street.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Ballou.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.45 P.M.—Jewish Temple, North 5th Street.
Reading Room, 223 Odd Fellows Building, daily, except Sunday, 10 to 11.30 A.M. and 2 to 5 P.M. C. S. literature on sale.

SPRINGFIELD, MASS. — First Church of Christ, Scientist.—First Reader, Guy Smith Perkins.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner State and Orleans Sts.
Reading Room open 10 A.M. to 5 P.M. and on Sat. to 9 P.M. 1 Court House Pl. 'Phone.

SPRINGFIELD, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Katherine M. Wright.—Services: 11 A.M.; Wednesday, 8 P.M.—West Walnut and Market Streets.
Reading Room, same address.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, Mrs. Susanna Frise.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Rooms, 111-112 Bushnell Building.
Reading Room, same address.

STATEN ISLAND, N. Y. — First Church of Christ, Scientist.—First Reader, Mrs. Mary I. DeGroff.—Services: 10.45 A.M. and 8 P.M.; Wed., 8 P.M.—25 Stuyvesant Pl., St. George.
Reading Room open 2 to 5 P.M. daily.

STEPHEN, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Michelson Hagerty.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wed., 8 P.M.
Reading Room open 7 to 9 P.M.

ST. JOHN, N. B.—First Church of Christ, Scientist.—First Reader, Harold Farmer Hall.—Services: 11 A.M. and 7 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.
Reading Room open week days, 2.30 to 5 P.M. 15 Germain Street.

ST. JOHNSBURY, VT. — First Church of Christ, Scientist.—First Reader, Charles E. Peck.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M.—Odd Fellows Block, Railroad Street.
Reading Room open from 2 to 5 P.M., except Sunday and Monday.

ST. JOSEPH, MO.—First Church of Christ, Scientist.—First Reader, Edwin J. Townsend.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Unity Church Building, Ninth Street, near Edmond.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday. Orpheum Theatre Building, 512 Francis Street.

ST. JOSEPH, MO.—Second Church of Christ, Scientist.—First Reader, Miss Florence Elfred.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—910 Edmond St.
Reading Room, week days; same address.

ST. LOUIS, MO.—First Church of Christ, Scientist.—First Reader, Arthur P. De Camp.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.; Sunday School, 10.40 A.M.—Church Edifice, corner Kingshighway and Westminster Place.
Reading Room open daily 9 A.M. to 5 P.M. except Sundays. Suite 300-304 Tobin Building, S. E. corner 8th and Locust Streets.

ST. LOUIS, MO.—Second Church of Christ, Scientist.—First Reader, Willard P. Heath.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Henneman Hall, 3723 Olive Street.
Reading Room, 10 A.M. to 4 P.M. daily, 4328 Maryland Avenue.

ST. PAUL, MINN.—First Church of Christ, Scientist.—First Reader, Walter Holmes.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Raudenbush Building, corner 6th and St. Peter Streets.
Reading Room, 12 M. to 5 P.M., except Sunday. Suite 309, Raudenbush Building.

ST. PAUL, MINN.—Second Church of Christ, Scientist.—First Reader, Clara Norcott.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Holly Avenue and St. Albans Street.
Reading Room, 815 New York Life Bldg.

ST. THOMAS, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Chittick. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—533½ Talbot Street.

STILLWATER, OKLA. TER.—First Church of Christ, Scientist.—First Reader, John S. Wierman.—Services: 11 A.M.; S. S., 10 A.M.: Wed., 7.30 P.M.—At Church.
Reading Room, corner 9th and Main Sts.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, Miss Margaret G. Meehan.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—W. C. T. U. Hall, No. California Street.
Reading Room, Ruhl Bldg. Rooms 3 and 4.

SUPERIOR, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy C. Spring.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Odd Fellows Hall, corner 12th Street and Ogden Avenue.
Reading Room, 16 Board of Trade Bldg.

SYDNEY, N. S. W., AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Charles Henry Gibbs.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Royal Chambers, corner Hunter and Castlereagh Streets.
Reading Room, same address; open Monday to Friday 12 M. to 5 P.M.; Saturday, 10 A.M. to 1 P.M.; Wed. evening, 6.30 to 7.45.

SYLVANIA, OHIO.—First Church of Christ, Scientist.—First Reader, William H. Gibbs.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.—Corner Division St. and Indiana Ave.
Reading Room, same address.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Virgil H. Clymer. —Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 704 E. Fayette Street.
Reading Room at above address; open 10 A.M. to 12.30 P.M. and 2 to 5 P.M.

TACOMA, WASH.—First Church of Christ, Scientist.—First Reader, Charles F. Kraft.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Division and South I Street.
Reading Room open daily, except Sunday, 9.30 A.M. to 4.30 P.M. Rooms 305-306 Fidelity Building, corner 11th and C Streets.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Maria B. C. Newcombe.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room at 38 Winthrop Street.

TERRE HAUTE, IND.—First Church of Christ, Scientist.—First Reader, Miss Ida B. Duncan.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—715 Ohio Street.
Reading Room, same address; 2 to 5 P.M.

TEXARKANA, TEX.—First Church of Christ, Scientist.—First Reader, Thomas L. L. Temple.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Rialto Building.

THE HAGUE, HOLLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Helene Jansen.—Service: 10.30 A.M.—Mercurius Hall, Noordeinde 33.
Reading Room, 2 to 4 P.M. Monday and Wednesday; 10 A.M. to 12 M. Tuesday and Friday. 4 Praktizyushock.

THOROLD, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Wilkinson. —Services: 3 P.M.; Wednesday, 8 P.M.—Temerance Hall and Front Street.

TIFFIN, O.—First Church of Christ, Scientist. —First Reader, —— —— Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room in Church Hall.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.45 A.M., 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—At Church Edifice, corner Monroe St. and Lawrence Ave.
Reading Room, 219 The Spitzer.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, Charles H. Dewar.—Services: 11 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Church Edifice, Huntoon and Polk Streets.
Reading Room, open daily, 2 to 5 P.M., except Sunday; same address.

TOPEKA, KAN.—Second Church of Christ, Scientist.—First Reader, Miss Ruth A. Welles.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—108 W. 9th St.
Reading Room open daily 1.30 to 5 P.M.; same address.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Isabella M. Stewart.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer Howell Street. Sunday evening service discontinued during July and August.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. Third floor Manning Chambers, 70 Queen Street.

TORONTO, ONT.—Second Church of Christ. Scientist.—First Reader, John Clark.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Yonge and College Streets.
Reading Room, same building; open daily.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Miss Mary Plummer. —Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.
Reading Room and Services Mercur Hall.

TRENTON, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Ogden.—Services: 11 A.M.; Wednesday, 8 P.M.—216 Academy Street.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Frederic W. Sim.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue, and First Street, North.
Reading Room, 15 Second Street. Open 10 A.M. to 5 P.M. and 7 to 9 P.M.

TUCSON, ARIZ.—First Church of Christ, Scientist.—First Reader, Mrs. Edna Horstmann.—Services: 11 A.M.; Wednesday, 7.45 P.M.—A. O. U. W. Bldg., 46 E. Congress St.
Reading Room, same address.

TURNER, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Ann E. Bradford. —Service: 11 A.M.—Merrill's Hall.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny E. Roberts. —Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Hedenstrom.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—At Christian Science Hall, 570 Granville Street.
Reading Room, same address.

VICTOR, COL.—First Church of Christ, Scientist.—First Reader, Charles Walden.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—At Reading Room, Fox Building, 4th and Portland.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Sallie P. Boda. —Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, same address.

VIRDEN, MAN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie McDougall. Services: 11 A.M.; Wed., 8 P.M.—Fire Hall.

WABASH, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Lena Small.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Over 2 E. Hill Street.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

WALLA WALLA, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Hopie M. Hunt.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 3d and Poplar Streets.
Reading Room, same address; open daily, except Sunday, 1.30 to 4.30 P.M.

WARSAW, IND.—First Church of Christ, Scientist.—First Reader, Otis O. Oldfather.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open 2 to 4 P.M. Monday, Wednesday, and Friday.

WASHINGTON, D. C.—First Church of Christ, Scientist.—First Reader, Amadeus C. Peter.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Fifteenth and R Streets, N. W.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. Room 43, Traders' Bank Building, 10th Street and Pa. Avenue.

WASHINGTON, D. C.—Second Church of Christ, Scientist.—First Reader, Harry C. Robinson.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—1809 I Street, N. W.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. Room 43, Traders Bank Building, 10th Street and Pennsylvania Avenue.

WASHINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emeline W. Morrison.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Sts.

WATERBURY, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Ida H. Schoonmaker.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—108 Bank Street.
Reading Room open daily 2 to 5 P.M.

WATERLOO, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Lindsay.—Services: 10.45 A.M. and 7.45 P.M.; Wed., 8 P.M.—Church Edifice, W. 5th Street.
Reading Room open daily 2 until 4 P.M.

WATERLOO, IA.—Second Church of Christ, Scientist.—First Reader, Emmor Clark Stevens.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—East Side Library Assembly Room.
Reading Room, 2 to 4 P.M. 115 E. 4th Street, 2d floor.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Angie A. Reynolds.—Services: 11 A.M.; Wednesday, 8 P.M.—7 Burdick Building.
Reading Room, same address.

WATERTOWN, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Mather.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M. 128 Maple Street, So.

WATERVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary S. Thomas.—Services: 11 A.M.; Wed., 8 P.M.

WAUSAU, WIS.—First Church of Christ, Scientist.—First Reader, Alexander Archie.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—601 Third St.
Reading Room, same address, open daily from 10 A.M. to 12 M. and 2 to 5 P.M.

WAVERLEY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Flora Beale.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Woodman Hall.

WEBSTER CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Soule.—Services: 11 A.M.; Wed., 8 P.M.—Chapel.
Reading Room in Chapel; open daily 2 to 5 P.M.

WEEPING WATER, NEB.—First Church of Christ, Scientist.—First Reader, Amandus W. Beach.—Services: 11 A.M.; Sunday School, same hour; Wednesday, 8 P.M.—At Christian Science Church.
Reading Rooms open daily from 2 to 6 P.M.; Sheldon Building.

WELLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, ——— ———. Services: 11 A.M.; Wednesday, 7.30 P.M.—Seventh and Jefferson Avenues.

WEST CHESTER, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Irene A. Williams.—Services: 10.30 A.M.; Wednesday, 8 P.M.—117 N. High Street.

WHEATON, ILL.—First Church of Christ, Scientist.—First Reader, Harry E. Crankshaw.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Library Hall.
Reading Room open Wednesday from 2 to 5 P.M. 128 N. Hale Street.

WHITE MOUNTAIN HOUSE, FABYAN, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Emile Rounsevel.—Services: 10.45 A.M.

WHITE PLAINS, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Ella E. Perry.—Services: 10.45 A.M.; Wednesday, 8 P.M.—114 Railroad Avenue.
Reading Room open daily 2 until 4 P.M.

WHITEWATER, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Merin D. Wood.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader Mrs. Isola H. Nessly.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Lawrence and 2d Streets.
Reading Room open daily, except Sunday, 1.30 to 5 P.M.; same address.

WILLIAMSPORT, PA.—First Church of Christ, Scientist.—First Reader, Miss Alice B. Hodges.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room, 2 to 4 P.M. 244 W. 4th St.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Henry A. Hall.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Wilmette Hall.
Reading Room open Tuesdays, 2 to 4 P.M.

WILMINGTON, DEL.—First Church of Christ, Scientist.—First Reader, Mrs. May Burns John.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—In Church Edifice, corner Park Place and Van Buren Street.
Reading Room, same address; 9 A.M. to 1 P.M. and 3 to 5 P.M. daily.

WILMINGTON, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Weill.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—I. O. O. F. Building, corner 3d and Princess Streets, 2d floor.
Reading Rooms, same address; open daily, except Sunday, 10.30 A.M. to 5.30 P.M.

WINCHESTER, KY.—First Church of Christ, Scientist.—First Reader, James W. Poynter. —Services: 11 A.M., 7 P.M.; Sunday School, 10 A.M.; Wed., 7 P.M.—I. O. O. F. Bldg.
Reading Room open daily; same address.

WINCHESTER, MASS. — First Church of Christ, Scientist.—First Reader, Henry C. Nickerson.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M. —In Town Hall.
Reading Room, Waterfield Building; open daily, except Sunday, 2 to 4 P.M.

WINFIELD, KAN.—First Church of Christ, Scientist. — First Reader, Miss Belle M. Light.—Services: 11 A.M.; Wed., 8 P.M.— Hudson Building, 110 E. 9th Ave., up-stairs.

WINLOCK, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda Colbath.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.— Church Edifice.
Reading Room open daily, except Sat. and Sun., from 2 to 5 P.M.; same address.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, A. William Mainland.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—310 Notre Dame Avenue.
Reading Room, Room 5; 2.30 to 5 P.M.

WINNIPEG, MAN.—Second Church of Christ, Scientist.—First Reader, William Lough.— Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Stobart Block, Portage Avenue.
Reading Room, same address.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Percy M. Dobbs.—Services: 11 A.M.; Wednesday, 8 P.M.—118 W. 4th Street.
Reading Room, same address.

WOBURN, MASS. — First Church of Christ, Scientist.—First Reader, Mrs. Sara Clark Mendum. — Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.— Savings Bank Building.
Reading Room open from 2.30 to 4.30 P.M., except Sunday and Thursday.

WOODSTOCK, ONT.—First Church of Christ, Scientist.—First Reader, Arthur Masterman. —Services: 11 A.M.—A. O. U. W. Hall

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Harry Sylvester.— Services: 10.45 A.M.; Wednesday, 7.45 P.M.— Dean Hall, Worcester Woman's Club House, Salisbury Street.
Reading Room open 2 to 5 P.M. daily, except Sunday. 35 Pearl Street, Room 4.

WYMORE, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Mary I. Haddan. —Services: 10.30 A.M.; Wednesday, 8 P.M.— At Church Edifice.
Reading Room, same address.

YANKTON, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sargent.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, same address.

YONKERS, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Perlita Wolff. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—12 N. Broadway.
Reading Room open daily, 10 A.M. to 5 P.M.

YOUNGSTOWN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel A. Warner. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M.— East Wood Street and Chapel Place.
Reading Room, daily, 2.30 to 4.30 P.M.

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# LIST OF CHRISTIAN SCIENCE SOCIETIES

## WITH NOTICE OF REGULAR SERVICES

ABERDEEN, S. DAK.—First Reader, Mrs. Mary Hutton.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 4, 5 Witte Block.

ABILENE, KAN.—First Reader, Mrs. Augusta Nieper.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, corner 3d and Cedar Sts.

AKRON, IA.—First Reader, Mrs. Clara Raish. —Services: 11 A.M.; Wednesday, 7.30 P.M.— Tremaine's Hall.

ALBIA, IA.—First Reader, Albert Oswald.— —Services: 10.30 A.M.; Wednesday, 8 P.M.— Yeoman Hall, 304 E. Washington Street.

ALLIANCE, O.—First Reader, Miss Maude Bailey.—Services: 3 P.M.; Sunday School, 2 P.M.; Wed., 7.30 P.M.—223 E. Main St.

ARVADA, COL.—First Reader, Mrs. Emma Joy.—Service: 11 A.M.—Grange Hall.

ASHTABULA, O.—First Reader, Miss Jennie Richards.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Baptist Chapel, Park Street.
Reading Room open daily, except Sunday, 11 A.M. to 12 M. and 2 to 4 P.M. Latimer Block, Main Street.

ATHOL, MASS.—First Reader, Mrs. Sarah C. Barney.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall, 456 Main Street.

AUGUSTA, ME.—First Reader, Mrs. M. Emma Ellis.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Woodmen Hall, 207 Water Street.

BAKERSFIELD, CAL.—First Reader, Mrs. Sarah Bruce Bennett.—Services: 11 A.M.; S. S., 11.45 A.M.; Wed., 8 P.M.—The Bank of Bakersfield Bldg., 20th St. & Chester Ave.

BANCROFT, NEB.—First Reader, Mrs. Abble A. Ward.—Service: 2.30 P.M.—Reading Room.

BARRINGTON, R. I.—First Reader, Alice G. Sayward.—Service: 3 P.M.—Town Hall.

BATH, N. Y.—First Reader, Mrs. R. Reubena Jacobs.—Service: 10.30 A.M.—Cook Hose Company Hall.

BELVIDERE, ILL.—First Reader, Mrs. Bertha H. Goddard.—Services: 10.45 A.M.; Wednesday, 8 P.M.—2d floor, 130 N. State Street.

BELLEVUE, MICH.—First Reader, Miss Lois Canady.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—K. of P. Hall.
Reading Room, same address.

BENTON HARBOR, MICH. — First Reader, Miss Helen C. Potter.—Services: 11 A.M.; Wed., 8 P.M.—Minora Hall, 244 Pipestone St.
Reading Room, 7 Wells Block, State Street, St. Joseph, Mich.

BERLIN, WIS.—First Reader, Mrs. Ella Hamilton.—Services: 11 A.M.; Wednesday, 8 P.M. —Ladies Club Room, Library Building.

BIGGSVILLE, ILL.—First Reader, Mrs. Nina Wittman.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, same address.

BLOOMFIELD, IA.—First Reader, Mrs. Lou A. Carruthers.—Service: 11 A.M.—Second floor Trimble House Block.

BLOOMFIELD, NEB.—First Reader, ——— ——— Services: 11 A.M.; Sunday School following service.

BLOOMSBURG, PA. — First Reader, ——— ——— Service: 11 A.M.—155 W. Fifth Street.

BOYNE, MICH.—First Reader, Mr. Elema J. Coy-Kendall.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Residence Mrs. E. L. Crane.

BRAINERD, MINN. — First Reader, Josiah Thayer.—Service: 11 A.M.—Columbia Block, 3d floor, Hall to the right.

BREMERTON, WASH.—First Reader, Elmer A. Tucker.—Services: 11 A.M.; Wednesday, 8 P.M.—Washington Avenue and 3d Street.

BROMLEY, KENT, ENGLAND. — First Reader, Mrs. Ada Karr. — Service: 11.30 A.M.—Gymnastic Hall, College Slip.

BUTTE CITY, MONT. — First Reader, Miss Alice M. Peck.—Services: 8 P.M.; Wednesday, 8 P.M.—Jewish Temple, corner Washington and Galena.
Reading Room, 10 A.M. to 4 P.M., except Sunday. 86 Owsley Block, 4th floor.

CADILLAC, MICH.—First Reader, Miss Mary L. Geer. — Services: Sunday, 10.30 A.M.; Wednesday, 7.30 P.M.—Over State Bank.

CALDWELL, IDAHO.—First Reader, Mrs. Corina Cowden.—Services: 11 A.M.; Wednesday, 8 P.M.—M. B. A. Hall.

CAMBRIDGE, ENG.—First Reader, Mrs. Agnata F. Butler.—Services: 11.30 A.M. and 6.30 P.M.; Wednesday, 6.30 P.M.—Southgate Lodge, Emmanuel Street.
Reading Room open Monday and Wednesday, 3 to 4 P.M.; same address.

CANAJOHARIE, N. Y.—First Reader, Miss Emma Abel.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Street.

CANTON, ILL.—First Reader, Mrs. Katharine Heald.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner E. Chestnut street and Second Avenue.

CARTERVILLE, ILL. — First Reader, Mrs. Lizzie L. Douglas.—Service: 10 A.M.—Residence Mrs. J. H. Douglas.

CEDAR FALLS, IA.—First Reader, Mrs. Cornelia L. Bryant.—Services: 10.30 A.M.; Wed., 8 P.M.—Universalist Church, Main Street.

CENTERVILLE, IA.—First Reader, Mrs. Anna Sandahl.—Services: 11 A.M.; Wed., 8 P.M.—Up-stairs, Lane Building, East Side Square.

CENTERVILLE, S. DAK.—First Reader, William Higinbotham.—Service: 11 A.M.—Noble Building.

CENTRAL CITY, NEB.—First Reader, Mrs. Anna E. Clark.—Service: 11 A.M.

CENTRALIA, ILL.—First Reader, Mrs. Margaret Cunningham.—Service: 10.45 A.M.—Willards Block, 135 S. Locust Street.

CHARLESTON, ILL.—First Reader, Mrs. Emma Scott.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Library.
Reading Room, White Block, 2 to 4 P.M.

CHARLOTTE, MICH.—First Reader, Herbert K. Jennings.—Services: 11 A.M.; Wednesday, 8 P.M.—Tribune Building.
Reading Room, same address.

CHARLOTTE, N. C.—First Reader, Mrs. Mary Low Templeton.—Services: 11 A.M.; Wednesday, 7.30 P.M.—5 West 5th Street.

CHATHAM, ONT.—First Reader, Mrs. Christina Wickham.—Service: 11 A.M.—I. O. O. F. Block.

CHELSEA, MICH.—First Reader, Mrs. Mary A. Boardman.—Services: 10 A.M.; Thursday, 7. P.M.—G. A. R. Hall.

CHESTER, N. H.—First Reader, Mrs. Fannie E. Barndollar.—Service: 11 A.M.—Town Hall.

CHEYENE, WYO.—First Reader, Miss Sophe Weisser.—Services: 11 A.M.; Wednesday, 8 P.M.—Keefe Hall.

CHRISTIANIA, NORWAY. — First Reader, Mrs. Bessie Ludt. — Services: 11 A.M.; Wednesday, 6 P.M.—Pilestradet 27 III.

CINCINNATI, O.—First Reader, Winfield W. Thiesing.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—408 Mercantile Library Building.

COBURG, ORE.—First Reader, Mrs. Ella H. Macy. — Services: 11 A.M., 7.30 P.M.; Wednesday, 3 P.M.—Science Hall.

COCOANUT GROVE, FLA. — First Reader, Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.; Wednesday, 7 P.M.—Congregational Church.

COLUMBUS, GA.—First Reader, Mrs. Mary Alice Brigham. — Service: 11 A.M.—North Hall, Masonic Temple.

COLUMBUS, IND.—First Reader, Miss Nellie C. Numan.—Services: 10.30 A.M.; Wednesday, 8 P.M.—227½ Washington Street.
Reading Room, 2 to 4 P.M.; same address.

CONCORD, MASS.—First Reader, Charles E. Brown.—Service: 3.30 P.M.—Insurance Hall, Monument Square.

CONNERSVILLE, IND.—First Reader, Everett W. Lowe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—820 Northeastern Avenue.

CORONADO, S. CAL. — First Reader, Mrs. Henrietta H. Williams.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Christian Science Hall, Park Place.
Reading Room, 2 to 3 P.M.; same address.

CORSICANA, TEX.—First Reader, Mrs. Angela L. Allyn.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—City Library Reading Room, 22 Hardy-Peck Building.

COUNCIL GROVE, KAN.—First Reader, Sylvester C. Houck.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Leader Dry Goods Store.

CRAWFORDSVILLE, IND. — First Reader, John C. Fry.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—123½ South Green Street.
Reading Room, open daily, 2 to 5 P.M.; same address.

CRETE, NEB. — First Reader, Eli G. Vore. —Service: 11 A.M.—Buchanan's Hall.

DALTON, GA.—First Reader, ——— ——— Services: 3.30 P.M.; Wednesday 7.30 P.M.

DANIELSON, CONN.—First Reader, Arthur A. Dean.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Residence Mr. Dean.

DAYTONA, FLA.—First Reader, Mrs. Margaret A. Barnes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—40 Beach Street.

DEANSBORO, N. Y.—First Reader, Benjamin L. Foote.—Service: 11 A.M.—Residence of M. A. Foote.

DE KALB, ILL.—First Reader, Ernest G. Clark.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.—Jarboe's Hall, Main St., near 4th.

DILLON, MONT.—First Reader, Mrs. Lucy G. Branan.—Services: 11 A.M.; Wednesday, 8 P.M.—Dillon Bank Building.

DOWAGIAC, MICH. — First Reader, Miss Eloise Everhart.—Service: 10.45 A.M.—Parlor of Universalist Church.

DURANGO, COL.—First Reader, Mrs. Jennie M. Ball.—Services: 11 A.M., July to October, 8 P.M.; Sunday School, 12 M.—870 2d Ave.

DURHAM, N. C.—First Reader, Mrs. Annie C. Bridgers.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Odd Fellows Hall, corner Main and Market Streets.
Reading Room, 901 Mangum Street.

ELDORA, IA. — First Reader, Mrs. Lillian Walker.—Service: 11 A.M. — Universalist Church.

ELKHORN, WIS.—First Reader, Miss Emma A. Jewell.—Service: 10.45 A.M.—Universalist Church.

ELLENBURGH CENTRE, N. Y. — First Reader, Julia A. Hutchins.—Service: 3 P.M.

ELROY, WIS.—First Reader, Miss Lilah B. Searles.—Service: 10.30 A.M.—Residence of Mrs. R. A. Searles.

FAIRBURY, NEB.—First Reader, Mrs. Luna C. Boyle.—Service: 10.45 A.M.—601 4th St.

FARNHAM, QUE.—First Reader, George E. Loud.—Services: 11 A.M., 7 P.M.; Wednesday, 7.30 P.M.—Residence of G. E. Loud.

FENTON, MICH.—First Reader, Mrs. Sarah G. Phillips.—Service: 10.30 A.M.—C. S. Hall.

FLANDREAU, S. DAK.—First Reader, Mrs. Cora Bennett.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Few's Block.
Reading Room, Wednesday, 2 to 5 P.M.

FLUSHING, L. I., N. Y.—First Reader, Mrs. Charlotte H. Foster.—Services: 11.20 A.M.; Wednesday, 8.15 P.M.—122 Main Street, corner Madison Avenue.
Reading Room, 12.30 to 4.30 P.M.

FOREST GROVE, ORE.—First Reader, Mrs. Ella L. Bailey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

FORT EDWARD, N. Y.—First Reader, Miss A. Elizabeth Davis:—Service: 10.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall, Broadway.

FOSTORIA, O.—First Reader, N. Guy Copley. —Services: 10.45 A.M.; Wednesday, 7.30 P.M. —110½ N. Main Street.

FOWLER, COL.—First Reader, Mrs. Jennie A. Erisman.—Service: 11 A.M.—Balch's Hall.

FRANKFORT, IND.—First Reader, Joseph P. Palmer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Maccabee Hall.
Reading Room open 9 A.M. to 12 M. and 1 to 5 P.M. Room 205, Fatzinger Building.

FRANKLIN, MASS.—First Reader, Mrs. Octavia F. Lord. — Service: 10.30 A.M. — I. O. O. F. Hall.

FREDONIA, N. Y.—First Reader, Emma F. Howard.—Services: 11 A.M.; Wednesday, 7.30 P.M.—16 Barker Street.

GALENA, KAN.—First Reader, Mrs. Margaret R. Brown.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—110 Galena Avenue.

GALION, O.—First Reader, John J. Boyer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —First National Bank Block, Main Street.

GALVA, ILL.—First Reader, Mrs. Rachel H. Fitch.—Service: 11 A.M.—W. R. C. Hall.

GENEVA, N. Y.—First Reader, Mrs. Ida M. Gates.—Service: 10.45 A.M.—Prouty Block, Seneca Street.

GENEVA, SWITZ. — First Reader, Charles Vouga.—Services: French, 10 A.M.; English, 11 A.M.; Wednesday, 8.15 P.M.—8 Rue Hotel de Ville.

GENOA, NEB.—First Reader, Anna E. Paulson.—Services: 10.30 A.M.; Wed., 8 P.M.

GLAMIS, ONT.—First Reader, Thomas Pickard.—Service: 11 A.M.—Res. Thomas Pickard.

GLENCOE, ILL.—First Reader, Hamilton M. Robinson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.

GLOVERSVILLE, N. Y.—First Reader, Mrs. Lucia Wagner. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—6 Elm Street.
Reading Room open from 3 to 5 P.M. Tuesday and Friday.

GRAND HAVEN, MICH.—First Reader, Mrs. Anna A. Andrews.—Service: 11 A.M.—In Unitarian Church.
Reading Room, same address.

GRAND RAPIDS, WIS.—First Reader, Edmund P. Arpin. — Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Old Congregational Church Building, East Side.

GRANTON, WIS.—First Reader, Mrs. Alma Knorr. — Service: 11 A.M. — At the Union Church.

GRANTS PASS, ORE.—First Reader, Mrs. Cecelia J. Gamble. — Services: 11 A.M.; Wednesday, 7.30 P.M.—114 E. St., near 2d.
Reading Room, same address.

GREELEY, COL.—First Reader, Mrs. Nellie B. Graham.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—800 9th Street.

GREENFIELD, IND.—First Reader, Mrs. May H. Bush.—Services: 10 A.M.; Wed., 7.15 P.M.

GREENFIELD, MASS.—First Reader, Mrs. Jennie A. Wright. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Elm House Building.

GUERNSEY, ENGLAND.—First Reader, Albert Le Messurier.—Service: 6.30 P.M.—Le Hurel, St. Martin's.

GUNNISON, COL.—First Reader, Mrs. Carrie D. Fleming.—Service: 11 A.M. — Christian Church.

HAMPTON, IA. — First Reader, Mrs. Etta Cummings.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Jeffer's Building.

HAMPTON, VA.—First Reader, Marvin E. Wornham.—Services: 11 A.M.; Wednesday, 8 P.M.—54 Hope Street.

HARRISBURG, PA.—First Reader, Miss Virginia R. Hargest.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—213 Walnut Street.
Reading Room, same address; open daily from 1.30 to 4.30 P.M.

HASTINGS, MICH.—First Reader, Mrs. Effie P. Goodyear.—Services: 10.30 A.M.; Wednesday, 7 P.M.—G. A. R. Hall.

HATFIELD, MASS.—First Reader, Mrs. Susan H. Graves.—Service: 10.45 A.M.—29 Elm St.

HAVANA, CUBA.—First Reader, Alfred F. Blundell.—Services: 3 P.M.; Wednesday, 8 P.M.—G Street, between 3d and 5th Streets, near Wireless Telegraph Station.

HAYSVILLE, KAN.—First Reader, Mrs. Ivah Fager.—Service: 11 A.M.—Baughman Res.

HONOLULU, H. T.—First Reader, Mrs. Edna K. Scott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—164 Hotel Street. Room 1.

HORNELLSVILLE, N. Y.—First Reader, Mrs. Myra B. Norton.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 W. Genesee Street.

HOUGHTON, MICH.—First Reader, Mrs. Nina Reinboldt.—Services: 10.45 A.M.; Wednesday, 8 P.M.—162 Shelden Street.
Reading Room, same address.

HUMBOLDT, IA.—First Reader, Mrs. Nancy E. McLaughlin.—Service: 11 A.M.—G. A. R. Hall.

HURON, S. DAK.—First Reader, Mrs. Alice P. Bick.—Services: 11 A.M.; Wed., 7.30 P.M.

HYDE PARK, MASS.—First Reader, Frank B. Homans.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.—Room 9, Masonic Block, West River Street.

IRONWOOD, MICH.—First Reader, Mrs. Jessie A. Hager.—Service: 11 A.M.—Finnish Temperance Hall, Aurora Street.

KALISPELL, MONT.—First Reader, John H. Montgomery. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Room 3, Opera Block.

KASSON, MINN.—First Reader, Mrs. Ella H. Cornell.—Service: 3 P.M.—Res. F. Bowen.

KENNEBUNK, ME.—First Reader, Miss Carrie E. Remich.—Services: 10.45 A.M.—Room 8, Ross Block, Main Street.
Reading Room open 2.15 to 4.15 P.M. Wednesday and Saturday.

KENTON, O.—First Reader, John Thomas.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Market and North Streets.

LAMAR, MO.—First Reader, George A. Quackenbush.—Service: 10.45 A.M.—Jewel Lodge Hall, Van Poole Bldg., East side of Square.

LANCASTER, N. H.—First Reader, Mrs. Bella S. Wark.—Services: 11 A.M.; Wednesday, 8 P.M.—Bank Block.
Reading Room, same address.

LARAMIE, WYO.—First Reader, Mrs. Maude S. Buffum.—Services: 11 A.M.; Wednesday, 8 P.M.—St. Matthew's Hall.

LAS VEGAS, N. M.—First Reader, James M. Ireland.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—703½ Douglas Avenue. Literature at Public Library.

LEADVILLE, COL.—First Reader, Miss Dorothea Lowe. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Saturday 2 to 5 and 7 to 9 P.M. C. S. Hall, 816½ Harrison Ave.

LEXINGTON, MASS.—First Reader, Frederick L. Emery.—Service: 11 A.M.—Kindergarten Hall, Forest Street, foot of Muzzey.

LEXINGTON, NEB.—First Reader, Mrs. Elizabeth S. Hull.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence V. J. Hull.

LIBBY, MONT.—First Reader, Mrs. Sarah Anderson.—Services: Sunday and Wednesday at 8 P.M.—Main Street, South Libby.

LISBON, N. H.—First Reader, Wilbur F. Atwood.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—C. S. Hall, Parker's Block.
Reading Room open Tuesday and Friday from 2 to 5 P.M; same address.

LITTLETON, N. H.—First Reader, Mrs. Mary S. Heald. —Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsevel's Block, Jackson St.

LOCKPORT, ILL.—First Reader, Miss Louise L. Miller.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall.
Reading Room, same address; Wednesday from 2 to 4 P.M.

LOMPOC, CAL.—First Reader, Tilden L. Harris.—Service: 11 A.M.—I. O. O. F. Hall.

LONDON, ENGLAND.—First Reader, Albert J. Clark.—Services: Sunday, 7 P.M.; Testimony meeting, first Thursday in month, 8 P.M.—234 High Street, Stoke Newington.

LOS GATOS, CAL.—First Reader, John J. Haring.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Montezuma Block, Main Street.

LYNCHBURG, VA.—First Reader, Mrs. Annie M. W. Marshall.—Services: 11 A.M.; Wednesday, 8 P.M.—Hill City Lodge.

LYONS, N. Y.—First Reader, Miss Magdalena Pfeiffer.—Service: 3 P.M.—Sturges Block.

MACE, IDAHO.—First Reader, Mrs. Clara I. Hooper.—Services: 8 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.

MANCHESTER, IA.—First Reader, ——— ———
—Service: 3 P.M.—Universalist Church.

MANSFIELD, MASS.—First Reader, Mrs. Annie S. Boyden.—Service: 11 A.M.—Opposite First National Bank, N. Main Street.

MANTON, MICH.—First Reader, Mrs. Irena Bumps.—Services: 10.30 A.M.; Wednesday, 2.30 P.M.—Residence C. M. Bumps.

MAQUOKETA, IA.—First Reader, Mrs. Lucy Ringlep. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Rice Building.

MARIETTA, O.—First Reader, Miss Julia J. Lewis.—Services: 10.30 A.M.; Wednesday, 7 P.M.—Room 9, Law Building, Putnam St.

MARION, IA.—First Reader, Mrs. Lora Young Olney.—Services: 10.45 A.M., Memorial Hall; Wednesday, 7.45 P.M.—1200 12th Street.

McMINNVILLE, ORE.—First Reader, Mrs. Minnie P. Olds.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Union Block.

MENA, ARK.—First Reader, Mrs. Jennie E. Rapp.—Service: 11 A.M.—First National Bank Building.
Reading Room, same address.

MENOMINEE, MICH. — First Reader, Mrs. Elizabeth C. Cook.—Services: 10.45 A.M.; Wed., 7.45 P.M.—503 Main St. Rooms 8 & 9.

MERRILL, ORE.—First Reader, Mrs. Mattie Rhoads.—Service: 11 A.M.—Church Edifice.
Reading Room at Res. of First Reader.

MERRILL, WIS.—First Reader, Mrs. Russie Arries.—Services: 10.45 A.M.; Wednesday, 8 P.M.—203 W. 6th Street.

MIAMI, I. T.—First Reader, Mrs. Carrie V. Wilson.—Services: 10.30 A.M.; Wed., 8 P.M.

MIDDLETOWN, N. Y.—First Reader, Mrs. M. Louise E. Ray.—Services: 7.30 P.M.; Wednesday, 7.45 P.M.—150 North Street.
Reading Room open Fri. from 2 to 4 P.M.

MITCHELL, IA.—First Reader, Miss Sophie M. Ebbesen.—Service: 11 A.M.—G.A.R. Hall.

MITCHELL, S. DAK.—First Reader, Mrs. Kate F. Dodd.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Christian Science Hall.

MOMENCE, ILL.—First Reader, Mrs. Sadie E. Barsalon.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall.

MONTEVIDEO, MINN.—First Reader, John M. Starbeck.—Services: 10.45 A.M., I.O.O.F. Building; Wednesday, 8 P.M.—7th Street and Nichols Avenue.

MONTPELIER, VT.—First Reader, Phil S. Smith.—Services: 10.30 A.M.; Wednesday, 7.15 P.M.—Opera House Block.
Reading Room, 3 to 5 P.M. Tues and Fri.

MOSCOW, IDAHO.—First Reader, Mrs. Arta Fisher.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Brown Block, 112 Main Street.

MT. VERNON, IA.—First Reader, Wilton McKerral.—Service: 10.45 A.M.—K. of P. Hall.

NAPERVILLE, ILL.—First Reader, Walter F. Keeney.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Second floor, First Nat. Bank Bldg.

NASSAU, BAHAMAS. — First Reader, Mrs. Emeline L. Curry. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

NEWARK, N. J.—First Reader, Miss Mary E. Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—8 Central Avenue.

NEWBURGH, N. Y.—First Reader, Louis J. Du Bois.—Service: 11 A.M.—G. A. R. Hall.

NEWCASTLE-ON-TYNE, ENGLAND. — First Reader, Miss Margaret M. Shaw.—Service: 10.45 A.M.—18 Eldon Square.

NEW ORLEANS, LA.—First Reader, Mrs. Lulu B. Espy.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—920 Leontine Street.

NEW YORK, N. Y.—First Reader, Robert Bruce Pegram.—Services: 11 A.M.; Wednesday, 8 P.M.—131 East 34th Street.

NIAGARA FALLS, N. Y.—First Reader, Mrs. May A. Thibaudeau. — Services: 11 A.M.; Wednesday, 8 P.M.—Room 100A Gluck Bldg.
Reading Room open Tuesday, Thursday, Friday, and Saturday from 2.30 to 4.30 P.M. Same address.

NILES, MICH.—First Reader, Mrs. Ida S. Dorsey.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Auditorium Carnegie Library.

NORTHAMPTON, MASS.—First Reader, Mrs. Ella I. Mayfield. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—15 State Street.
Reading Room open 3 to 5 P.M.

NORTHVILLE, MICH.—First Reader, Mrs. Ida M. Perrin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ladies' Library Building.

NORWALK, CONN.—First Reader, Mrs. Elizabeth Morrison.—Services: 3 P.M.; Wednesday, 8 P.M.—57 Wall Street.
Reading Room, same address.

OBERLIN, O.—First Reader, Mrs. Eva Serepta Bartlett.—Service: 10.30 A.M.—Squire Block, No. Main Street.

OGDEN, UTAH.—First Reader, Mrs. Mary E. Tolmie.—Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Congregational Church.

OIL CITY, PA.—First Reader, Miss Emma Smith. — Services: 10.45 A.M.; Wednesday, 8 P.M.—The Lay Block, corner First and State Sts. Entrance on First St. So. Oil City.
Reading Room open 10 A.M. to 5 P.M. daily, and 8 to 9 P.M. Friday.

ONTARIO, CAL.—First Reader, Mrs. Sara Marcella Clark.—Service: 11 A.M.—O. F. Hall.

ORANGE, MASS.—First Reader, Mrs. Clara A. Davis.—Services: 11 A.M., K. of P. Hall; Wednesday, 8 P.M.—80 W. Main Street.

OSAGE, IA.—First Reader, Mrs. Mary A. Cutler.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hawley's Music Room, 614 Main St.

OSBORN, MO.—First Reader. Thomas O'Neill. —Services: 10.30 A.M.; Friday, 8 P.M.—Masonic Hall.

OTTAWA, KAN.—First Reader, Mrs. Aurelia E. Smith.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Over 114 W. Third Street.

OTTUMWA, IA.—First Reader, Joseph L. Harman.—Services: 11 A.M.; Wednesday, 8 P.M. —214 Washington Street.

OWEGO, N. Y.—First Reader, Mrs. Clara B. Wheeler.—Services: 7.30 P.M.; Wednesday, 7.45 P.M.

PACIFIC GROVE, CAL.—First Reader, Miss Elizabeth H. Raymond.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. Christian Science Hall, 167 Fountain Ave.

PADUCAH, KY.—First Reader, Mrs. Mary J. Flowers.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—527 Broadway (Up-stairs).

PALMYRA, ILL.—First Reader, Mrs. Kate Martin.—Services: 10.45 A.M.; Wednesday, 7.15 P.M.—First Floor I. O. O. F. Building.

PATASKALA, O. — First Reader, Frank B. Headley. — Service: 10.30 A.M. — Residence George Albright.

PATERSON, N. J.—First Reader, Miss Daisy S. Modemann. — Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.
Reading Room open daily from 2 to 5 P.M. 211 Market Street.

PAYETTE, IDAHO.—First Reader, Mrs. Lena Rose.—Services: 11 A.M.; Wednesday, 8 P.M. —Room 7, Thurston-Crighton Building.

PEMBROKE, ONT.—First Reader, Mrs. Hattie Wright.—Services: 3 P.M.; Wednesday, 8 P.M.—Residence Mr. Albert Wright.

PETOSKEY, MICH.—First Reader, Mrs. Henrietta B. Perry. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Hotel Perry.

PITTSFIELD, ILL.—First Reader, L. Anna Bechdoldt.—Service: 11 A.M.—Hesley Bldg.

PLATTEVILLE, WIS. — First Reader, Mrs. Jeannett Williams. — Services: 10.45 A.M.; Masonic Hall; Wed., 8 P.M.—At 606 Pine St.

PORTAGE LA PRAIRIE, MAN.—First Reader, Mrs. Mary A. Munn.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—Room 7, Millar Block.

PORTERSVILLE, CAL.—First Reader, Mrs. Ida M. L. Partridge.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7 P.M.—Residence J. C. Thorn.

PORT HOPE, ONT.—First Reader, George J. Anderson.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room open daily, 3 to 5 P.M.

PORTSMOUTH, N. H.—First Reader, Miss Grace E. Allen.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Reading Room, Conservatory Hall.

PORT TOWNSEND, WASH.—First Reader, Moses Oliver Little. — Services: 11 A.M.; Wednesday evening.—Good Templars Bldg.

POTSDAM, N. Y.—First Reader, Mrs. Daisy C. Sisson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—56½ Market Street.
Reading Room open 2.30 to 5 P.M.

PRINCETON, ILL.—First Reader, Miss Edith Ball.—Service: 11 A.M.—429 E. Peru Street.

PROPHETSTOWN, ILL.—First Reader, Mrs. Grace M. Farrington.—Service: 10.30 A.M.—G. A. R. Hall.

PULLMAN, WASH.—First Reader, Miss Elva Deane Smith.—Services: 11 A.M.; Wednesday, 7.30 P.M.—3 Webb Block.

RANTOUL, ILL.—First Reader, Mrs. Harriet M. Morris.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Gulick's Block.

RAPID CITY, S. DAK.—First Reader, Grace A. French.—Services: 11 A.M.; Wed., 7.30 P.M.

REDFIELD, S. DAK.—First Reader, Miss Ida Welker.—Services: 11 A.M.; Wednesday, 8 P.M.—East Room of Welker House.

REDWOOD FALLS, MINN. — First Reader. ——— ——— Service: 11 A.M.—Thompson's Hall.

REED CITY, MICH.—First Reader, MissIsabel Lambert.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Residence Miss Ethel M. Beecher.

RIDGETOWN, ONT.—First Reader, Simeon Coll.—Service: 7.30 P.M.—16 Cunningham Av.

RIPON, WIS.—First Reader, Mrs. Sara E. Myers.—Services: 10.45 A.M.; Wed., 7.30 P.M.

RIVER FALLS, WIS. — First Reader, Miss Alice L. Hardy.—Service: 10.45 A.M.

ROCHELLE, ILL.—First Reader, Mrs. Deborah A. Bain.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Bains Opera House Block.
Reading Room, same address.

ROCHESTER, IND.—First Reader, Mrs. Mary B. Strong. — Service: 11 A.M. — Residence W. F. Strong, Perry and Madison Streets.

ROCKFORD, IA.—First Reader, Mrs. Bessie C. Mitchell.—Service: 11 A.M.—K. of P. Hall.

ROCKY FORD, COL.—First Reader, Miss Anna Louise Norris.—Services: 11 A.M.; Wed., 8 P.M.—Kearby Hall, N. Main Street.

ROSEBURG, ORE.—First Reader, Morris J. Weber. — Services: 11 A.M.; Wednesday, 8 P.M.—Smaller Hall of I. O. O. F. Building.

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Fish, Lorenzo E., C.S. 407 Brookside Avenue.
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Reid, Mrs. Marion Beach, C.S. Mornings. Room 704, 6 Madison Street.
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Ridgway, William. C.S. 213 Ashland Blvd.
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Kellogg, Mrs. Julia W., C.S. 2 to 4.30 P.M. 10 Fargo Building. 'Phone, 5034 Chicago. Res. 501 Elmwood Ave. 'Phone, 2771 Chi.
Kirk, Mrs. Addie S., C.S. 3 to 5.30 P.M. 318 Richard Street. Chi. 'Phone, 6131.
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BEACH BLUFF, MASS.
Bingham, Mrs. Helen W., C.S.B. Telephone, Lynn 581-4.

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Norwood, H Frances R., C.S. 89 Lothrop St.

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Allen, Miss M. Frances, C.S. 9.30 A.M. to 1 P.M. 372 Boylston St. Tel. 2037-7 B. B.
Armstrong, Joseph, C.S.D. 6.30 to 8.30 P.M., except Wed. and Sat. 189 Huntington Ave.
Armstrong, Mrs. Mary E., C.S.D. 189 Huntington Avenue. Telephone, Back Bay 2221.
Atwood, Mrs. Harriet G., C.S.B. 2 to 5 P.M., except Thursday. 29 Batavia Street.
Bangs, Mrs. Elizabeth S., C.S.D. 10 A.M. to 1 P.M. 402 Boylston Street. Telephone.
Bartlett, Miss Grace, C.S. 9 A.M. to 12 M. 23 St. Stephen Street.
Bartlett, Mrs. Ida F., C.S. 10 A.M. to 12 M. Wed., Thurs., and Sat. Copley Square Hotel.
Bartlett, Julia S., C.S.D. Hours, 9 A.M. to 12 M. 189 St. Botolph Street.
Bennett, James W., C.S. 9 A.M. to 12 M. 310 Pierce Bldg., Copley Sq. Res. 8 Van Winkle St., Dorchester. Tel. Milton 300.
Bennett, Louis N., C.S. Hours, 1.30 to 4.30 P.M., except Saturday. Pierce Building, Copley Square. Residence, 8 Van Winkle Street, Dorchester. Telephone, 300 Milton.
Brewster, Mrs. Margaret, C.S. 77 Worcester St.
Brock, Mrs. R. Lillian, C.S. 10 A.M. to 12 M., except Wed. and Sat. The Buckminster.
Brown, Miss Alice S., C.S.B. 14 Westland Av.
Carter, Miss J. Louise, C.S. 2 to 5 P.M., except Wednesday and Saturday. Huntington Chambers, 30 Huntington Ave. Room 513. Res. 1802 Mass. Ave., No. Cambridge.
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Churchill, Miss Alice C., C.S.D. Huntington Chambers, afternoons, except Wednesday.
Cleary, Mrs. Mary C., C.S. 10 A.M. to 1 P.M. 28 Belvedere Street.
Coburn, Charlotte W., C.S. 16 W. Newton St.
Collins, Miss Grace E., C.S.B. 10 A.M. to 12.30 P.M., except Saturday. 412 Huntington Chambers.
Colman, Mrs. Janet T., C.S.D. 7 to 8 P.M. Mon., Tues., & Thurs. Suite 1, 203 Huntington Ave.
Conant, Mrs. Laura C. C.S. Mornings. 362 Massachusetts Ave. Tel. Back Bay 1971-3.
Conniers, Norman, C.S. 10.30 A.M. to 4 P.M. Room 817 Colonial Bldg. 100 Boylston St.
Cooke, Mrs. Emma A., C.S. 2 to 5 P.M. 11 Haviland Street.
Cooley, R. Howard, C.S. 3 to 5 P.M., except Fridays. 100 Boylston St., Rm. 824. Tel. 430 Ox. Res. 30 Webster St., Brookline. Tel 545-3.
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Eaton, Mary E., C.S.B. 91 Gainsborough St. Hours, 9 A.M. to 1 P.M. Tel. Back Bay 2049.

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Farlow, William S., C.S.D. Hours, 11 A.M. to 3 P.M. 621 Huntington Chambers. Residence Telephone, Brookline 1740.

Gale, Mrs. Hattie S., C.S.B. Hours, 10 A.M. to 1 P.M. 90 Gainsborough St. Tel. B. B. 968.

Gardiner, Zilfa A., C.S. Hours, 2 to 4 P.M., except Saturday. 361 Massachusetts Ave.

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Gorham, Miss Jessie C. H., C.S. 10 A.M. to 12 M. 314 Boylston Street. Tel. 3163-3 B. B.

Graham, Mrs. Carrie F., C.S. 10 A.M. to 1 P.M., except Saturday. Hemenway Chambers. Telephone, Back Bay 41761.

Griffin, Mrs. Abbie W., C.S. Mornings, except Wednesday. Oxford Hotel. Telephone.

Hall, Mrs. Marion E., C.S. Forenoons. 3 Newbury Street. Telephone, 1929-Ring 8.

Harrington, Miss J. Isabel, C.S. 553 Boylston St. Hours, 2 to 5 P.M., except Wed. Tel. Back Bay 1975-1. Res. Worcester St., Wellesley. Tel. Wellesley 172-3.

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Hering, Mrs. Marian W., C.S.B. See Concord.

Hill, Calvin C., C.S.B. 84 Gainsborough Street. Hours, 1 until 5 P.M. Evenings and other hours by appointment. Tel. 2284 B. B.

Jewett, Frances Hastings, C.S.B. 10 A.M. to 1 P.M. Hemenway Chambers. Tel. 41761 B.B.

Johnson, William B., C.S.D. Hours, 5 to 8 P.M., except Wed. 104 Gainsborough Street.

Keach, Edward H., C.S.B. Normal Course Graduate. 85 Gainsboro St. Tel. 3097-3 B. B.

Keach, Mrs. Minnie R., C.S.B. Normal Course Graduate. 10 A.M. to 2 P.M. 85 Gainsboro St.

Knapp, Bliss, C.S.B. Hours, 9 A.M. until 12 M. Telephone, Back Bay 2052. 4 Batavia St.

Knapp, Ira O., C.S.D. 9 A.M. to 1 P.M., except Thursday and Saturday. 4 Batavia St.

Knowles, Mrs. Annie, C.S. 9 A.M. to 12 M. 274 Mass. Avenue. 'Phone, 2678-3 Back Bay.

Knox, William R., C.S. Hours, 10 A.M. to 12 M. Pierce Building, Copley Square. Res. 20 Hartwell St., Roxbury. Tel. 824-7 Rox.

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Lloyd, Mrs. Annette, C.S. Hours, 1.30 to 4 P.M., except Saturdays. 32 St. Stephen St.

Lloyd, William, C.S. Hours, 1.30 to 4.30 P.M., except Saturday. 32 St. Stephen Street. 'Phone, 3315 Back Bay.

Mann, Frederick, C.S.B. 34 St. Stephen St.

McAllister, Miss Lillis, C.S. 9 A.M. to 1 P.M. 66 Huntington Avenue.

Meader, Mrs. Emily M., C.S.D. Hours, 10 A.M. to 1 P.M., Wednesday excepted. Huntington Chambers, 30 Huntington Avenue. Room 513.

Meehan, Albert, C.S.B. Hours, 1 to 4.30 P.M., except Saturday. 372 Boylston Street. Telephone, Back Bay 390.

Moore, Mrs. Delphine N., C.S. 1.30 to 4.30 P.M., Monday, Wednesday, and Friday. 320 Boylston Street. Telephone, 2866-2 Back Bay.

Morse, Mrs. Nettie E., C.S. 9 to 10.30 A.M. 311 Huntington Avenue. Suite 4.

Moulton, Miss Eliza J., C.S. Hours, 9 A.M. to 12 M. 55 Rutland Square.

Neal, James A., C.S.D. Hours, 1 to 4.30 P.M., except Saturday. 372 Boylston Street. Telephone, 556 Back Bay.

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Norton, Mrs. Elizabeth, C.S. 1 to 4.30 P.M., except Saturday. 412 Huntington Chambers.

Nute, Mrs. Margaret H., C.S. Hours, 10 A.M. to 1 P.M. 27 Batavia Street.

Patterson, Mrs. Frances M., C.S. 1 to 4 P.M. Hemenway Chambers, Hemenway Street.

Phelps, Mrs. Lucy D., C.S. 64 Westland Ave.

Platt, Miss Helen R., C.S. 209 Huntington Av.

Prince, Mrs. Mary E., C.S. 90 Gainsboro St.

Putnam, Robert H., C.S. 2 to 5 P.M. Colonial Bldg., 100 Boylston St. Res. Carlton Chambers, 1138 Boylston St. Hours, 10 A.M to 12 M. Long Distance Tel. 42674 Back Bay.

Putnam, Walter E., C.S. Hours, 9 A.M. to 1 P.M., 100 Boylston St. Res. 1138 Boylston St. cor. Hemenway St. 3 to 5 P.M. Tel. 42674 B.B.

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Rice, Miss Bertha L., C.S. 9 A.M. to 12 M., except Tues. and Fri. 927 Colonial Bldg. Res. Garrison Hall, Garrison St. Tel. 2308 B. B.

Richardson, Mrs. Mary E. S., C.S. 2 to 4 P.M. except Thursday. 372 Boylston Street. Telephone, 2819-4 Back Bay. Residence, 32 Auburn Street, Brookline. Telephone, 957-3.

Robertson, Gilbert D., C.S.B. Normal Course Graduate. 320 Boylston St. 9 A.M. to 1 P.M. 'Phone, Back Bay 2866-1. Res. 1070 Beacon St., Brookline. 'Phone, 1111.

Rolfe, Franklin, C.S. Hours, 10 A.M. to 3 P.M., except Friday. 824 Colonial Building. Telephones, Oxford 430; Winchester 311-3.

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Rome, Mrs. Joan H., C.S.B. 9 to 11 A.M. 'Phone, 3261-2 B. B. 6 Blackwood Street.

Sanborn, Mrs. B. Etta, C.S. 100 Boylston St. Room 927. Wed. and Sat. 9 to 1.

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Stickney, Walter H., C.S. 10 A.M. to 1 P.M. 87 Gainsborough St. Tel. 2497-2 B. B.

Stickney, Seth P., C.S.B. Hours, 10 A.M. to 1 P.M. 90 Gainsborough St. Tel. B. B. 968.

Strang, Lewis C., C.S. 9.30 A.M. to 12.30 P.M. 553 Boylston St. Tel. 2002-2 Back Bay.

Strang, Mrs. Martha L., C.S. 2 to 4 P.M., except Saturday. 553 Boylston Street. Tel.

Tenney, Mrs. Myrtie A., C.S. Hours, 9 A.M. to 12 M., Wednesday and Saturday excepted. Hotel Oxford. Telephone, 2801 Back Bay.

Thomas, Mrs. Nellie S., C.S. 10 A.M. to 1 P.M., except Thursday. 83 Gainsboro Street.

Thompson, John H., C.S.B. Normal Course Graduate. 12 M. to 4 P.M. 1 Batavia Street.

Tomkins, Mrs. Estella, C.S. 10 A.M. to 12 M. 815 Beacon St. Telephone, 2269 Back Bay.

Tomlinson, Mrs. Julia M. C., C.S. 10 A.M. to 1 P.M., Saturday excepted. Other hours by appointment. Garrison Hall. Tel. 2309 B. B.

Tracy, Mrs. Marion J., C.S. 10 A.M. to 12 M., except Saturday. Hotel Westland.

Turner, Wm. Bradford, C.S. 9 A.M. to 12 M., except Thurs. 14 Westland Av. Tel. 1592-3 B.B.

Wardell, Mrs. Jessie S., C.S. 10 A.M. to 12 M., except Wednesday and Saturday. 101 Gainsboro Street, Suite 1.

Watson, Mrs. Ada P., C.S. 9 A.M. to 12 M. 84 Gainsborough Street. Tel. Back Bay 2284.

Weeks, Annie M., C.S. 10 A.M. to 12 M., except Wed. Huntington Chambers, Rm. 514.

Weeks, Lela G., C.S. 2 to 4 P.M., except Wednesday. Huntington Chambers, Rm. 514.

Welch, Mrs. Carolyn S., C.S. 2 to 5 P.M., except Sat. 96 Gainsboro St. Tel. 1014-4 B. B.

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Weller, Mrs. Janette E., C.S.D. Hours, 9 A.M. to 12 M. 1 Batavia Street. Telephone

White, Miss Bessie, C.S. 2 to 4 P.M., except Saturday. Hemenway Chambers.

White, Miss Grace, C.S. 10 A.M. to 12 M., except Wednesday. Hemenway Chambers, Westland Avenue. 'Phone, 43180 Back Bay.

Wing, William H., C.S.D. Office hours, 9 A.M. to 1 P.M. 230 Huntington Avenue. Long Distance Telephone, Back Bay 1367-3.

Wood, Leon I., C.S. 5 to 6 P.M. and by appointment. Batavia Court, House 7, Suite 4.

BOSTON, (EAST), MASS.

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BRAINTREE, MASS.

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Nazro, Mrs. Ella M., C.S. Hours, 2 to 5 P.M. Monday and Thursday. West Street.

Nixon, Mrs. Helen A., C.S.D. Mon., Tues., and Thurs. afternoons. 1281 Wash. St. Tel. 120.

BRIGHTON, MASS.

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BROCKTON, MASS.

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Hoyt, Mrs. Margaret, C.S. 55 Belcher Avenue.

Richardson, Mrs. Hattie Ellen, C.S. Hours, 9 to 11 A.M. 66 Howard Street.

Sturtevant, Mrs. Annie L., C.S. 89 Walnut St.

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Bacon, Mrs. Elizabeth A., C.S. Hours, 10 A.M. to 1 P.M. Mon., Wed., and Fri. 32 Centre St.

Baker, Hannah P., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 12 M., except Wednesday. 471 Washington Street.

Beasley, Mrs. Mary M., C.S. Mornings, except Sat. 112 Beals St. 'Phone. 1.30 to 4.30 P.M. Thurs. and Sat. 320 Boylston St., Boston. Tel. 2866-2 Back Bay.

Behr, Mrs. Gertrude, C.S. 172 Mason Terrace. 9 A.M. to 1 P.M. Tel. Brookline 223; Monday and Thursday, 132 Boylston Street, Boston, 9 A.M. to 1 P.M.

Binley, Mrs. Sallie Lee, C.S. 10 A.M. to 12 M. 145 Aspinwall Avenue. 'Phone, 1414-2.

Bucklin, Mrs. Carrie L., C.S 2 to 4 P.M., except Wed. 7 Cypress Apts., Cypress Place.

Cady, Mrs. Josephine, C.S. 97 University Rd.

Dennis, Miss Ruth M., C.S. 48 Kent St. 9 A.M. to 1 P.M. Tel. 1059-2 Brookline.

Dewey, Mrs. Frances L., C.S. 11 Harris St.

Hann, Mrs. Annie Sykes, C.S. 4 to 6 P.M. Mon., Wed., and Fri. 54 Naples Rd. Tel. 10 A.M. to 5 P.M. Tues., also Thurs. and Fri. A.M. at 320 Boylston St., Boston. Tel.

McLellan, Mrs. Jeannette R., C.S.B. 9 to 11 A.M., except Saturday. 21 Littell Road.

Merrifield, Mrs. Susanna B. B., C.S. 34 Naples Road. 100 Boylston St., Room 927, Boston, Tuesday and Friday. 1.30 to 3.30 P.M.

Robertson, Mrs. Annie Louise, C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. Hours, 9.30 A.M. to 12.30 P.M., except Saturday. 1070 Beacon Street. Telephone. Brookline 1111.

Speakman, Rachel T., M.D., C.S.B. Hours, 2 to 4 P.M., except Tuesday. 471 Washington Street. Telephone 1667,

Train, Miss Minna, C.S. Chestnut Place. 10 A.M. to 1 P.M. Mon., Wed., and Sat. at 320 Boylston St., Boston. Tel. B. B., 2866-2.

Wheeler, Miss Rosalind, C.S. 10 A.M. to 12 M. Mon,. Wed., Fri. 26 Brington Rd. Tel. Con.

CAMBRIDGE, MASS.

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Cole, Wilfred G. G., C.S. Hours, 2 to 5 P.M. Tel. Cambridge 906-2. 9 Sacramento Street.

Currier, Mrs. Abbie T., C.S. 146 Oxford Street. Telephone, 1499-1 Cambridge.

Daggett, Mary A., C.S. Hours, 10 A.M. to 12.30 P.M., except Sat. 1680 Mass. Ave. Tel. 841-6.

Davison, Mrs. Emma E., C.S. 10 A.M. to 12 M. Monday and Friday. 55 Magazine Street.

Easton, Mrs. Margaret E., C.S.D. 9 A.M. to 12 M., except Saturday. 175 Mt. Auburn Street. Telephone, 523-5 Cambridge.

Fales, Mrs. Mary J., C.S. Hours, 3 to 5 P.M. 1415 Cambridge St. Tel. Cambridge 1979.

Glidden, May Orange, C.S. 2 to 4 P.M. 14A Sacramento Street. Telephone.

Gragg, Mrs. Eldora O., C.S.D. 26 Maple Ave.

Marsh, Mrs. Ella R., C.S. 2 to 5 P.M. Monday and Thursday. 2 Charles River Road.

McKenzie, Mrs. Daisette D. S., C.S.B. 1010 Massachusetts Avenue.

McKenzie, William P., C.S.B. Practitioner and Teacher. Hours, 2 to 5 P.M. Monday, Wednesday, Friday. 1010 Mass. Ave. Tel.

Milligan, Mrs. Effie F. C., C.S. 9 to 11 A.M. Tuesday and Thursday. 649 Massachusetts Avenue. Telephone, Cambridge 1804-3.

Nickerson, Mrs. Nellie R., C.S. Hours, 2 to 4 P.M. Monday, Wednesday, and Saturday. 1722 Massachusetts Avenue.

Patten, Mrs. Frances M., C.S. 9 A.M. to 1 P.M. Wed., Thurs., and Fri. 131 Mt. Auburn St.

CAMBRIDGE, (NORTH), MASS.

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Francis, Mrs. Sarah H., C.S. 2 to 5 P.M. Mon. Wed., and Fri. 60 Baldwin St. Tel. 532-4.

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Blish, Mrs. Lauretta W., C.S. 10 A.M. to 12 M., except Friday. 16 School Street. Telephone, Dorchester 923-4.

Clark, Mrs. Ellen Latham, C.S.B. Hours, 2 to 5 P.M. Tues. and Thurs. 6 Cushing Avenue.

Crawley, Miss D. Lillian, C.S. 1 to 4 P.M., except Thurs. 27 Wrentham St. Tel. 753-2.

Foster, Miss Edith Preston, C.S. Hours, 10 A.M. to 12 M., except Wednesday and Saturday. Tel. 677-4 Dorchester. 105 Melville Ave.

Johnson, William Lyman, C.S. Evenings, except Wednesday, 7 to 9. 133 Dakota St.

Lewis, Mrs. Adeline E., C.S. 2 to 5 P.M., Monday, Wednesday, Friday. 502 Talbot Ave.

Linnell, Mrs. Alice E., C.S. Hours, 9 A.M. to 12 M. 18 Whitby Terrace. Phone, 604-1.

Maynard, Mrs. Grace P., C.S. 10 A.M. to 12 M. 56 Humphrey St. Tel. 741-1 Dorchester.

McFarland, Mrs. Carrie A., C.S. 10 A.M. to 12 M., except Wednesday and Saturday. 78 Kenwood Street. 'Phone, 151-1 Dorchester.

Moseley, Mrs. Ida L., C.S. 2 to 5 P.M. Wed. and Sat. Rm. 927, 100 Boylston St., Boston. Res. 14 Westmoreland St. Tel. 133 Milton.

Parker, Mrs. Caroline A., C.S. Hours, 1 to 3 P.M. 18 Whitby Terrace, 'Phone, 604-1.

DORCHESTER, MASS.
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Richardson, Miss Alice G., C.S. 10 A.M. to 12 M. Tuesday and Thursday. 18 Tremlett St.
Wheelock, Mrs. Fanny A., C.S. Mornings. 28 Radford Lane. Phone, 319-3 Milton.

EAST WEYMOUTH, MASS.
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Smith, Mrs. Annie H., C.S. 2 to 5 P.M. 282 Main Street. Telephone, 248-2 Everett.

FAIRHAVEN, MASS.
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Kratzer, Rev. Glenn A., C.S. Wallace Block.
Stevens, Mrs. Jennie M., C.S. 174 Prichard St.

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Harrison, John M., C.S.B. Hours, 10 A.M. to 3 P.M. 50 Merrimack Street. Residence, 55 Park Street. Telephone connections.
Patch, Mrs. Ella F., C.S. 92 Chestnut Street. Hours, 9 to 11 A.M., except Monday.

HOLYOKE, MASS.
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Prescott, Lewis, C.S. Hours, 2 to 4 and 7 to 8 P.M. Bay State Building.

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LEE, MASS.
Judd, Mrs. Mary A., C.S.

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Rowse, Mrs. Ada H., C.S. Winthrop Road.

LOWELL, MASS.
Bement, Miss May M., C.S. Hours, 10 A.M. to 12 M., except Saturday. 818 Merrimac St.
Harrington, James B., C.S. Hours, 1 to 5 P.M. 300 Wentworth Avenue.
Read, Mrs. Amy B., C.S. 3 to 5 P.M., except Saturday. 228 Liberty Street.
Zehrung, Miss Myrtle H., C.S. Hours, 9 to 11 A.M. 818 Merrimack Street.

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Drew, Mrs. Norma Smith, C.S. 9 to 11 A.M., 7 to 9 P.M. 235 Ocean St. Tel. 1376-2.
Hickford, Mrs. Thirsa M., C.S. 10 A.M. to 2 P.M., except Friday. 28 Amory Street.
Jeffrey, Mrs. Ella M., C.S. 2 to 5 P.M., except Saturday. 46 W. Neptune Street.
Reed, Mrs. Adelle E., C.S. 3 to 9 P.M. 65 Newhall Street.
Symonds, Mrs. Annie M., C.S. 3 to 6 P.M., except Mon. and Thurs. 138 Williams Ave.

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Benner, Mrs. Ella M., C.S. 16 Ascutney St.
Goding, D. Elmer, C.S. Hours, 1 to 4 P.M. 190 Cross Street. Telephone, 335-6.
Goding, Mrs. Lottie A., C.S. 190 Cross Street.
Harrington, Mrs. Carrie A., C.S. Hours, 9 A.M. to 12 M., except Monday. Residence, 167 Maple Street. Telephone, 330.
Müller, Louis R., C.S. 1 to 4 P.M., except Saturday. 21 Vista Street. Telephone, 652-3.
Nickerson, Miss Ida M., C.S. 2 to 4 P.M., except Wednesday. 63 Maple Street.

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Ordway, Mrs. Lizzie P., C.S. 7 to 8 P.M. Tuesday and Friday. 22 Strong Street.
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Roberts, Miss Maria, C.S. 167 First Street.

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Nutting, Mrs. Elizabeth H., C.S. 9 A.M. to 5 P.M. 787 Franklin Avenue.
Rossiter, Mrs. Gertrude Ely, C.S. 60 Clarence Building. 122 Euclid Avenue.
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Smyth, Helen A., C.S. 274 Woodbridge Ave.
Stone, Mrs. Lida S., C.S.D. Res. 43 S. Genesee Ave. Office, 1107 New England Building, Euclid Avenue. Monday, Wednesday, Thursday, and Saturday, 9.30 A.M. to 12 M.
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Justus, Mrs. Flora A., C.S. 11.30 A.M. to 2.30 P.M. 2238 Ashland Avenue.
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Keeler, Mrs. Sara M., C.S. 12 M. to 2 P.M. 2513 Collingwood Avenue.
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Chapin, Mrs. Mary Greene, C.S. 10 A.M. to 1 P.M., except Monday. 244 Thayer Street.
Gale, Mrs. Ada H., C.S. 147 Lloyd Avenue.
Greene, Eugene H., C.S.D. Office, Howard Bldg., 171 Westminster St., cor. Dorrance, 9 A.M. to 12 M. Res. 89 Angell Street.
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Newton, Mrs. Laura A., C.S. 3 to 6 P.M. 37 Hoyle Street. Telephone, 134-2 Union.
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Walsh, Mrs. Kittie B., C.S. 256 Morris Ave.

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